A VISION.

Tears on a pleasant, quiet night
All nature was reposing,
I saw a bright and yellow light
Around me softly glowing,
I saw a smiling face,
But felt that they were near me,
As messengers of heavenly grace
To comfort and to chase me.
And, O! my heart with rapture thrilled,
A peace was o'er me stealing;
With solemn joy my heart was filled,—
I can not tell my feeling.
It seemed a change of pain,
With all my tears of sorrow.
Would never, never come again,
This blissful scene to borrow.
But soon I wakened from my sleep,
Free from every dreaming,—
I scarcely could refrain to weep.
The light no more was gleaming.
And, though, alas! that same was past—
That bright and happy vision;
My memory yet is often cast
On fields of fair Elysian,
I viewed upon that hallowed night,
Whose Changed from earthly feeling,
I saw a gleam of heavenly light
Around as softly stealing.
And, oh, I long to see once more,
The scene of joy and cheering.—
I hear the song I heard before,
When heavenly hosts were nearing.
Sometimes I think, although a dream,
It was no mystic pleasure;
On earth that has heavenly gleam
Has been my greatest treasure.
I think of it each solemn night,
When on my couch reclining;—
And even now I'll see that light,
Nor will it cease its shining.

Wildwood.

Sketches of a Sermon,
DELIVERED BY ELDER JOSEPH SMITH,
At Lamoni, Sunday, October 10th, 1883.

After dinner speeches as a rule, are dull—both speaker and hearers dull. It will be necessary for you to have patience, as the house is crowded and warm, and that usually causes dull ears; and I do not anticipate that the speaker's effort will be an exception to the rule respecting after dinner efforts.

My subject, or the one that seems to force itself most prominently upon my mind, is the character of the salvation we seek in Christ.

What defense shall a member of the Church of Jesus Christ of Latter Day Saints offer for believing differently from others. He seems to be under the necessity of apologizing for a departure from the beaten track of religious thought, and for commingling all faith in one, and calling it: The Faith.

We believe in free grace; but do not believe that grace is so free as to be offered independently of and without work; and thus we are brought into open warfare with these who believe they are saved by faith and faith alone. We believe that we are saved by faith, but do not believe men are saved by faith alone; and again are at war. We believe that baptism is essential to salvation, but not that baptism alone saves men. We believe in the practical gift of the Holy Ghost, yet do not believe that all are saved who receive the Holy Ghost. We believe that all are saved, yet that some may be lost. We believe in a common salvation by the blood of Jesus Christ for all; and in an especial salvation by direct favor, for those who have put their trust in Christ and have lived in accordance with his precepts. A large proportion of men do not make this preference.

We are told that Adam fell, and that by reason of this fall the great sorrow is the lot of man. But we have no cause now to weep for his fall. To weep for the time our forefathers spent in the past in suffering and sin, is not the part of wise men. It is the part of wise men to strive, with all their energies to help themselves out of disasters and difficulties. While we see others mourning for the fall of Adam, we thank God for it. We can not join our tears with those who mourn over Adam's fall; for if he had not fallen, we would not have been born. Can sorrow for evil, unaided by effort, lift up our heads? Or has the reason for our not mourning Adam's fall, is that we are not responsible for it. Adam alone must suffer for it. We are not answerable for the evils brought upon us by the transgression in Eden, for we were born out of Eden. Our tears will not wash away the original sin. Christ bears that load. His blood atones for that, if it is or can be atoned for. But we can and must answer only for our own acts.

Another reason, is that the devil told the truth, though he deceived Eve. Like as the witches told Macbeth that not any man born of woman should slay him, gave him courage in his career of crime, and led him to defy the friends of the dead King Malcolm, so that in his fight with Macduff, before the castle walls, he quotes it, "no man born of woman can prevail against me." But the witches had deceived him. Macduff answered him, "I was not born of woman, but from my mother's womb I was violently ripped." This disheartened Macbeth, and he complained bitterly of the witches, that they "kept their promise to the ear, but broke it to the hope." In the same way the devil told the truth. Probably Adam was not driven out as was Eve, but knowing that she would be expelled, aye of the fruit that he might go out and thus stay with his wife, like a man. I rather like Adam for that. The religious world have made the same mistake that Eve did. The devil told her that by eating they would become as Gods, knowing good and evil. And so they did. It is a mistake to mourn over the fact. In the day they ate of the fruit they became as Gods, knowing good and evil. When God fashioned the world, including the garden of Eden, and all things in it, he pronounced them good. All was well, neither Adam nor Eve could have known evil, until the conditions were changed. As soon as they transgressed the conditions were changed and they knew the evil. And that is what the devil meant; and though he deceived the woman, he kept his word. Why should we mourn? Is it the part of wise men to be crushed by evil? If we are to become acquainted with evil, it is not necessary that we have to learn of it always by experience. Wise men should learn some things by observation. For instance. I come here to Iowa from, I may know all about farming in Illinois by experience. I have broken land in Illinois. A man of experience here, watching my operations and seeing my mistakes, offers me instruction. I do not listen to his advice. He goes away and says, "Never mind, he'll learn." I put him aside, not profiting through observation by his experience, and do not learn. One of my neighbors, of whom I have the highest opinion, will result the experience of others and learn by their mistakes, and not go through the mill ourselves. Here then is the question. We are surrounded by evil and help is offered us; shall we take hold of the means offered, or neglecting it, learn by bitter experience. We can rise and put the law of evil under our feet. If we will not, the Allwise has said, "Very good; you have made your choice and now you must learn by the things you suffer." It is said to us, You make a grave mistake; you offer salvation to but a few, and say, Those who do not believe shall be damned. Not so. We say nothing of the kind. What we say is what the word states; what that word is we accept, and are therefore not responsible for its having been said. We have not been commissioned to apologize for God, and therefore do not now attempt to apologize for his word. The word is, they believe shall be saved, according to their deeds. Means to escape are offered through Christ. 

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to the words found in Mark—"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." He says they are an interpolation, and absolutely false, and unjust; and a God all merciful and good could not have so said. This you will find in the Chicago Times of recent date, and was preached to a large audience in the Opera House in that city. One thing he forgot, and all of his class forget the same thing, that this proposition of salvation affects only communities familiar with the stipulations—affects only them. The Book of Mormon too—that book so dispossed and abused, speaking of an ancient colony of laborers on this land, said that even their priests labored for their bread. I hope that such a colony may find its type on these wide prairies, and that the grandeur of this sentiment will find ample exemplification here, so that the man or woman, who has the privilege to help us the Divine harvest, may be rewarded in that world.

If a man does not believe, and belief is not some form of doubt, it is said, no conditions are unjust. "He that believeth and is baptized shall be saved," etc., seems hard; and people say it is unworthy of God. But God sent Jesus Christ into the world to minister his word. And what he said was what found a realization in himself. If he had said the people should be baptized by others, and he himself had not been baptized, we could not have had confidence in him. But mark, when that philosopher sent of God comes to teach, he comes to one also sent of God teaching baptism, and is himself baptized; and he was recognized as the Lamb of God who taketh away the sin of the world. And if a man's disobedience of Adam as being his sin, John said behold one who taketh away the sin of the world. What was that sin of the world? I will tell you in a word—disobedience. Disobedience brought a knowledge of evil. Christ came to take away that sin. "As by one man sin entered into the world, and death by sin," and many men's disobedience were made sinners, so, by the obedience of one, shall many be made righteous. I thank the apostle for these words. Christ has said, "Follow me." John taught baptism, and Christ followed. I can trust him to teach me baptism; because, as I have said, the doctrine of the world that other believers on me should not abide in darkness. "And if any man hear my words and believe not, I judge him
not for I came not to judge the world but to save the world. He that receiveth me and receiveth not my words, hath one that judgeth him; the words that I have spoken, the same shall judge him at the last day. For I have not spoken of myself, but the Father which sent me, gave me a commandment what I should say, and what I should speak. And I know that his commandment is, that these things remain in me.}

1. And when he had said these things, he spake of the Father; and said, O Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And life is the light of men. And thou gavest him power over all flesh, that he should give eternal life to as many as thou hast given him.

2. And he said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And life is the light of men. And thou gavest him power over all flesh, that he should give eternal life to as many as thou hast given him.

3. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

4. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

5. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:
be a long roll of them there—on the page. If the opposite page is not smirched and the name blotted out by bad deeds; the Judge will call a moment, then the Chris will—"This man walked with me on the earth, and was not ashamed of me and my words, of him I am not ashamed." The Judge will then say to the porter, "Let this man pass into the golden city." And this according to the word. "Then the books were opened, and another book was received four names, and wondered if my name was not found—if in recording my name being recorded there—if the angel prayed an unprevailing prayer. He is, therefore, an object of interest and curiosity. He might have done otherwise than he did, and did not teach his disciples to pray unprevailing. "They must believe that God is, and is a rewarder of all that diligently seek him."—Heb. 12: 6. Second, if we desire the things we ask for, we shall have them, "if we keep his commandments."—John 14: 14, 15, 21.

I. First, We would notice, that it is a great reason for joy and thanksgiving that this prayer is to be answered. Because Christ never prayed an unprevailing prayer. He is, therefore, an object of interest and curiosity. He might have done otherwise than he did, and did not teach us to pray unprevailing. For "they must believe that God is, and is a rewarder of all that diligently seek him."—Heb. 12: 6. Second, if we desire the things we ask for, we shall have them, "if we keep his commandments."—John 14: 14, 15, 21.

II. His will is to be accomplished; either by grace, mercy and favor, or by his judgments; both remedial and executive.

Firstly, His mercy and favor have been extended to man ever since his creation. And even in his creation, for "God created him in his own image; and gave him the power to think, to reason and act, and all the creations of his hands. This is a great reason for thanksgiving to-day; the glory, and honor, and perfection of our federal head.

Secondly, Man is to be restored to his Eden perfection and glory. The perfected means of his restoration is given us in the gospel; the only perfect system of salvation ever given to man. It is the power of God unto salvation. God's will is fully revealed in the gospel; and its adaptability and efficiency are always realized when obeyed in the proper spirit, and with the proper motives. In this we rejoice to-day.

Thirdly, We notice that God's remedial judgments are dispensed all along man's pilgrimage in probation, until the present time. And for this we have great reason to thank him to-day; for the world is none too good now, notwithstanding all its previous corrections from the divine hand. We have left to each of us, however, through the different dispensations that have preceded us, God has ever been pleased to warn both his people, and also the religious world, of these pending judgments, by his messengers; either angels, visions, or men. And in this we rejoice to-day.

God's will is to be done voluntarily, through the light of reason and intelligence. "Come and let us reason together," is not only the language of the prophet, Isaiah; but the same principle is intermingled in the entire message, and the dealings of God towards men. The principle and power of reasoning upon certain facts distinguishes us from the entire animal creation. They possess only natural instincts that God has given to each creature, perfect in each distinctive class, according to their particular natures and necessities. As instances: The different kinds of birds build their nests just as they did from the beginning of creation. Again: The bee makes its honey sweet from the vegetable kingdom, just as it did in the days of Noah. And here let me remark, that the most skilful architect can not improve upon the honeycomb, in economizing space, and securing strength of structure. But man is a progressive being, and has not arrived at the zenith of his Maker's design in his creation. And for this we are glad and rejoice to-day.

IV. This work of reformation is voluntarily done, under and through an enlightened conscience. Man is called to reason with himself upon the truths revealed to us, so that we can say, "Thy will be done," our will yielding to his. And in this enlightened condition we become the light of the world. Instance, all the prophets and reformers. And it has been thus that individuals have always affected communities, kingdoms and governments, in all past history. And it has been discovered that God's will has been more perfectly revealed, and comprehended, all the way down through the different dispensations that have preceded the present one, which was designed to be a perfect one.

V. First, The governments of earth thus having been affected for good by the inspirations from God, through his own appointed means, "the lights of the world," and the influence of his Spirit and his word, which is the sword of the Spirit, have been developing the principle of personal liberty in word and action. So that in this happy land men are permitted "to serve God according to the dictates of their own consciences, and the extinction of national toleration to the King of heaven and earth, (Dan. 7: 33), and his subjects on earth waiting for his kingdom to be fully set up. This is even now the enlightened condition of this happy land of ours; and every subject of this government, whether native-born or adopted, has great reason to give thanks for the dispensation in which he now enjoys the blessing of liberty.

Secondly, Here I must not neglect to remind you that the portion of Christendom comprised under the name of woman, has been emancipated from the most abject slavery to her partner in creation, man, by the glorious system of emancipation, the gospel of Christ.
VI. Wherever the gospel has prevailed, elevation, intellectual liberty, liberty of will and social equality, have ever been extended and secured to the oppressed and downtrodden daughters of Eve, until in this happy land they are free on the side of man, whereas she, their mother, was taken; not beneath his feet, nor above his head; but equally and socially by his side. And this is in a distinctive feature of true Christianity, compared to all other systems of men on earth. Notice the effort of all heathendom and the apostate church, to reduce the stands forth in defense of all these principles of liberty, equality, charity, and loyalty to the governments of earth and heaven, as contained in the gospel of Christ, given in the apostolic age. And although apostasy did occur, it is now being restored in all its fullness, according to His promises. And in this we greatly rejoice to-day.

Thirdly, I rejoice, and am glad that I am permitted to-day to stand as a representative and subject of this free government, of religious liberty, and citizenship. Since landsharks with wings, in which the kingdom of God is to be set up ere long. And in this we greatly rejoice to-day.

I also rejoice, and I am permitted to be an humble subject, and ambassador of the Church of Jesus Christ of Latter Day Saints, and that it stands forth in defense of all these principles of liberty, equality, charity, and loyalty to the governments of earth and heaven, as contained in the gospel of Christ, given in the apostolic age. And although apostasy did occur, it is now being restored in all its fullness, according to His promises. And in this we greatly rejoice to-day.

VII. In conclusion. How shall we express our joy? We suggest, Firstly, By becoming fully reconciled to His will, as is fully revealed in the gospel. There is a nobility in yielding voluntarily without being coerced. Jot, ye know, shall bow. Repentance, which is a great reform, is another way to express our joy to-day.

Secondly, By enjoying the present innocent blessings God has bestowed upon us. For Paul tells us there is nothing unclean of itself; but is sanctified with thanksgiving and praise.

Thirdly, By imparting to the substance that God has given us to the poor and needy. The Master said, 'the poor ye have always with you.' And, 'inasmuch as ye have done it upon one of these, my brethren, ye have done it unto me.' And he has also said, 'it is more blessed to give than to receive.' And again, 'Make to yourselves friends of the Mammon of Unrighteousness; that when ye fall they may receive you into everlasting habitations.'

Fourthly, By paying our vows and tithes to the Lord. We to-day are in the enjoyment of a good degree of his blessings, temporarily at least; but spiritually, we are in possessing unsearchable wisdom and hope of future rewards, as we have been praying, and the joy of his salvation fully restored; and this made a day of thanksgiving in very deed, we should pay our vows and tithes and test the Lord thereby, 'and see if he will not pour our a blessing that will not be room enough to contain it.' And thus, this be a day of great thanksgiving.

Fifthly, The kingdom of God is presented as a 'recompense of reward;' to induce the children of earth and mortality to be reconciled to God, to receive the gifts of salvation revealed in the gospel, and manifested in Christ that we may be prepared for the society of all the good and virtuous of earth that have lived, that now live, and that shall live hereafter; and of the apostles, and prophets, and all the holy angels. And that that prove the seal of that which prove the seal of the sealed. For the seal of the stamp of the seal of the sealed is forever unrolled. And that not for a few days, or years, but through the unending cycles of eternity. We would here adopt the language of the prophet Isaiah: 'for he will create a new heaven and a new earth.' And by ye glad, and rejoice for ever in which I created.

Again, Daniel says, 'The kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom.'

We hope these precious promises may stimulate us to great effort to serve him, that we may have more joy here; and finally obtain the fullness of joy and pleasures for evermore in his presence. And for this we labor and pray. Amen.

Power of Faith.

Recollect that faith in God will prevail with us now as it did then. If faith like a grain of mustard seed could remove mountains when Christ was on earth, it has not lost its power by his ascension into heaven. The effects of faith must be the same in all ages. God has never said that the time should come when faith should no longer produce miraculous effects among the children of men and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom.

We hope these precious promises may stimulate us to great effort to serve him, that we may have more joy here; and finally obtain the fullness of joy and pleasures for evermore in his presence. And for this we labor and pray. Amen.

A Rap at the Wonders of Knock.

Our readers have already been told of the apparitions of the Virgin and Child which have been seen at the Chapel of Knock, Ireland, and various cures of disease are said to have been effected by prayer there and by drinking bits of the plaster dissolved in water, both in Ireland and this country. The excitement still continues, and moreover other apparitions have been seen by persons who, according to their accounts, were not likely to be deceived. In this happy land of great faith, the Virgin Mary and the apostle John are declared to have been witnessed at Knockmore Chapel, a few miles distant. Curiously enough, similar visitations are said to have occurred at Llanthony Abbey in Wales, the retreat of the ritualistic Father Ignatius, and one of the Protestant monks was alleged to have been seen with the Virgin Mary, and that a wonderful story has been told, but there appears to be a vast amount of lying on the subject.

The Cork Examiner publishes a long letter from Maj. Alexander O'Gorman, a Roman Catholic member of Parliament for Waterford, who went to Knock in July, staying there about a fortnight. After a careful examination he was convinced that the whole excitement was based on humbug and delusion. The apparitions might have been produced by a Pepper's ghost-lantern, the proportion of alleged cures to patients was only about one in a hundred, and many of the reported recoveries were sheer impostures. The persons said to have been healed could not be found, or else they were beggars who had only pretended to be lame or otherwise disabled, and now sought to gain a fresh claim on public sympathy by telling about their deliverance. He heard many stories about the eyes of an image of the Virgin being seen to move, but when he went to see they were pretenders who, he claimed, had witnessed the phenomenon, they generally denied having seen anything of the kind. The parties most zealous in keeping up the excitement were traders, boarding-house keepers, and dealers in

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religious books, rosaries, etc. The piles of crutches lying about the chapel he discovered to be far from always thrown down by cured patients. The Major says he would not have written the subject had he not been a Catholic, for otherwise his statements might be attributed to prejudice. He found that his incredulity and disposition to search into the facts aroused a strong opposition to him on the spot, which only confirmed his suspicion that the alleged miracles were fraudulent. He adds, as a further point, which is, written in a clear and moderate style. He is a sincere adherent to the Church of Rome, but does not believe that the cause of religion needs to be supported by fraudulent wonders.—Tribune.

The Two Classes of "Witnesses,"
Examined by the Light of God's Word.

In ages gone by we read of two very, very different classes of religious communities, each of whom, verily claimed to be God's witness. That of which we have given points, is written in a clear and moderate style. He is a sincere adherent to the Church of Rome, but does not believe that the cause of religion needs to be supported by fraudulent wonders.—Tribune.

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personal care of health.

A manual of health issued by the Society for Promoting Christian Knowledge, (an English organization), contains many very valuable hints, some of which are given here with to our readers. This volume is the last literary labor of the lamented Dr. Parkes, and is one of the most useful of the many useful books the society alluded to has yet published.

Dr. Parkes regards the diseases so widely spread among us to a great extent self-inflicted, and even those which we are powerless to prevent often controllable by man. By legislative enactment upon which much has been done in pure air, pure water, and food free from deleterious adulterations, to ameliorate the conditions of city and village residents. But legislation can not deal with those conditions which belong to the individual. Amelioration here can be the result only of an intelligent understanding of the laws of life and health, of their rightful difference between the infant mortality of the rich and the poor is chargeable chiefly to the ignorance and carelessness of the latter. If by any means the masses can be taught the simple and almost self-evident laws of health, the rate of mortality among children would decline and approximate the rate which is found in healthy districts.

The critical period in the life of men and women Dr. Parkes places between the ages of fourteen and twenty—one. During that period not only is the mental character formed and developed, but also the physical constitution upon which it depends. Strength and activity of body may be cultivated or neglected, while the mental character, though it may to a certain extent be infirmly by the training of earlier years, is mainly developed and determined by personal action. During this period eight hours, and preferably nine, of the twelve, four should be devoted to sleep. Of the remainder, three to four might be occupied with meals and rest during the day, and the others should be given up to exercise, equally divided between mental and physical, but in such a manner that the two kinds of exercise are alternated.

Two hours of real study is quite sufficient at a time for the growing brain. Young women ought to be physically trained as carefully as men. They ought to have strong, firm muscles, and be well developed. Five or six hours of daily exercise and labor, is not too much for even "young ladies." Much of the exercise which is taken by young people is of too violent a character to be of any permanent benefit. What is wanted is a steady, progressive cultivation of the muscles, such as is attained by walking, running, rowing, swimming, mountaineering and other slowly and quietly, and without the strain which too often occurs in their daily practices. Young people should never feel that they have a stomach; they should eat when hungry till hunger is gone, and should feel neither weight nor uneasiness, nor sleepiness after meals. Nitrogen enters into the construction of every nerve, every muscle of the body. Both the animal and vegetable kingdoms supply nitrogenous foods which man can use, and with any of which he can attain his highest bodily and mental development. Where pecuniary circumstances permit it is best to let meat supply a considerable portion of the food, but the laboring man, by mingling the changes on oatmeal, maize, peas, beans, rice, and macaroni, to which may be occasionally cheese and bacon, may bring up his children as well nourished as those of the richest people at a small cost. As to drink, young men and women are strongly advised to abstain from alcohol, for it is certain that it does harm to the growing body; and with regard to persons of adult years, the uncertainty which prevails as to the value of alcohol turns the scale in favor of total abstinence instead of moderate drinking.

Sugar as Food.

HARM has been done by propagating the notion that sugar is injurious to the teeth, by diverting attention from the real causes of destruction or decay. The eating of any amount of pure sugar can not injure the teeth directly, because it has no residue, it is wholly dissolved and passes into the stomach.

But let it be remembered that the practice of eating sugars or candies or any other sweetmeats largely, will inevitably cause a disorder of the stomach and generative organs, which will speedily undermine the health of the teeth. By insisting too much on the fact that sugars and candies destroys the teeth an impression will grow that if these are mainly avoided, the person so doing will have good teeth, and this leads the mind away from the necessity of keeping the mouth clean and the stomach healthful. If these things are well done, and the teeth are kept plugged in health, neither tooth nor handily "poor," may be kept in a good state of preservation for many years.

All forms of dyspepsia have a direct tendency to destroy the teeth. Whatever causes acidity of the stomach is ruinous to the teeth. A tablespoonful of the purest muriatic acid, taken three times a day before meals, will destroy the tone of the healthiest stomach in a very short time. And when it is remembered how many patent medicines are made up in the form of syrups and sweet beverages, and how common the use of them has become, it need not be wondered that so many second or third person met
Who Are the Apostates.

The dominant party in Utah brand every one who belongs to the Josephito party as apostates. The definition of the word implies a departure from the faith, or religion; and hence our question, Who are the Apostates? In 1832 the Lord dispelled the Church under condemnation, because they treated lightly the things written in the books. What then was their condition, when about twenty four years afterwards, they declared that those books were not worth the ashes of a rye straw? And, again, that they were “like a last year's almanac,” “like a boy's jackass,” and then the Church had “outgrown them.” The Lord said in 1832, that the Church should remain under condemnation till they repented and remembered the Books. Surely it can not be that part of the Latter Day Saints who have repented and remembered the Books, can be apostates because they not only say, but according to that which is written. The apostacy must be, and is with those who, instead of “repenting and remembering the new covenant, even the Book of Mormon and the former commandments,” have thrown them away entirely, and instead introduced Adam God, with the doctrine of immortality, perversion of the law of tithing, and polygyny.

INFLUENCE OF EXAMPLE.

Disrespect between the different members of families is apt to begin unpleasant consequences. The gruff “yes” or “no” of husband to wife leads to a cold, calculating style of address on either side, which sooner or later is adopted by the younger members, and the love or affection which should dwell within is dispelled, to give place to a cold formality.

SPECIAL NOTICE.

All Herald Office business should be addressed to the Business Manager and Editor:

Joseph Smith, Piano, Kendall Co., Illinois.

NOTICE.

From its weight, size and consequent liability to damage in the mails, the Life of Joseph the Prophet will be sent by express whenever it is possible. This will be the case until more than two copies of any other of the works published by us, will hereafter receive them in this manner. Charges will be prepaid by us. In ordering books please state what express lines have offices in your town or vicinity.

WHO ARE APOSTATES?

We hear whispers that certain members of a certain branch, who have been members of the Church long enough to know better, have been guilty of gossiping about some others of the branch, in which the reputation of the latter has suffered, and without adequate cause. It is to us slightly astonishing that those professing Christianity should labor to deal in evil tales, and stirring up evil concerning their fellows. And when these stories are groundless and senseless, the wonder increases. A reputation is smirched as easily and carelessly as one would say Good morning; and all for want of thought, and with out evil intent. It seems as if it was because the persons loved to think, talk and dwell in imagination upon the evil things of which these parties are supposed to be guilty.

Tale-bearing is an abominable trait; and scandal-mongering is detestable. Let the reputation of those about whom you converse alone. If you know of no good qualities, don’t talk about them at all. We know of a young Elder, and a gifted preacher, who is seriously hurt because of indiscreet talking among Saints about him. Some one will tell on them before long, and what a blaze there will be, and all because of thoughtless, witless, fruitless gossip. We ourselves, once hurt a brother sadly by a careless remark about Bro. James Oolstead wrote from Fall River, Mass., that he is coming to this state, east side, ten doors goods, stationery, as an abominable trait; and scan.

SUGAR AND CANDIES.

Susan Blair of Peoria, twelve miles from Liverpool, England, should be visited by some of our Elders there. He also states, “Utah is in the mill. It may grind slowly, but grind it will.” Of course it will, brother William, for the good Lord is superintending that particular grinding.

Bro. James Hannah, writing from Bucel, Athens county, Ohio, states that he heard the gospel call and obeyed thirty years ago, in Scotland. He is anxious to get among the Saints; but feels that he must continue to struggle along, yet a little while. He wishes some brother would pass that way.

Bro. George W. Melvin of Perdue Hill, Alabama, writes that the Macedonian Branch is trying to keep the faith once delivered to the Saints. He had baptized a few there, and hoped for further increase.

Bro. S. P. Sherrill, former of Cooke's Point, has removed to Harnett, Robertson county, Texas, and is now trying to tell the good news in that place. He and Bro. Belcher were likely to do some good together, as he thought.

Bro. George Gould writes from a late scene of the labors of Bro. Joseph R. Lambert, that the seed of the word sown there was likely to result in a harvest. May God bless the laborer and the enquirer together in that day.

Bro. H. B. Mills, of Pittsfield, Pike county, Illinois, came near having his business, and stock destroyed by fire; but escaped in such fashion that he opens out his stock of holiday goods, stationery and fancy articles, in new quarters. The Old Flag, local paper published at Pittsfield, a copy of which Bro. Mills sends us, states that he is entitled to much credit for the energy and pluck evidenced by him in fitting up and taking into hand his business.

Bro. B. V. Springer, it was expected, would spend Christmas at Pocira, Illinois, en route to Indiana.

LETTERS.

Letters from Bro. R. J. Anthony, Lehi City, and Bro. Blair, Salt Lake City, Utah, both indicate failure. The Missouri is colored as noticed in last issue, between Brother Anthony and the young lawyers, at Lehi, is indefinitely postponed; reason assigned, unwillingness of the authorities of the Utah Church to allow it. Bro. Anthony, at their request, let his proposed opponents off. We certainly admire the caution and commend the discretion of those authorities; but it will prove a bad thing for their cause, we think. Bro. Blair writes: Susan Gleave, St. Helens, twelve miles from Goodwood, England, should be visited by some of our Elders there. He also states, “Utah is in the mill. It may grind slowly, but grind it will.” Of course it will, brother William, for the good Lord is superintending that particular grinding.

Bro. John H. Lake baptized five near Grinnel, Iowa, lately; so writes Bro. J. X. Davis. Bro. Lake had also infused new life into the local eldership, as it was thought.

Bro. R. J. Anthony wrote from Ephraim, Utah, that he and Bro. Christensen were laboring together at that point and at other places.

Bro. James Oolstead wrote from Fall River, Mass., that he was happy in having received the truth, and was anticipating to do great good to the people of God’s choice. Laborers are wanted, Bro. Halsted, and God will surely bless those who strive lawfully and do what they can.

Sr. Mary Steedman, Lookout Mountain, Georgia, states that there are only four Saints in that part. Bro. Booker called on his way to Florida; aside from that, no preaching has been done there for a long time. He spoke seven times there, and the Saints were refreshed.

Bro. H. B. Mills, of Pittsfield, Pike county, Illinois, came near having his business, and stock destroyed by fire; but escaped in such fashion that he opens out his stock of holiday goods, stationery and fancy articles, in new quarters. The Old Flag, local paper published at Pittsfield, a copy of which Bro. Mills sends us, states that he is entitled to much credit for the energy and pluck evidenced by him in fitting up and taking into hand his business.

Bro. B. V. Springer, it was expected, would spend Christmas at Pocira, Illinois, en route to Indiana.
Bro. John Hawley, Dow City, Iowa, thinks that the "puzzling" over the surplus question, is rather a disease, than anything else; and is of the opinion that there is no sure cure for this disease except an absolute conformity to the law; that all devices to avoid the direct operation of the law, are the result of this disease and will be ineffectual.

Bro. E. Penrod, wrote from Elko, Nevada, November 6th, that Bro. A. B. Johns and T. R. Hawkins were to visit in Elko, January 1st. It was thought that some two or three would unite by baptism at that time.

Bro. M. W. Webster, Boston, December 7th, that the Church there was increasing in numbers and spirituality. Their Hall is located at No. 2373, Washington street, Highlands. Four have been baptized of late. Bro. Thomas W. Smith has done excellent labor there.

Sister Hartnell, Richfield, Michigan. Saints are enjoying the blessings of the gospel in peace.

In writing from Jeffersonville, Illinois, Bro. G. H. Hilliard says: "I hope to spend a good part of the Winter in the field with L. M. Smith."

Bro. John Brocker, writing from Collinsville, Madison county, Illinois, says: "I have moved here, a town of 2,500 inhabitants, which ought to hear the gospel trumpet. If some of the Elders comes here I can give room in my house to preach in, and a comfortable home as long as they wish to stay with me. There are two brothers and one sister beside myself living in this place, and I would like to see a branch established here."

In writing to the office from Bloomfield, Ontario, 4th December, 1880, Sr. S. Lively says: "It is now five years since I obeyed the gospel of Christ and I thank God for his Holy Spirit and for his many mercies towards me. I wish to serve my heavenly Father and I pray that I may be kept faithful to the end. We have no branch here that we can unite with, but I pray that God will convince the people around here of the error of their ways, and that we may be guided by his Holy Spirit to show the gospel of Christ in its fullness."

The Saints of the Hyde Park Branch, Pennsylvania, propose to begin the new year, by making an offering weekly during the year for the work of the ministry. May they be able to keep the resolutions they make, will be our continued wish for them. Bro. John Morgan wrote us to the above effect December 4th.

Bro. Joseph W. Vernon wrote from West Oak land, California, that their hopes were reviving. Some who had fancied the Saints needed trimming, and had undertaken that work, were not accomplishing what they set out to do. Bro. Glaud Rodger was teaching them, as Bro. Vernon quaintly expresses it, that they "must not strain at a gnatsl and swallow a saw-mill." If the Saints there swallow some theories that have been presented to them by malcontents there, they would have to swallow more than one theological saw-mill. One reason why we are not in excellent favor at present, we do not swallow everything they may suggest; we strive not to believe things by partiality.

Bro. James Steed writes from Rockland, Placer county, California, in good spirits. He is doing as well as he can. There are a few of the Adventists there. Not much godliness nor inquiry for the truth in the country. He is twenty miles from Sacramento.

Bro. J. A. Anthony, Washington, Cor., (wherever that may be), "I see that some one in Maine wishes a smart preacher sent to them. We wish you to send us one full of the Spirit." We wish we could comply with both requests. Smart preachers ought to be full of the Spirit, and those full of the Spirit ought to be smart.

Sr. Maggie Struthers, writes from Summitville, Iowa, "Mother and myself live alone now, and have done for more than a year." Bro. Alexander Struthers, Maggie's father, was one of the earliest and staunchest defenders of the faith in Montross, Iowa. Such men as he, Brm. Frederick Borley, S. Alcott, and Reid stood by the work when it required bravery.

Bro. A. F. Webster, writes from Wilber, Nebraska, that on November 28th he baptized one, and that the good work was going on there. Bro. A. would be glad to see Bro. Caflall, or other laborers there.

Bro. R. M. Dungan, writes from Dos Cabezas, A. T., November 29th, 1880: "I find quite a lot of Salt Lake Mormons all through this country; but not one old Elder to preach to them. I find that every little settlement of them have their shepherd over them. They are looking for one of their Apostles out soon. The most of them I have seen swear like troopers; their religion is not deep."

Sr. Martha Carrington writes that the faith of her mother, Mrs. Gibbs, and herself is still strong; and that it grieves them to see any turning away. Her mother is eighty-three years old, but her mind is still clear.

Bro. D. L. Shinn obtained an opportunity to speak at a Methodist Protestant class meeting, and spoke with such good effect that he was invited to come again. This he agreed to do; but the Board of Trustees met, and the result was that he was notified that they had decided to close their house against any further preaching by the Latter Day Saints. So mote it be.

In a letter to the office from Bro. Noah Cook, St. Louis, Mo., he mentions a late visit to that branch of Bro. James Caflall, and says he has done good work while there. Bro. Cook expresses his determination to do the best he can in the cause.

Bro. Joseph B. Lambert, wrote from Cosville, Webster county, Iowa, December 18th. He was suffering from cold, and distress from other causes. Had found the field hard to accomplish anything in. His bodily health was not good.

Bro. John H. Lake was at Burlington, Iowa, at last advices; was to go to Keokuk, and into Illinois, soon.

Bro. Wm. H. Kelley was circulating through Michigan at last advices.

Bro. Thomas W. Smith was expecting to remain at Providence over Sunday, December 19th, and at Pittsburgh by the 26th.

Bro. M. S. Forcett had been in Wisconsin, and had done some labor there.

Bro. C. G. Lamphear was at Monticello, Iowa, December 3rd, but had not held many meetings, as the weather was not very favorable. He was invited into the Kansas District, but was in doubt if he went this Winter.

Bro. Wellington Sears, writes from West Harwich, Massachusetts, that Bro. T. W. Smith and wife visited the Saints there about November 15th, and were with them three weeks. Their visit resulted in considerable good to the Saints there.

We hear that Bro. Wm. Anderson of Oakland, California, was to take a short cut among the Saints in some parts of the Golden State. His son James was very ill at last advices.

Bro. C. M. Folks writes from Weit, Kansas, that it is almost impossible to get the Saints of that part of the country together on any regular meeting. Sr. Folks is quite ill, and they sometimes fear for the result. We hope for good to the Saints at Weit. We acknowledge receipt of papers from brother Folks.

By letter from Bro. A. H. Smith we learn that he was about to remove to Stewardsville, Missouri, December 20th or 21st. He seems to have his face set Zouard.

Bro. H. N. Hansen and D. K. Dodson, called at Cassey, Iowa, December 11th, en route for Fontannelle, where they expected to preach. They did not speak at Cassey.

Bro. Hiram Robinson writes, "on the 5th of December, I baptized one of my old schoolmates and his wife, and Mrs. Sandy, in the neighborhood where I was raised. My labors will be in Bradford and Wyoming this month."

Bro. L. H. Cutchin, Pastor of the First Baptist Church, at a Wapac, Wisconsin, defined his position on religion October 21st, in a public discourse in the church, and then resigned his pastorate. So they go.

Sr. Albert Page, writes from San Benito, California, that Bro. Carmichael had preached there; and that others had visited them, Bro. Haws among them, who comforted them in the gospel.

Bro. John Cornish writes from Richmondville, Michigan. He was laboring under temporary disabilities which we hope are removed by this time. He was expecting to preach after things were righted up about the home, etc. He had baptized two more at Burkville.

Bro. Gomer T. Griffid, writes from Corinth, Ontario, that he was preaching, and had good liberty.

Bro. John Thomas wrote from Paris, Tennessee, December 9th. He had started from home the last of October without purse or scrip, and had spoken at Little Sioux and Magnolia, Iowa; had visited the Saints in St. Louis, Missouri; and Alton, Illinois, preaching at the latter point, and Chiltenham; had an appointment at Bro. Turpin's. He was near Farmington, Ky., and from there to Paris, where he is preaching nearly every night. The people are very attentive. He says: "I have lacked nothing, and have every where met a warm and kindly welcome among the Saints." Bro. Thomas asks for the whereabouts of Bro. J. C. Foss. He sends for books and tracts. He is a warm hearted, friendly man, and seems to find a reciprocal feeling where he goes.

How is this Professor Orson Pratt? Is it not time the tables of difference between the sexes were revised, and this thing stopped? It looks bad for the argument of necessity because the females are in excess: The census of 1880 gives Utah a population of 145,466, and there are 5,005 more females than males, which fact raises the point as to the necessity of polygamy? Why should one man have more than one wife if there are not females enough to go round,—to supply each male with a helpmate?"

We give the Herald readers all a New Year's Greeting. May they keep all their old good resolutions, and make better and better ones for this year. Above all, subscribe for the Herald.

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The following is cut from the Fontanelle, Iowa, Herald. Mr. Alden and myself have been informed by a card from Council Bluffs that two Elders of the Church of Jesus Christ of Latter Day Saints will be here the third week in June, ready and willing, I trust, to preach to you the doctrines of the gospel of our Lord as taught by his servant, St. Paul, in the eleventh chapter of Romans to the Gentiles, saying: 'I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth.' I desire all classes, whether they love truth, justice, virtue, or not, to come to the Town Hall at seven o'clock p.m., and hear what these strangers have to say. All true servants of God, may say to us concerning the doctrine of our Lord Jesus Christ, remembering the wise man said: 'He is a fool that judges what he is; from which we shall hide the secret no longer, for I have learned that Christ hath come a second time, and all references to Christ coming shall be taken as false, and all their followers will be punished with all possible severity so that it may be opened by next July."

THE SAIrENTS' HERALD.

Two highwaysmen attacked a stage-coach near Brownwood, Tex. Tuesday night, robbed the passengers of $165, cut open the mail bag, and fled. The mail contained letters and newspapers.

Four Socialists arrested in Germany, on the charge of high treason, and six persons for circulating revolutionary publications.

An Irish tenant farmer who fired at his landlord but did not kill him was sentenced to twenty years imprisonment by Judge A. H. A. Atwood. Agram, in Austria, was shaken up again yesterday morning by an earthquake.

The Hoosac Tunnel will be lighted by electricity, as an experiment.

The exploring expedition has been organized in England. Sir Allen Young, who will have command will soon leave London for Cape Town, in order to prepare for the hazardous undertaking.

The Brookfield cotton mill at Stockport, England, was destroyed by fire; loss $150,000. About 600 men have been thrown out of employment.

A bill will be introduced into Congress providing for the reduction of letter postage from three to two cents.

The three negroes—one woman and two men—who murdered Mrs. Kennedy in Clarendon Co., Miss., were arraigned in court today, where they were sentenced to death and hung on the nearest tree to the place of the murder.

Another dreadful collision explosion occurred near Cardiff, Wales. About ninety persons were buried into eternity. The bodies of twenty-two of the victims have been recovered, and thirty others bodies were in sight at latest accounts. Four men have been brought up alive.

Anderson, Ind., court house, which was built forty years ago, was destroyed by fire. The building of the school superintendent and of the sheriff were burned.

A number of members of the Jesuit order, expected here from France, have arrived at Montreal, and taken up quarters temporarily with their brethren. The Seminary of St. Sulpice has provided a farm of 600 acres for these exiles at Oka.

Greece is preparing for war. The Greek Parliament has negotiated for a large loan. It is said that Garibaldy's son has offered to raise 7,000 men for the Greek army.

Spain is anxious for a commercial treaty with this country.

The companies which work the auriferous coal mines of Pennsylvania have entered into a combination to regulate, or rather increase, the price of coal in the coal region, and have exceeded the demand, the companies have determined to work their mines only three days each week for the next three months.

The weather in Colorado has been very cold and boisterous. Three deserts by freezing are reported; two persons lost all four limbs by freezing.

Twenty two persons were lost by shipwreck in Pleasant Bay, off the coast of Nova Scotia, during a recent gale.

Ralph Beecher still remains barred out of the councils of many of the Congregational Churches of New York.

The melting in New York City, yesterday, from freezing, the Pope has conferred on D. J. Murphy, a wealthy merchant of San Francisco, the hereditary title of Marquis, in recognition of his great services to religion in Americas and Europe.

Over 100 hands were thrown out of employment at the large mining establishment at Erie, Penn; loss over $100,000. Two firemen were killed by falling walls. The Mark Lane Express says the London grain market met with a violent reaction. Wheat declined twenty-five cents per quarter, and there was a still further reduction Saturday. Foreign goods are likely to be cheaper.

At the conference of Methodist ministers held at St. Louis, the orthodoxy of Dr. Thomas was endorsed after an acrimonious debate. The Rev.

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Dr. Felten eloquently defended the now celebrated Chicago divine.

At the great hand meeting at Omaha, Nebraska, the audience again bewailed the hostility of some European States towards the church, and condemned the laws which curtailed its privileges.

Four of the leading Judges in Ireland have delivered their charges to the Grand Jury. The growth of railroad traffic in Canada was the subject of the day.

Prof. David Swing's salary has been raised by the trustees of his church from $7,000 to $10,000. About three years ago he was tried by the President of the Republic, and convicted of sedition, and with some of his flock commenced an independent organization in that city. For over a year he remained at Frankfort's Theater, and lately in the Central Music Hall.

An appalling calamity is reported from Dublin, Ireland. The British ship Montreal, a French steamer, was set upon by three ruffians.

The growth of railroad traffic in Canada was the subject of the day.

The sugar crops in Cuba, Louisiana, and New Orleans are in fine condition.

In 1857 the gross earnings of all roads was $49,155,396; in 1861 the earnings had reached $130,000,000; and last year the earnings amounted to $202,012,999.

The口袋 of the pocket in this country has been marvelous. In 1857 the gross earnings of all roads was $49,155,396; in 1861 the earnings had reached $130,000,000; and last year the earnings amounted to $202,012,999.

Theodore Roosevelt has dissolved the Peruvians from Pico advanced on Lima.

The outstanding tree is reported from Buffalo. A fire broke out there in May 1863. In 1871, 12,000 police, the loyalists, and 12,000 police. The loyalties, as was then the custom, would set upon by three ruffians.

The successful resolution of the difficulty in that section for four years.

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Correspondence.

SHELBYVILLE, IOWA.
December 1st, 1880.

Dear Herald,—Many of the Saints will read with sorrow the announcement of the death of our beloved mother, sister and friend, Mary M. Hallas Davis. She loved those around her, possessing great mental faculties combined with a generous, loving heart, full of goodness and faith. When she left us, she left a sorrow that will be felt by all who knew her, and I hope that the Master will give them victory over every opposition. She was a faithful and steadfast servant of the Lord. I have reason to believe that the Master will take her into his arms and she will rest in peace. We pray that the Master will give us strength to bear our loss and that he will comfort us in our grief.

Love and respect,

your devoted brother,

[Signature]

DORIS LANEY, Lafayette Co., Arkansas.

Bro. Joseph,—I write you some ideas of this country. There are a wild set of people in this part. They care for nothing but the dollar. To be sure, there are a few that belong to the Church, but they make light of the truth, as they do everywhere. I went to work with a wild crowd. This brought me into an interview with them, and when I got too hard for them they would curse me, and call me nicknames. I would hush, and go off from them, and make up my mind to quit them; but in spite of all that, I would get back at them. They could not keep my mouth shut. I was bound to let my light shine in spite of all I could do; for I was determined to let my feelings out. They would use all kinds of long ways that they thought they could use, in order to keep me from saying what I felt. I could say what I thought, and they would get mad and talk about me to others; but after awhile this all ceased, and we got along quite well for a few days, and on the night of the 9th of December we were all together. I was feeling bad and bothered in my mind, and at a loss to know what to do, being in a strange place I did not know. It seemed quite strange to me, but not what I had been dreaming. I dreamed that I was at home with my wife. It appeared as if I had been from home some time; so I had, and we began to talk about the Saints. She was telling me that she had been fixing for a wedding that was to take place that day; and said that if I was there I would get me married, and she was invited to the wedding. The next morning I got up and my mind was more at ease, and I thought God would reveal to me what the dream meant, as it bothered me very much. A man came up and began talking to me about how we felt; then he said to me that he believed that he would have to preach. He said, "You have called me, and I feel that way." Then he asked for my Testament, (fifteen inches thick), and baptized three, one of whom was Alonzo is worthy of the position, being strong in his faith, and, if faithful, will make an able man. We elect our officers, and let the best man get the position. I was at home with to a branch, known as the Walsingham branch, in the Cape of Good Hope, and I had the pleasure of leading five more into the kingdom of God. It seemed that all my talk with the whole crowd and my hopes were lost, God answered my prayers and showed me the way. It shows to us plainly that it is not the ones that say, "Lord, Lord," shall be saved, but the one who obeys and keeps his commandments is accepting the kingdom of God. We must do what God has promised us for salvation, and he is faithful to what he has promised us; and if we live for what God has promised we must be satisfied with our lot. Let God’s will be done in my case.

Yours in the bonds of peace,

J. O. STEWART.

FALL RIVER, Massachusetts.
December 1st, 1880.

Bro. Joseph,—I left Corinth, in company with Capt. D. B. Sprague, of Nantucket, late office of the illustrious Perry, of Edgartown, and made the following interesting statement in a Nantucket paper:

"It is generally known among whalemen that the sperm whale feeds upon squid, or cuttlefish, though they may at times have a taste for other food. I have often heard of a sperm whale having on several occasions fed upon squid, and there is no reason to doubt that these facts are true. I have been on board of a ship that was in the neighborhood of Guano, I struck a sperm whale, and when I saw that he was feeding upon cuttlefish, I knew that he was after squid, but fish. Some of them were taken on board and cooked, and were very delicious. This has been somewhat doubted by some of my brother whalermen. I shall now state something more surprising. On the 6th of July last, I struck a fifty-barrel whale in mid-ocean, or on the Western Ground. This whale, when dying, threw up a large quantity of different kinds of scale fish, squid, and last, but least, a shark. This shark was about four feet long, and he was feeding upon squid. The whale was struck in circumference. It was slightly decomposed, and was what the whalemen call a blue dog."

NEW BEDFORD, Mass.,
November 26th, 1880.

The above clipping is from the New Bedford Mercury, of yesterday’s issue. It overthrows the statement of the skeptical that the whale cannot swallow anything larger than a herrings, and so they say that the statement of the whale swallowing Jonah is a lie. Wonder if Jonah was more than nine feet long? These are living witnesses of Nantucket. Yours, JOHN SMITH.

ROCK ISLAND, Illinois.

Bro. Joseph,—At the Fall Conference for the Eastern Iowa District, I was appointed to labor in the district under the direction of the President. But I was in such a hurry that I did not have time to wait for the 27th, and so I went north, into Wisconsin. I had a very interesting experience in the state of Wisconsin, and found a great deal of interest manifested by either friends or enemies of our cause. Bro. Royoalds is doing all he can to suit our cause. I hope that he will live up to the Spirit’s aid in all his labors.

The Davenport Branch are holding regular meetings, Priest A. W. Strowe presiding. I believe the true Spirit is among them, and I hope the Master will give them victory over every opposition.

I have been waiting at home on Bro. Bradley’s in Jones county, Iowa. I hoped to meet Bro. Larkey at this conference. I learned that Bro. John Brown is in the field battling earnestly for truth. May success attend his efforts, and the Father make his heart strong in the conflict. If any thing occur worthy of note, I will report.

Exceedingly deserving the triumph of right I main your brother,

JEROME BURY.
I have firmly decided to pay no more heed to the false and foolish teachings of those who dare to question the great work of God. I am fully impressed with its importance and have a high estimation of the chance to teach the people about the gospel, and I will continue with this work as long as I am alive, and I am sure that the law of God will be established in the world, and that all will attend to it and they will be converted to the truth and will do all they are able to do to build up the kingdom of God among the nations. The Saints and friends at Union feel well. Our Church gains friends in that quarter.

In the city the Saints have fitted up a hall on the east side of Main Street, about eight or ten doors below Goede's Corner. The Institute was started there as a temporary arrangement for the past four weeks, and this, together with the "coal famine" that has prevailed of late, made the Saint's location decided upon as we could wish, and our hall is likely to be comfortable.

The President's Message touching the Mormon question was read as they thought and desired, but none of the part of the Utah Mormons, but so far there is no exhibition of bitterness or wrath. If they are wise they will adjust their views and practices to conform to the law of God, and none can hinder.

The President's Message touching the Mormon question has aroused thought and comment on the part of the Saints. I do not so speak because I am averse to the Saints, but because I am a friend of the Saints. I do not believe that the Saints are the best furnished church in Farmington. The Saints are the best furnished church in Farmington. The Institute was returned to Utah District 11th November, and have since then preached a number of times in different localities, but the weather during my appointments lately, has been stormy and boisterous, raining or threatening to, consequently the attendance has been small.

I baptized eight little Hopes, aged Saints. It was a beautiful sight, and will be remembered long by those who witnessed it. December 5th, a few saints fell asleep and the god bless the little lambs gathered into his fold.

Your brother in Christ, FRANK P. SCARBLEPP.

THORNTON, Limestone Co., December 13th, 1880.

Bro. Joseph:—I received the "wish of Joseph the Prophet" in due time, after which time I have read it, and it is the most interesting book I ever read as a history. My faith in the word of God has been strengthened, etc. I am looking forward to the time when I will be able to preach the gospel, and I have reason to believe it is from religious prejudices against me. I have one friend, and that is God.

I wish information from the brethren in the "regions round about," in Missouri, and about Kansas City through the Herald. Will the brethren send enough information as to the possibility of getting work at the carpenter's trade, etc., in their section. I am a carpenter by trade, and can get work and wages to justify, I wish to get within visiting distance of a branch of the Church, and can address myself to you, I am your brother in Christ.

J. FRANK MCDOWELL.

SALT LAKE CITY, Utah, December 19th, 1880.

Bro. Joseph.—Just returned from Union Fort, where I preached two funeral sermons, the one of Bro. and Sr. Wardle's child, the other that of Sr. Sarah Elliott. She kindly left for the Utah Mission five dollars, a small sum, to help with the expenses of the church. It is a hard thing to see friends at Union feel well.

W. D. BRUNSON.

MILTON, Santa Rosa Co., Florida, December 6th, 1880.

Brother Joseph.—In October I left the Florida District, and now in the most fertile counties, Alabama, I sent on an appointment to preach in Flat Rock Branch, but a protracted meeting was held, and I left Union Fort Church, where the Saints hold services, was progressing, and had precedence to my appointment. Preached in Lone Star Branch, having excellent attendance. The 1st of this month, after one end, I left St. Paul fort, and preached at Butler Branch, and November 3d at Pine Flats.

Attended the conference of the Alabama District, November 6th and 7th. At 11 a.m., Sunday, 7th November, endeavored to show to a large audience the, state of things "outside" in the doctrine of Christ." At 8 p.m., talked again to the people.

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J. FRANK MCDOWELL.

SALT LAKE CITY, Utah, December 19th, 1880.

Bro. Joseph.—Just returned from Union Fort, where I preached two funeral sermons, the one of Bro. and Sr. Wardle's child, the other that of Sr. Sarah Elliott. She kindly left for the Utah Mission five dollars, a small sum, to help with the expenses of the church. It is a hard thing to see friends at Union feel well.

W. D. BRUNSON.

MILTON, Santa Rosa Co., Florida, December 6th, 1880.

Brother Joseph.—In October I left the Florida District, and now in the most fertile counties, Alabama, I sent on an appointment to preach in Flat Rock Branch, but a protracted meeting was held, and I left Union Fort Church, where the Saints hold services, was progressing, and had precedence to my appointment. Preached in Lone Star Branch, having excellent attendance. The 1st of this month, after one end, I left St. Paul fort, and preached at Butler Branch, and November 3d at Pine Flats.

Attended the conference of the Alabama District, November 6th and 7th. At 11 a.m., Sunday, 7th November, endeavored to show to a large audience the state of things "outside" in the doctrine of Christ." At 8 p.m., talked again to the people.

Your brother in Christ, FRANK P. SCARBLEPP.

Return to Florida District 11th November, and have since then preached a number of times in different localities, but the weather during my appointments lately, has been stormy and boisterous, raining or threatening to, consequently the attendance has been small.

I baptized eight little Hopes, aged Saints. It was a beautiful sight, and will be remembered long by those who witnessed it. December 5th, a few saints fell asleep and the god bless the little lambs gathered into his fold.

Your brother in Christ, FRANK P. SCARBLEPP.

THORNTON, Limestone Co., December 13th, 1880.

Bro. Joseph:—I received the "wish of Joseph the Prophet" in due time, after which time I have read it, and it is the most interesting book I ever read as a history. My faith in the word of God has been strengthened, etc. I am looking forward to the time when I will be able to preach the gospel, and I have reason to believe it is from religious prejudices against me. I have one friend, and that is God.

I wish information from the brethren in the "regions round about," in Missouri, and about Kansas City through the Herald. Will the brethren send enough information as to the possibility of getting work at the carpenter's trade, etc., in their section. I am a carpenter by trade, and can get work and wages to justify, I wish to get within visiting distance of a branch of the Church, and can address myself to you, I am your brother in Christ.

J. FRANK MCDOWELL.
or father? How often when I have heard brethren and sisters testify to a knowledge of the truth of this work have I asked myself the question, Do they believe it? I have been told by the Saints that the Far West District as a whole and its branch presidents in particular are outstanding in faithfulness and prudence. With me, it implies that it is my duty to do all that lies in my power to forward the cause; sacrifice self and self interest to aid the cause by my prayers, my talents, and my means. It implies that there is a crown of righteousness laid up for me, if faithful in the performance of duty. It further implies that the Saints have a right to expect of me the duties incumbent upon me, it will prove my condemnation. O, may we all awake to righteousness. May our works manifest the remembrance that our Savior was an exemplar as well as a preceptor.

In this connection I desire to express my heartfelt thanks to the dear brethren and sisters in the Far West District for their kind and good wishes for my welfare. May our Father bless them, and if we should not be privileged to meet again in this probation, may we strike glad hands in the "sweet bye and bye." Your brother in Christ,

B. V. SPRINGHELD

FARMINGTON, Kentucky,
December 10th, 1880.

Bro. Joseph.—Since I left California, Missouri, I have heard and read of the distresses and persecutions of St. Louis, Belleville, Caseyville, Alma, Cheltenham, Sullivan, Moselle, Starfield, and Pleasant Grove. I was treated kindly by all, and as they blessed me with travel, I went on my way rejoicing. I stayed one night in Independence. There are some Saints there, but I must say it is a poor sight for me. No place for a poor man. I will try and make the best of my way. I am going to preach in, and for the Missouri and Illinois think are two good number of Saints. I have seen there are a few Saints in that part of the country; for I believe enough, so faint the object is. I hope to agitate the Saints in the other districts and obtain more interest to aid the cause by my labors. I will try and make my way.
MIKINGHAM AND NORTHERN IOWA DISTRICT.

L. J. Geber, and Deacons W. Blatt, E. Beagle and Dr. W. B. Mooney, not to be used for the purpose of selling our currency, and to have them returned to the Church. Bro. Wm. Brown. That the deed was made in the name of the trustee-in-trust, and the building committee released.

Resolved that drunkenness be made a test of fellowship relative to members of this district, also the frequenting of dram-shops, what is termed Saturday night meetings.

The Bishop's Meeting was held at the Ball School House, Mich., October 23d, 24th and 25th, 1880; W. H. Kelley, president; M. H. Doud and N. W. Smith, were appointed secretaries.

Branch Reports.—Lebanon 37; received by letter 2, removed 6, Mill Creek 12. Coldwater 1; baptized 1. Clear Lake 64; removed 6. Hersey 30; baptized 1. Lawrence 22; removed by letter 6, received 1, died 1. Union 21; removed by letter 1, expelled 6. Hopkins 21; removed; Meadville 6, died 3; received by letter 1, died 1. Geneseo 15; received by letter 1, baptized 2. Reece 17; expelled 2. Bishop's Agent's reports, received.

Beaux.—At the Saints' Chapel, in Kewanee, Henry county, Illinois, December 11th, 1880, by Elder Joseph Smith of Pano, Mr. Thomas A. Jenkins, Jun., aged 12, and Bro. John Jenkins, Jun., aged 20, all of Kewanee. The bride is the daughter of Bro. Joseph Boswell, formerly of Kewanee, now of Decatur county, Iowa, and has made her home with her bridegroom for five or six years, engaged in the millinery trade; she has now doubly endeared herself to the household, being chosen by the bridegroom for his long companion. They are worthy of each other. The rite of marriage was celebrated at the close of an evening meeting, the address and prayer being given by a number of Saints and citizens of the place.

DEMPSTER.—At the residence of the bride's parents, St. Joseph, Mo., by Elder George C. Smith, December 8th, 1880. Bro. Albert C. Dempsey and sister Hannah Butler, daughter of Elder Senterforth Butler. The bride was the happy recipient of many handsome and useful presents; a goodly company of the Saints were present, and spent a very happy and enjoyable time.

BORN.


MARRIED.

CHMRA.—Boswell.—At the Saints' Chapel, in Kewanee, Lee county, Illinois, December 11th, 1880, by Elder Joseph Smith of Pano, Mr. Thomas A. Jenkins, Jun., aged 12, and Mrs. John Jenkins, Jun., aged 20, all of Kewanee. The bride is the daughter of Bro. Joseph Boswell, formerly of Kewanee, now of Decatur county, Iowa, and has made her home with her bridegroom for five or six years, engaged in the millinery trade; she has now doubly endeared herself to the household, being chosen by the bridegroom for his long companion. They are worthy of each other. The rite of marriage was celebrated at the close of an evening meeting, the address and prayer being given by a number of Saints and citizens of the place.

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Buy their goods in future cleansing. May they have a long and prosperous peace.

The prayer and testimony meeting in the evening, in which the Bishop of the District was received in tongues, interpretations and testimony, Preaching on Sunday morning, by J. F. Burton. Sacrament meeting in the afternoon, in charge of D. S. Mills, J. Brush and P. M. Batta. An enjoyable time was held, in which several testimonies were given, among whom was the President Joseph Smith. Preaching in the evening, to a large and attentive congregation, by D. S. Mills. Thus ended a conference noted for its harmony, peace and unity; and for the peaceable, quiet manifestation of the Spirit in power: blessing, comfort, and strengthening our faith. May God be praised.

Adjourned to meet at Lugano Cannon, 11 a.m., April 30th, 1881.

PHILADELPHIA DISTRICT.

A conference of the above district was held at Brooklyn, N. Y., October 29th, 1880; J. Stone, president; A. Cameron, clerk.

Branch Reports: Horsecross 19. Philadelphia 40. Broo reported two added by baptism and one by vote.

Official Reports: Elders J. Stone, J. Squire's, S. Stone, in person; and A. Copeland by proxy, and J. A. Stewart by proxy.

Preaching at 10 a.m. by J. Stone. Testimony meeting at 1 p.m.

Adjourned to meet in Philadelphia, the fourth Sunday in February [27th], 1881.

STRING PRAIRIE AND NAVOO DISTRICT.

A conference was held at Montrose, Iowa, Dec. 4th and 5th, 1880; J. F. McDowell, president; H. S. Naively, clerk.

Branch Reports: Keechok 45; baptized 4. Burlington 68; baptized 2, received by letter 1, removed by letter 1, died 1. Rock Creek 45. Farmington 56; baptized 1.

Reconciled in person; T. Revel, J. McKiennar, G. Wilson, H. S. Naively, J. F. McDowell delivered 23 discourses, baptized 7; received from Bishop's Agent $23, from different persons and branches $50.

2 p.m.—Bishop's Agent's Report. Sept. 1st, due the Church $3.35; received $20.18. Paid out $83.60. Balance due the Church $8.95. A. W. Head, agent.

Resolved that the Bishop's Agent pay to the book agent $2.70 and the same be charged to J. A. Crubbs, clerk.

Resolved that all papers pertaining to the indebtedness of J. H. Lake, now in the hands of the former committee, be turned over to the district treasurer, and by him recorded and filed away.

Resolved that a two days' meeting be held at String Prairie the second Saturday in January, 1881, commencing at 2 o'clock p.m.

Preaching during conference by J. F. McDowell and J. McKiennar. Prayer and testimony meeting in the evening.

By resolution A. W. Head was authorized to draw from the district treasury money to defray the cost of a spring meeting at Burlington.

By resolution J. F. McDowell was sustained as president; H. N. Snively, secretary; A. W. Head, Bishop's agent; and N. Spencer, book agent for the district.

Adjourned to meet at Farmington, Iowa, March 5th, 1881, at 10 o'clock a.m.
Hamer.--At Allendale, Mo., October 24, 1880, of consumption, Mrs. Joseph and Minerva A. Hammer, aged 6 years, 5 months and 23 days. Funeral service by Elder Charles Jones.

Sparkes.--In the city of London, Ontario, at the residence of her parents, Sr. Hannah H. Sparkes departed this life in the glorious hope of a happy immortality, after a short, pious, and exemplary, yet unobtrusive, sacred, she quietly slept without a struggle; she was born in London, England, May 10th, 1815; baptised by Elder John S. Patterson; died September 5th, 1880. Funeral discourse by Elder Arthur Leverton, of Zone.

Wilkinson.—At Providence, R. I., November 16th, 1880, the infant daughter of Bro. Thomas and Sr. Fiebe A. Wilkinson, aged 1 month and 18 days.

White.—At Farragut, Iowa, November 28th, 1880, of scarlet fever, Maybell Clare, only daughter of T. E. and William White. Sermon by Elder J. F. Coe.

Hall.—In the vicinity of Shenandoah, Pella county, December 6th, 1880, of consumption, Mrs. Emma, wife of Bro. Ashby Hall. She was born in Illinois in 1815, and died in hopes of a glorious resurrection. Funeral sermon by Elder S. W. Wilcox, by her request.

Keller.—At Council Bluffs, Iowa, May 11th, 1880, of apoplexy, Miss. Susan Keller, born in Canada, 1821. She was baptised September 22d, 1880, by Elder D. Wilcox.

Page.—At the residence of her son, Bro. Samuel Page, in Conewaugh county, Alabama, November 8th, 1880, of typhoid fever. Sr. Gracie Page, mother of Elder Harold E. Smith, C. Smith, August 19th, 1878. She lived a faithful and consistent life, and departed strong in the faith. Her rest will be glorious; she leaves a large, good family, and Passed over by Elder G. T. Chute before a large and attentive congregation, in the M. E. Church.

Burton.—Near Dow City, Crawford county, Wednesday, October 20th, 1880, by the will of God, Sr. Rachel Burton, daughter of Elder Charles E. Burton, in the thirtieth year of her age. She was a true Christian, a kind mother, and a loving wife; she leaves a husband and friends to mourn her loss. Funeral services by Elders Eli Clother and John Pett.

Hill.—Near Pine Grove, Clayton Township, Clay county, November 10th, 1880, of consumption and lung disease, Bro. Daniel Hill. His faith was in God, and though he had not much experience in the latter day work, he died in the hope of a glorious resurrection. Funeral services by A. L. Whitaker.

Pruiz.—At Snow Shoe Creek, Deer Lodge county, Mont., October 22d, 1880, away from the scenes of probation, Sr. Capritta Wilton, aged 8 months. Her body was conveyed by a special agent of the church to Snow Shoe Creek, where she was received in the Church quite one year. Funeral service by Elder Wm. Lewis.

Davies.—At Stewartsville, DeKalb county, Mis­­son, November 14th, 1880, of lung disease, Bro. John A., son of Bro. Edward and Sr. Martha Davis, deceased. He was born August 14th, 1859, at Beaver, Utah; was baptised November 19th, 1879, was not in the Church quite one year. Funeral service by Elder Wm. Lewis.

Kemp.—At the residence of his son, Bro. Samuel B., in railroad bed, near Gallatin, Missouri, October 19th, 1880, of typhoid fever, Sr. Rachel Kemp, aged 21 years, 1 month and 20 days. She was born in New York, and removed to Missouri at an early age. She emigrated from England to Utah at an early date; baptised September 11th, 1870. She proved a humble, faithful Saint, and died with a hope immovable, held by those who best knew her. May she rest in peace.

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BRINK AND WORK

"I drink to make work;" said one. To which an old man replied: "That’s true; drink, and it will make you work! Hearken to me a moment, and I will tell you something that may do you good. I was a prosperous farmer and had a loving wife, and two fine lads as ever the sun shone on. We had a comfortable home and we never had to do a thing but make us work. Those two lads I now have laid in drunkard’s grave. My wife died broken-hearted, and now she lies by her two sons. I am seventy years of age. Had it not been for drink, I might have been an independent gentleman; but I used to drink to make work, and mark it, it makes work now. At seventy years of age. Had it not been for drink, I might have been an independent gentleman; but I used to drink to make work, and mark it, it makes work now. At seventy years of age. Had it not been for drink, I might have been an independent gentleman; but I used to drink to make work, and mark it, it makes work now. At seventy years of age. Had it not been for drink, I might have been an independent gentleman; but I used to drink to make work, and mark it, it makes work now. At seventy years of age.

Let not your life be an idle, idle one, but value the noblest privilege you have, and this is to study your work. Do not let your mind be taken up with the personal employments of physicians would be greatly lessenest. Overmuch eating produces derangement of the bowels, causing pain, sorrow, and distress. The professional employment of physicians would be greatly lessenest. Overmuch eating produces derangement of the bowels, causing pain, sorrow, and distress. The professional employment of physicians would be greatly lessenest. Overmuch eating produces derangement of the bowels, causing pain, sorrow, and distress. The professional employment of physicians would be greatly lessenest. Overmuch eating produces derangement of the bowels, causing pain, sorrow, and distress. The professional employment of physicians would be greatly lessenest. Overmuch eating produces derangement of the bowels, causing pain, sorrow, and distress. The professional employment of physicians would be greatly lessenest. Overmuch eating produces derangement of the bowels, causing pain, sorrow, and distress. The professional employment of physicians would be greatly lessenest. Overmuch eating produces derangement of the bowels, causing pain, sorrow, and distress. The professional employment of physicians would be greatly lessenest. Overmuch eating produces derangement of the bowels, causing pain, sorrow, and distress. The professional employment of physicians would be greatly lessenest. Overmuch eating produces derangement of the bowels, causing pain, sorrow, and distress. The professional employment of physicians would be greatly lessenest. Overmuch eating produces derangement of the bowels, causing pain, sorrow, and distress. The professional employment of physicians would be greatly lessenest. Overmuch eating produces derangement of the bowels, causing pain, sorrow, and distress. The professional employment of physicians would be greatly lessenest. Overmuch eating produces derangement of the bowels, causing pain, sorrow, and distress. The professional employment of physicians would be greatly lessenest.
This common consent may be
ined.
methods and means engaged in prose-
ong Church business generally, it is main-
ed, are clearly recognized in the law
and constitution of the Church, and evidently
nted to be adopted, upon the just principle
of "common consent in the Church." Book
of exemplary conduct. Such, perhaps, the parties who introduced the resolutions relative to representation in last April Conference, had in view when they referred to "Persons ex officio members of such conference." But no matter under what title they are admitted, it seems to the writer of this that the true reason for the admission of this class of persons, is, upon the basis of their acknowledged general representative character. These general representatives, made so in the infancy of the Church when it was possible and practicable to obtain the full wish of the same through an assemblage of the membership; and who have been thereafter sustained by all good men in the Church under the law have a special appointment, it seems are in theory and in fact proper representatives of the entire body, and who must in the transaction of church business take such active part therein as their official positions demand that they should. But is this all the representation the people are entitled to in the transaction and carrying forward of the general business of the Church? Surely not. For if so, there is now a destruction of that great and peculiar principle which everywhere pervades the doctrine of Jesus which has been referred to in this article—that which moves us to self responsible, free and independent man to womanhood for we are a substitute for the theory of "growing together" under the workings and guidance of the Holy Spirit—the adverse one, of being jammed and bruised together, under the envious and ambitious will of fallible man. Then, instead of a church of "saints in Christ Jesus" there would be a mob of men in Christ Jesus.

For these with many other reasons of which time will not permit a mention, the writer favors the plan of

DELEGATE REPRESENTATION.

That is, persons to be selected and chosen by the members in their respective branches or churches, and authorized to act with the other representatives in the transaction of church business and carrying out its general work. Thus the advice and consent of every member, male and female, in the Church could be had upon every important step, considered or undertaken by the Church, and all must to feel an interest in the responsibility for the success of each measure. Would it not also ensure a trust and confidence in the work of conferences, which has not hitherto been had, and prevent the possibility of undue sectional or local influence in the direction of the church business?

Perhaps we have a just and fair representation, also, are better to support—(and all the support the Church has must be voluntary)—the churches; and would not the means flow into the proper hands so as to loosen the hands of the spiritual laborers? Every member in the Church would have a direct representative of his branch to be used. The voice of the people would be obtained in a manner similar to that advocated by the great and good teachers Mosiah and Alma in State matters. "Therefore it came to pass that they did assemble themselves together in bodies throughout the land, to cast in their voices concerning who should be their judges, to judge them according to the law which had been given."—Book of Alma.

2:5. Would the selection of delegates by the various churches, each six or twelve months, who being instructed in and authorized to act for them in matters pertaining to such branches and the Church generally, enable us to obtain the "common consent" spoken of, or the "voice of the people"? Would the step be a right one?

A Member.

Letter From England.

Bro. Joseph—Hereewith send you a few lines, explaining as clearly as I can, the condition of the Manchester District, (spiritually), the people and the Church generally, are deeply interested in the welfare of the Church in this, as well as all other portions of the Father's vineyard. The Manchester District is at present composed of three branches, viz: Manchester, Sheffield and Farnworth. The latter branch is presided over by Elder Spence, a man whom I believe to be of special character and unswerving integrity; and under whose ministration I have reason to believe much good, with God's blessing, will be accomplished. The Saints under his watchcare are fully alive to the importance of the work in which they are engaged, and are striving to live as examples worthy of imitation; with one or two exceptions. The Sheffield Branch is under the watchcare of Priest John Austin, (whose ordination to office of Elder was ordered by our late district conference), a very worthy young man, under whose presidency the blessing of God attends his labors. Much good is being done. It is hoped that this branch will be added to the Church by baptism, and that the Saints are in the enjoyment of peace, for unity prevails. Their meetings are well attended and some are enquiring the way to obtain salvation.

Your humble servant has the honor to present the case of the Manchester Branch, aided and assisted by the labors of the local brethren; yes, and the sisters as well. I deem it a very great honor to be at the service of such a people, who, with but very few exceptions indeed, are striving to live according to the law of the Lord as defined by the Church from time to time; avoiding all deviations, whether to the right or left. Wherein they are, I feel confident to themselves and a stumbling-block to the sincere enquirer after truth. Unity, Unity, Unity is our watchword, and so far we are realizing the truth of the Psalmist's words: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, even Aaron's head: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."—Ps. 133.

I have the honor to mention my love and respect for his venerable father, and his kindred and sisters are Saints, because they love the work in which they are engaged; and they love it because they find that the practice of its precepts has made them better men and women; more charitable to others; more self-denying; more humble and more truly happy than they have ever been before. We look forward to our times of meeting to worship God with pleasure, feeling that we are an association of kindred spirits, striving with God's help to bring ourselves nearer to Him. And though some will misunderstand us, others have and do exclaim, "These are indeed a body of Christian worshipers."

We have not done much out door preaching—that is publicly; but I believe that we are all striving to put in a word in favor of this holy work. That the Church and the labor is not in vain, but in the due time of the Lord of the vineyard, the growing and the harvest time will surely come.

We have a nice little meeting-room, very appropriately decorated with large Scriptural mottoes; and made as convenient and as comfortable for those who meet with us as our means and circumstances will allow. We have many friends who meet regularly with us, that, like King Agrippa, are almost persuaded to become Christians, and we pray God in their behalf that they delay it not too long.

Taken altogether I feel justified in stating to you and the Church that the work in the Manchester District is in good spiritual condition. Our last minutes of which have been forwarded to you, a spirit of oneness and unity was observable. And although different views might be taken on some of the matters that had necessarily to be discussed, it was freely conceded that each one had equally the interest of the common weal at heart; and with this concession bitterness was avoided, and we met and parted with none but kindly feelings toward each other and the Lord's work. Of course we should have been glad to have had the ministration of "Bro. Joseph" over here in person, but not having yet had this privilege we try and do the next best thing; viz: read and mark and learn from the writings of "Bro. Joseph" and other good men whose writings are embodied in the Church literature from time to time.

We are much pleased with the spiritual success of the Utah Mission; for some of us are deeply interested in the welfare of relatives and friends over there, and we pray continually for the welfare of those in that country who are engaged therein; and for those to whom they are ministering. The letters from that mission, in Herald of Nov. 1st, are to us very encouraging. And permit me to say to the many residents of Utah with whom I have made acquaintance, both in this my native country, and in America, (chiefly Philadelphia), that my confidence in God is stronger to-day, and my faith in the ultimate triumph of the work inaugurated through the instrumentality of Joseph the Martyr, and continued through his legitimate successor, the present "Joseph Smith," is greater than it has ever been before. The work under the administration of the present leader has something in it that is Christ's work, and also for those to whom they are ministering. The letters from that mission, in Herald of Nov. 1st, are to us very encouraging. And permit me to say to the many residents of Utah with whom I have made acquaintance, both in this my native country, and in America, (chiefly Philadelphia), that my confidence in God is stronger to-day, and my faith in the ultimate triumph of the work inaugurated through the instrumentality of Joseph the Martyr, and continued through his legitimate successor, the present "Joseph Smith," is greater than it has ever been before.

That which was bitter to endure may be sweet to remember.

Joseph Dewmup.

18 THE SAINTS' HERALD.

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Office Seeking.

There is nothing that I consider more despicable than the seeking for office and position in the church of God. There is a sacredness in the church that seems to be diametrically opposed to the spirit of office seeking. Abundant experiences attest this truth: It tends to rob the church of its sacredness; the spirit of its guiding character and office work, and to stamp upon God's work among men, the character of intrigue and ambition. It is not an extreme to say, that it is utterly at variance with the spirit and genius of the gospel of Christ. Can anything be more manifestly wrong and yet of so subtle a nature?

We have grown into the belief that the church is not of man, but of God, and for man, and under the guidance of heaven, whose kingdom it is; and therefore the term, kingdom of heaven. Its general officers should be designated by divine revelation, because of the character of the work to be performed, and the future and wise-advices and councils. It is impossible for anyone to select instruments best fitted to accomplish the divine will, and therefore it has been so ordained.

There is, however, a sort of discretionary power and stewardship that the church is authorized to use, in the selecting of certain officers necessary to the transaction of the church's branches, district conferences, etc., without revelation, where no special revelation or guidance of the Spirit is given. The wisdom of the Spirit should ever be sought in the transaction of important business in the church. Where there is much liberty, it is then savors much of man, being devoid of life and power. But how much more of man, when the man sets his heart upon office and position! Arrogance and pride are results, if not the causes leading to such a culmination. What dire results follow such acts. What vanity, if men who seek office, are gratified in the obtaining, is manifest. They then become important factors in the work, and, like Atlas they have a world to carry. In the course of time they may begin to think that they have a divine right, to the exclusion of those more competent than they, to live, to act in a public and official capacity; and as such they are apt to think that justice has been robbed, and that the cause of God will suffer thereby. They may become infatuated with the sense of their own immense importance; and sometimes really exalt themselves into the belief that they are indispensably necessary to the prosperity of the work. They overestimate themselves, and under estimate all others; and oftentimes are possessed of an over abundance of self-righteouness, which is one of the results of this evil, with certain grades of mind.

They may begin to think that in order that the Saints may enjoy the rich graces of the Spirit, that they must act officially in the church, and sometimes may be so beseeled as to think they have a lien upon the Spirit, so that where ever they go, being desirous for good, they always carry the Spirit with them, so that the Saints can not be at liberty to act as they and the Holy Ghost may direct.

The common cause cannot be disturbed from their equilibrium; but just propose a healthful change in officials, and oh! what a "shaking among the dry bones" there will be. Did you ever experience any of these things in a general way? Keep your answers to yourselves, lest you stand in danger of judgment. The "weak" man discovers his unfitness until stripped of position and trust; for the reason that folly and sin are not cured by unrestrained gratification; and then may learn to say; "Vanity—all is vanity!" Yet, is it not true that nearly every aspirant has somewhat of a following.

The men that lust after office, I care not who he may be, is in the "gall of bitterness," and has need to repent, that the sin of his heart may be forgiven him. In a degree, he has the sins, the elements of the sin of Simon Magus—late Professor of the fine art of Jugglery in the Orient. If their illustrious prototypes (according to tradition) they should be so unfortunate as to have some good man's prayers in their behalf, it might bring an otherwise brilliant career to a sad end.

When ambitious desires fail to receive the necessary endorsement, men sometimes absentrists themselves from divine service; and cases have been known where a humble ambition sought outside appointment in order to give good appearance for absenteeism.

Most generally those least qualified are pre-eminent in office seeking; and, as like begets like and leaves unto them, their sympathisers and adherents are those whose judgment is not mature, and who are associated to receive the elective franchise in the church of God.

The element of selfishness enters largely into the make up of office seeking; this, conjoined with pride, generally completes its embonpoint in human form. The humble man may act in a public capacity, and yet not possess the desire and ambition sought outside office and position; but he prefers others, and desires rather to be commonplace, and that others may occupy position and trust. What trouble and vexation of spirit have so often resulted from the development of this evil in so many branches and districts; and yet Israel seems slow to learn.

The manner of the aspirant may not always be the same, for there may be an affected air of exceeding great piety; but sooner or later, the hidden motives which prompt the action of the man will come to light, and when so revealed, will bring in part their own reward.

I may yet have a question to solve. How are we to act with this self seeking kind? To yield is to sin; or, to speak more moderately, to err in action. I am not in favor of tickling the vanity; nor yet of deferring the day of pride's fall with any; nor do I wish to see "vulting ambition over leap itself," and thus come to grief; but I do oppose office seeking in any and all persons. Far better would it be to nip the evil in its infancy than to allow an unrestrained development to obtain. The greatest good for the body should be the motive of action, whatever may be the action contemplated. If aspirants are not gratified; and the law administered justly, without doubt there will be a great increase of spiritual power in the body.

Yours for common sense, T. E. LLOYD.

Man was born for action; he ought to do some thing while he is sleeping, which will be a living force that roots out error. Who does nothing, knows nothing Ries! To work! If thy know ledge is limited in it, the greatest of educators, test the strength of thy theories; see if they will support the trial.

The Boundary Between Reason and Revelation.

I have been led to a few thoughts on this subject from having recently heard a lecture by the Hon. Geo. R. Wendling, of Chicago, I think, on the question, "The Problem of the Ages, or If a Man Dies Shall He Live Again?"

Mr. Wendling is a man of great power of mind, naturally, carefully, and apparently well improved by diligent and well directed research into the rich stores of the very best of ancient and modern literature, having a bearing on the questions under discussion, the truths deduced from which he shows a masterly ability to arrange in the best possible shape, in accordance with the requirements of logic and reason for the more perfect delineation of the subject he is presenting. I shall endeavor, to reproduce, in my imperfect way, some of the thoughts presented by him as most prominently and conclusively proving the position assumed by him in his answer to the question, "If a man dies, shall he live again?"

As I was not prepared to take notes, I shall have to rely mainly on memory in the work of reproduction.

First, the mind, or spirit of man, does not necessarily form a part of, nor is it synonymous with the brain of man. The brain is simply a mass of material, and yet it is the matter of the body; and as such subject to, and in fact is being continually acted upon by some higher power than anything within, or of the simple physical man. In proof of this he undertakes to establish:

Secondly: That in all the active works of God, he will stop to think a moment, will realize that his body is merely a machine, over whose workings is placed a master agency of some kind, the character of which he is powerless to understand, but which controls every motion of the body, every sensation of thought, and every impulse of the soul. That the products of the workings of this machine, as revealed to us in the countless productions of each individual man since his existence as an earthly and physical being, are all the common property of this master spirit, as shown by the fact that there is nothing so grand or so ridiculous as the works of man, but that every man is capable of comprehending while not capable of producing it; the idea of comprehension being simply spiritual, while the work of production is physical. So also wherever the material portion of man can penetrate, in whose bodily presence or in part through the functions of the brain, as the eye, the ear, or the touch, there the spirit also penetrates with this difference however, that while the sensations of the body are always local and present, the mind or spirit is as universal in its relations of man as its experiences are general, whether those experiences are in the ever so remote past, or form a part of the nearest present. Not only this, but while the body is always satisfied with the present and the gratifications of present desires, the mind or spirit is continually on the alert to perpetuate past pleasurable experiences, to enjoy the present and eternal future. It is in the impulse of the spirit that has brought to such a high degree of excellence the painters, the sculptors, and the architects' arts: that gives us such superior facilities for travel by
rail and by ship, for intelligence in our institutions of learning; in telegraphy and kindred sciences, and demands that the attention of man shall be directed to a preparation by all means at his disposal for the enjoyment of the future, both in this world and in the world to come.

Third. The science of photography has been so perfected that not only can almost any form of nature be exactly reproduced and preserved, but should the impression become faded or apparently obliterated, it can be instantly reproduced by use of chemicals brought to bear upon the obliterated portion. But not even the most sanguine artist can ever expect to make upon the same plate a multitude of impressions and then by any means in his power produce at his will any one of those impressions at the expense of all the others. But upon the tablet of memory this master spirit permits not only a multitude of impressions to be made, but at its will produces any one of them singly, even though there may be a million such impressions above and a million below the one so produced.

Fourth. One of the grandest testimonies of this two-fold self is possessed in the man who has been engaged in a struggle with temptation and has come off victorious. It may have been the wine cup. There stands the liquid tempter. Every impulse of the body is enchained intelligence composed, the soul's master voice to rush to its own ruin. But the soul with an intuition higher than man's, and that voice, if not listened to, is the true spirit. Everyone of the human family for a more complete and peaceful future than is furnished in this world. The ideas of the speaker on this point are much the same as those held by us, and I need not dwell on them.

Sixth. Death is only a separation. You can see the body decay and crumble back to its mother dust, but what becomes of the spirit? "And here," says the speaker, "I might rest my case. I have shown that in all the works of man, in all the productions of his hands, the impulses of his heart, the emotions of his mind, the comprehensiveness of his soul, its struggles and desires, its designs for perpetuating past achievements, enjoying present labors and preparing for the future happiness, this soul, or mind or spirit of man, considered apart from any relation it may bear to the brain as we must consider it that it is an entirely different and eminently superior existence than the mere house it dwells in. I have shown that so far as human eye can see or human intelligence comprehend, the exceeding power and properties and designs of this overmastering intelligence are broad as the universe, and as I believe, when released from its earthly impediment, as far reaching as infinity itself. The most ultra Rationalist can hardly believe less or demand more. And what proof has the Materialist that I am not correct? All the rules of logic or of sound reason would permit me to stop right here and demand that I furnish you with your reasons for a non-belief in my position, and instead you ask me for further proof of my faith. Can you furnish proof to the contrary? No, you can not.

Seventh. "I now undertake to say that man is not a merely earthly being, endowed with mental or brain functions alone and considered from such a spiritual existence as I have shown is a failure. And I undertake to say that nowhere in science or nature, in all the productions of God, or man's deductions from the laws of nature, is such a thing as failure contemplated. The lowest order of vegetable or animal life of which any knowledge is complete in itself, and accomplishes in itself the full object of its creation. No matter how simple or how complicated its mission may be, the achievement of the object of that mission is a success. Now tell me that man lives only for the present, that beyond this life there is a blank and with the work of the thin thread that man has nothing to do. So we press on, and know that no man ever has lived or can live who has magnified or can magnify his work by bringing it to a successful consummation. Place him where you will. Allot him any work you choose and just as sure as he undertakes it accomplishment so sure will he fail. So you do violence to your own pet laws as well as God's. That man, for example, who says, 'I will not work to the utmost of my strength,' does he consider that God has already said, 'The earth is divested of its taint, and its spirit is renewed?' For centuries infidels, materialists, deists and atheists have derided and scorned this religion, as manifested and exemplified by Christ himself. For centuries infidels, materialists, deists and atheists have derided and scorned this religion, and its exemplar; but not once in all that time have they offered one solitary reasonable or intelligent argument against the code of morals he established, or cited one personal act of his in conflict with that code of morals. This being the case we conclude that he is a safe promulgator of those views, and as such is deserving of our confidence as a promulgator and exemplar of our belief in the theory which we present to you in answer to the question suggested by our subject." I have been thus lengthy and minute in reproducing his remarks for a two-fold reason. First; because there are some good points in them that may benefit some one who is battling with skepticism and infidelity, or its champions; and second; to show to what straits Rationalism is driven as well as the mistaken conception of the day in its endeavors to reconcile its belief to the demands of the masses for something that shall as nearly as possible combine the necessity for some faith with the necessity—to them—that that faith shall be as free as possible from the unworthy doctrines of the primitive Christians, and the plain, as they say, obsolete teachings of the Scriptures of divine truth. Men will listen to such a discourse as the above and say it is all right; that that is as far as their belief goes and as far as any need to go. That the old ideas of a literal church or kingdom, a literal organization, literal laws and ordinances, a literal and absolute obedience to those laws and ordinances, and literal blessings to those who obey, are all nonsense and contrary to all reason. To these two classes Christ is essential only as a connecting link to show their relationship to each other, and at the same time to supply the superstitious demands of both classes for something supernatural to worship; and with out him the one would simply worship man as shown in his higher intelligence that enables him to thus self-satisfactorily grapple with the knotty problems of life; while the other would just as soon worship the gods of the heathen were those gods divested of the taint of being unpopular, as they now worship the God of Abraham, Isaac, and Jacob, merely because he was the first to apply the idea of human wisdom! The absolute foolishness of man's much vaunted knowledge! No wonder that infidelity abounds! That everywhere the self appointed teachers of man shun the light of Christ's eternal gospel and deny the essentiality of its ordinances to the salvation of the children of men. That because God does not see fit to give the mighty power of his Spirit rest upon you, you modern Egyptian magicians, you declare that it does not exist as a part of his church militant, and can so readily find so many who are willing to accept your teachings, merely because on the one hand they are too lazy to learn; and on the other hand they have reason to believe that those who have tasted of God's power, who have felt its vivifying influence and seen its effects in others, such a discourse as the above only appears as the first steps of a babe, which while they please and gratify merely as an evidence of what may come are tottering still; while the true believer is in primitive times, only excite our disgust as evidence of an unprogressive physical organism. So, such a discourse from a being who has grown to maturity and has had opportunities of advancing to that more comprehensive knowledge, because springing from inspiration itself as contained in the gospel of Christ, and resting, as he does, his whole faith and knowledge on the poor, miserable, fallible reason of man is calculated to excite our admiration, only as an evidence of man's skill in mechanical get up and delivery, and not as showing any evidence of either genuine or artificial life; a mere machine of words without the function of motion. The real power of the spirit is the true spirit of our self of ours, which he so forcibly reasons exists, might go beyond the veil of mortality and catch an occasional glimpse of the future and reveal it to us through the agency of prophecy, or invade the sanctum of unknown language and so control our organs of speech as to enable us to speak the language of hidden writings of God's healing power and bring to the proper degree of subserviency the agencies in and around us, that would enable that power to be felt by the sick, might have been presented by the gentleman in his discourse; and yet not only does he not do this, but had he, the audience that listened with such rapt attention and are so dumb with
An Hour in the "City of the Dead."

Ox a pretty knoll, away from the busy tur molli of the town, in holy peace and quiet, pos es "Our City of the Dead." Many a time and oft have I paused beside my window, and looked away to where its white monuments glimmered among the trees and shrubbies, reminding me of beautiful lies embedded in living green. A lovely Sabbath morn as I stood and watched the trees swaying their limbs, and gracefully fluttering their leaves in the breeze, and the sunlight glinting upon the marble tombs, I felt a desire to be there to wander among the lowly mounds, and to rest in solitude which reigns above them; so, obeying the impulse, I took my way down the dusty road, stopping a moment on the little bridge which spans a miniature river, to gaze into the water below, and think what a cruel death lay beneath its shining silver and blue tinged surface, then crossing the green monster, I opened gate and passed in.

Lightly and reverently I trod over the hallowed ground, and I could almost feel the solemn stillness which pervaded the spot. Even the birds seemed to sing with a softer cadence there, as if they recognized its sacredness. A fleeting word or a ribald laugh would be heard, and then disappear. It is this beautiful place—for it is beautiful; but alas! Neglect is painfully apparent in the rank vines and weeds, overgrowing and intertwining round the monuments, and in the scattered debris, which sadly mar the beauty of the place. Here I see a handsome marble column so overgrown with rank grass as to render the grave almost indistinguishable, and the lines on the stone quite the same. The whole aspect of the place seems to say, "Here lies So and so;" his relatives spent a large sum of money in purchasing this monument, and now think their duty done, and that they may bury the dead out of mind, as well as out of sight. Here are fences broken and dilapidated, tombstones fallen to earth, graves in a sad condition of disorder and neglect. Alas! how soon are friends forgotten. But there are exceptions. I stop beside a row of well kept little mounds, all of about the same size. Three little children, perhaps their tenements of clay, so often the abodes of sickness and pain, gone home to the Saviors. Their days of suffering and years of sorrow, cut short by a merciful Father, who will provide for them a mansion in that "home over there," where they shall dwell with him in endless joy. No lofty tomb marks their last resting place, but God knows them, and their names are written in the "Lamb's book of life." "Of such is the kingdom of heaven.

Here are the graves of dear friends and companions with whom I have passed many pleasant hours and as I sit beside their lovely busts, I think of the days when we were with us, and in dreaming of the past, I almost forget the present. Dear friends, I

would not wish you back. God has taken you from us, and we must not murmur, though our hearts are sad, for our Father doeth all things well. Many of the graves which lie here are in the land where partings are not known.

A pretty marble slab is now before me, and I pause and read thereon those words:

"Farewell dear husband, children, all, There is a friend, a name, a call. Mourn not for me, it is in vain To call me to your right again.

How true! Our friends that are gone are lost to us in this world for ever. They have journeyed to that bourne from which none ever return. How useless, how wicked, for us to refuse consolation, and indulge in vain longings for their restoration. Yes, it is sinful; it is complaining against the will of a just God; it is wishing them back to a world of sorrows, of temptations and troubles, wishing them back to suffering and sin. Oh! though we suffer the refinement of sorrow, though our hearts may almost break with grief at their loss, let us not wish them back. They are infinitely better off. Another marble memento meets my eye and so report:

"A sudden change in a moment fell, I had no time to say farewell. Farewell, dear friends, death comes to all. Moses is to-day—tomorrow you may fall.

What a warning; but how little it is heeded. The careless passer by will stop and peruse these lines and pass on, without perhaps giving them a second thought as a moment, friends, and think of it. Here lies one who was cut off in the noontide of life. No day of warning was allotted him in which to prepare for the great change. Snatched away without even time to bid his loved ones farewell. Let us take heed to this warning and prepare the angel of death, let him come when he may. We are here to-day, to-morrow we too may be numbered with those who have crossed the "mystic river." Then it may be said of us, as it is said of one who lies beneath the tomb which I now stand

"Why should we weep for her, was she not ready? Her work was done. Waiting in faith with a hope firm and steady. The good God has called her well done." What a comfort, what a consolation to those bereaved ones, to know that their dear one is not lost to them forever, but only for a time. To know that by a loving obedience to God's holy commands while on earth, when they come to pass over the river of death to the unknown realms beyond, she will be there to welcome them home. How terrible indeed it would be to have no hope of a future meeting with the loved ones with whom we have parted here. I pass on a few steps and in a quiet shaded nook I see a modest stone on which I note the following:

"Marrow of ages, how he longs to meet her When the day of life is fled. May we "meet her with joy to greet her, Where so farwell bear is shed.

No doubt or fear is implied in this. Naught but a supreme faith, hope and patience. Faith in God's promises; hope that through his help and food they may merit their fullest and patient endurance faithful until the Master calls them to join this last one. One more epitaph claims my attention, and I write it on the grave of a young man:

"His work was not done, but his column was broken."

What strange significant words. Here is fixed a work that they may merit their fullness and patience to endure faithfully until the Master calls them to join this last one. One more epitaph claims my attention, and I write it on the grave of a young man:

"His work was not done, but his column was broken."

but this is different entirely, I have never seen anything similar to these lines before. They seem appropriate in one sense, in that he was cut off in the prime of man's allotted years; but I confess that I do not fully comprehend their exact import, though no doubt there are many who could enlighten me readily. I leave them with you as a subject for thought. As I walk slowly along on my way to the gate, pondering upon the above lines, I come suddenly upon an aged tomb, bar- dened with the weight of years, and bowed down with grief. The man is bending over, the lady kneeling beside a new-made mound of man's size, probably the last resting place of a dearly loved son. Tears fill my eyes, and my heart aches, as the heart rending sobs and broken prayers of the poor old lady fall upon my ear. May the Father comfort them with his Holy Spirit, and send his ministering angels to them, bearing precious promises of a life to come in which there shall be no sorrow, no tears, no sad partings, but everlasting peace and happiness. At the gate I pause a moment, and looking back, I think of the words of a friend—bee to:—when the Good Shepherd calls we shall go

"Soon under the coffin lid we too must lie, When life's labors are done and death does us, Bestow upon the friends that stand beside. And we'll meet again there in that beautiful home."

Yes, we shall all lie as lowly as these some day. Who knows how soon? It may be to-morrow. It may be in a week, a month, a year, or it may be for ages yet unnumbered to the Father known. Death and the grave are the ultimate end of this mortal life; the life beyond the tomb shall be endless. Oh, how it behooves us to be on our guard; ever watchful, prayerful, striving to do our duty, ready and waiting, that when the Good Shepherd calls we shall go

"Not like the sinner slave at night, Routened to his drudgeon, but sustained and soothed By an unflagging trust, go to our rest, Like one who wrapes the drapery of his couch About him and lies down to pleasant dreams."

With a last look, a sigh, and a murmured, Requiescant in pace, I pass out, and leave the City of the Dead to its wonted solemn, solitude.

Mrs. E. M. Pifer.

A Bad Temper.

There are few things more productive of evil in domestic life than a thoroughly bad temper. It does not matter what form that temper may assume, whether it is of a sulky kind that maintains perfect silence for many days, or the madly passionate, which vents itself in absolute violence. Ill temper at any age is a bad thing; it never does anybody any good, and those who indulge in it feel no better for it. After the passion has passed away one often sees that he has been very foolish, and knows that to see it is the time. The old saying, "When the anger is, perhaps, the most trying of all. It is, indeed, a pitiable sight to see the wrinkled cheek of an old person aflush with anger and passion. Since anger is useless and an unspookable misery to its victims, why should it be indulged in at all?

Look on the Cheeful Side.—It is a great misfortune to have a fretful disposition. It takes the fragrance out of one's life, and leaves only weeds where a cheerful heart would cause flowers to bloom. The habit of fretting is one that grows rapidly unless it be sternly repressed; and the best way to overcome it is to try always to look on the cheerful sides of things.

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Question of Finance.

After reading the propositions in regard to the Life Protective Association, as introduced by Prof. H. W. O. Moore, we are led to believe that, as a business proposition, it is worked on good lines; but there is not lack of brains to draw up such a proposition. That which is not so commendable is the manner in which it is presented. It seems to be done with a view to make any money that may be taken in, without regard to the good of the Church.

Any thing that tends to finance is criticized by Latter Day Saints very closely; as I think there is not a people in the known world that thinks more of the almighty dollar than do the Latter Day Saints, and perhaps that is all right. When we consider that other religious associations have, in some places, been wholly with money, we seem to have taken the extreme, and try to run ours in a manner without any. We have plenty of good faithful Elders, who could do honor to the cause, if they were in a condition to go into the field; but they are compelled to remain at home. We have a law, which, if lived to by every member of the Church, would obviate all financial difficulty; but so many of the Saints are afraid of it; therefore we are lean.

I now give my own views of tithing, as I understand it from the law on that question. After the Saints have paid in all their surplus property, for as fast as one barn or house is finished, another is needed; and when one drove of cattle or hogs is sold and cash received, some more must be bought, &c. Now to bring all the Saints under this law direct. We assume that the head of every family is honest, and desires to do his duty in the fear of God, and that he can not arrive at any definite conclusion as to what his surplus would be, let him say, "Here, I will make a surplus," and let him decide what that shall be, whether it is $100. or $1, as the case may be. Suppose he says, "I will now pay $25. into the hands of the Bishop as surplus." On the first day of January he will invoice his entire efforts and finds that he has paid $2,500. He is in debt to the amount of $500. He carries on his business to the end of the year, and by examination finds that he has gained over and above his living, $300 as an income.

How much of that is tithing?

One says, "I don't owe any tithing, for I am in debt." But the Lord says one tenth of your annual interest is mine. Which should be paid first, the debt to God, or the debt to man? You are paying interest for the use of the $500 you owe. Why not pay the Lord his interest? Well how much is it, I have gained $300. Five percent of that is $15. The interest of that in the state of Iowa, at ten percent, would be $30; the tenth of that interest is your tithing, which is $3, a very easy law to keep. If every Saint would tithe himself by this rule, we would have plenty of money. If this law was lived to, there would not be so much lasseness.

So much upon the law of tithing, now for freelwash offerings. By keeping the law of tithing as in the manner above, it will not precede us from donating to any purpose that we see proper and our duty so to do, nor from subscribing to any institution that is for the benefit of our race, and especially to the Saints.

Thoughts.

The capacity to think is the noblest gift with which man is endowed. Thought is a beautiful, quick and powerful agent in the immaterial world, to which matter owes its form, visibility and usefulness. Imagination, poetry, faith, hope and love, and every other consistent thought. How much would you give for the work of the religion of a person who never thinks? But many say, when attempting to excuse a neglect of duty, "I forgot it," or, "I didn't think about it." If such is indeed the case, the mind surely is not always at home. It is a strange, a deplorable fact, that as the years go by, millions of human souls are rushing thoughtlessly towards the eternal shore. Oh! that such would consider, while it is called to-day, the theme of our great redemption. Some people seem to get along very well in this world without taking any mental exercise, as they may be led by the thoughts of others; but when the last moment arrives, earth recedes, and eternity is in sight, what shall the uneducated soul do? Then, thought will force itself on the mind; and this may often be the case in this life, as shadow after shadow falls across our pathway. Evil thoughts arise and project in the best of hearts; it is only by the aid of divine grace that they can be banished. How easy it is for them to gain ascendency in the heart of the careless? The will need not always fail to overturn a pious habit of long duration. "Let the wicked forsake his ways and the unrighteous man his thoughts, and let them turn unto me," saith the Holy One of Israel. Again, "My thoughts are not your thoughts; for as the heavens are high above the earth, so are my thoughts above your thoughts." Man during sleep the brain in a state of rest, in a condition to receive and appropriate particles of nutriment from the blood which take the place of those which have been consumed in previous labor, since the very act of thinking consumes, burns up solid particles, as every turn of the wheel or scoop of the splendor of the chamber of fire of the furnace. The supply of consumed brain substance can only be had from the nutritive particles in the blood, which were obtained from the food eaten previously, and the brain is so constituted that it can best receive and appropriate to itself those nutritive particles during a state of rest, of quiet, and stillness in sleep. More stimulants supply nothing in themselves; they only good the brain, force is to a greater consumption of its substance, until that substance has been so exhausted that there is not power enough left to receive a supply, just as men are so near death by thirst and starvation that there is not power enough to swallow anything, and all is over.

"The Bible."

VIEWED merely as a human or literary production, the Bible is a marvelous book, and without a rival. It embraces works of forty authors, representing the extremes of society, from the throne of a king to the boat of a fisherman. It was written during a long period of sixteen centuries, on the banks of the Nile, in the desert of Arabia, in the land of promise, in Asia Minor, in Classical Greece, and in Imperial Rome. It commences with the creation, and ends with the final glorification; after describing the intervening stages in the relation of God and the spiritual development of man. It uses all forms of literary composition. It rises to the highest heights and descends to the lowest depths of humanity. It measures all states and conditions of life. It is acquainted with every grief and every woe; it touches every chord of sympathy. It contains the spiritual biography of every human heart. It is suited to every class of society, and can be read with the same interest and profit by the king and the beggar; by the philosopher and the child. It is as universal as the race, and reaches beyond the limits of time into the boundless regions of eternity. Of all the books of the world, the Bible is the only one we never tire of, but which we admire and love more and more in proportion as we use it.

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Like the diamond, it casts its luster in every direction; like a torch, the more it is shaken the more it shines; like a healing herb it is pressed, the sweeter its fragrance.

SPECIAL NOTICE.

All Herald Office business should be addressed to the Business Manager and Editor:
Joseph Smith, Plano, Kendall Co., Illinois.


Buu P. M. Berra writes from Newport, California, that the last conference held there was one of the best he was ever at in California. He further states that Elder Russell Huntley had been doing the cause considerable harm in that and other branches, by attempting to prove from the Book of Mormon that we were not the right man in the place we occupy; and that there should be no HighPriest in the Church.

We have always heretofore regarded Elder Russell Huntley as an honorable, honest minded man. He hesitated long before he united with us, though he had been for many years a believer in the Book of Mormon. He became a believer through the ministration of Elder Zadoc Brooks; and being of a practical turn of mind and possessed of some wealth, he at once furnished the means and published four thousand copies of what is called the Huntley edition of the Book of Mormon. After the failure of Elder Brooks, Elder Huntley had a large number of these books on hand; he gave away hundreds of them as doubt, and sold many. Long before he united with us we sold these books for him and paid him for hundreds of them. While with Elder Brooks he obtained possession of the Kirtland Temple, recovered and refitted the building, expending something near three thousand dollars upon it, as we have been told. In 1873, we think, he deeded his title to the Temple to Elders M. H. Forscutt and Joseph Smith, without solicitation on their part; and not long after he united with the Restoration, being baptized at Oakland, California, by Elder John Roberts. He became interested with Bro. D. S. Mills and others in a settlers' controversy over an old Mexican, or Spanish land grant, known as the Los Bolas Grant, in which the settlers were beaten. There is reason to believe that Elder Huntley suffered materially in the losses that ensued, as he had invested considerable money in the affair, first and last. To this we were one, believed that the title was and should be in the Church; that the holding by trustee, as the Church had held that when that trustee was not the Bishop, was a mistake, and that proper legal investigation would show that neither Elder Huntley, nor those holding under him were entitled to hold legally. This proved to be correct; and therefore if any discrepancy grew out of the effort made by the Church, to properly settle the affairs, it is a mistake, and the Church, or any member of it in fault.

We have been told that Elder Huntley has cast his lot and influence with Elder David Whitmer; but we have seen nothing definitely from him. We wish him well, no matter what his opinion about us may be. And, whether he and others may, or may not think we are the right man, we shall try and do what appears to us to be our work, and take the chances at the final summing up. We have not believed but what among them that should fall away, there might be some good men. We err, as we are painfully aware, and hence think it possible for others to err. We think Elder Huntley has erred; but as he thinks we have erred, and is entitled to his belief, there is the waiting time until we shall see as we are seen. "Who shall abide in the day of His coming?"

The Saints will remember our having noticed in the Hartford Courant the heretical position of Rev. Myron Adams, of Rochester, N. Y., concerning the doctrines of the Church to which he belonged; the following from a late Chicago Tribune is the result. "The Rev. Myron Adams, pastor of the Plymouth Congregational Church at Rochester, N. Y., was disfellowshipped yesterday by the Ontario Association of Congregational Ministers for heresy, the heresy consisting in a too-liberal view of spiritual matters. He does not believe in eternal punishment, thinks that sinners are more to be pitied than condemned, etc. It is believed the Rev. Mr. Adams will stand alone." Of course his congregation, or enough to form another church, will stand by him—"Some for Paul, some for Cephas," and some for Rev. Myron Adams.

A SUM IN ARITHMETIC.

Fifteen thousand families divided into families, averaging five in a family, gives three thousand heads of families; if divided into families of three instead of five, it gives five thousand heads of families. If each of these five thousand heads of families in casting up his accounts at the end of the year finds that he has gained $300 as suggested by Bro. J. R. Badham, the interest on which is to be tithed one-tenth amounting to $3, then the aggregate sum is $15,000. This is quite a sum to be paid into the Church treasury; and would seem to make good the statement made by Bro. Badham. But will the facts, the dead facts, the literal facts, the plain facts, the plain facts, be "if?" are there five thousand heads of families? Will each and every one of these heads of families have gained $300 at the end of the year clear of his living for himself and family? Is any number to be deducted for the willing Elders who can not take the field because of financial difficulty? If so, how many?

We have heard to believe, from letters written to us, and by hearing the brethren (Elders and all) talk, and from our travels among them that the Saints were as a rule poor; we may mistake in this, but we write that we had been led to suppose this. Now the head of a family, an averaged sized family, who counts up his dealings with the world, the flesh and the devil, pro and con, at the end of the year and finds his gains to amount to $300, and above his living, won't go to the poor house that year, that is certain. If we take out five hundred willing labors, whose labors could be had if their finance business was in proper shape, as a "plenty" for the great work, (some too many surely), we will have that many to take out of our number of heads of families. If we then discover that not more than one-half of all the remainder of the heads of families have any gains at all at the end of the year, and that not more than one-half of the remaining half have $300 to be tithed, we have reduced the income to the Church treasury to the sum of $3,375, to be paid by one thousand one hundred and twenty-five heads of families. This sum divided among the five hundred families of the five hundred Elders in the field will give $67.50 to each family.

The Macon Republican of December 9th, 1880, has the following:

"Elder Gomer G. Griffiths, of Bevier, (who is now on a mission in Canada), is living with a man named Wooley. At a place called Moxley he bapized five adults at one time, and several at other places besides. For earnestness and devotion to his calling, Gomer Adams, and no double this is the secret of his success. Although uneducated, he is naturally eloquent, besides his looks command attention to him, all, being very properpossessing for his age, there is no telling what a cool digger can do until he tries. Let more try.""
or the desk, receive the truth, keep humble and within the rule of proper conduct, they are bless-
ed to do good. The spirit of persuasive elo-
quence goes with an earnest man in defense of the
truth.

We are addressed by Bro. H. N. Hansen, of Wes-
ton, Iowa, upon the subject of publishing some-
thing in the Scandinavian language. The fact
that other denominations are publishing tracts
and periodicals in other languages is cited; and
the mention of this the Saints should be far less
than they are doing. The Advocate is cited as
an example of what might be done.
We are pleased to learn that some one is think-
ing about the matter. The practicability of such
an undertaking may be easily determined by Bro.
Hansen, from the following figures. The aver-
age monthly cost of the Advocate is not far from
$35. This does not include the Editorial work,
proof reading, and distributing and postage. The
Editorial and proof reading labor is done,
as one might say, for the regard to the work.
This work would need to be done by some one
conversant with the language, and who was able
to write, or translate sufficient articles. No
one could be hired to do that work—it is essen-
tially a labor of love. Does Bro. Hansen, or any
of our brethren know of such a man.

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tially a labor of love. Does Bro. Hansen, or any
of our brethren know of such a man.

If there is a work of supererogation in our busi-
nesses, it is answering the question about priests
presiding. Take the above for example. The
principle by which one elder out of many in a
branch presides is the wish of the people publicly
stated by vote that he should so act. The same
principle obtains with priest, teacher and deacon,
and the principle obtains in the same manner.

If there be but one chosen, then the right to pre-
side inures in this way; first the elder; then the
priest, the elder being absent; then the priest,
the elder and priest being absent; then the deacon,
the elder, priest and teacher being absent. This
seems to be clear. Now while there may not be
more than one presiding elder, there may be one
more priests, teachers and deacons. Of these the
first one chosen by the branch is the presiding
priest, teacher and deacon; so that in the abso-
ence of the first, in succession, the next one is the
presiding one. Now here is the pit of the ques-
tions; in the absoence of the first one chosen of
each grade, who then takes charge. We reply;
if there are two, or more priests, in the abso-
ence of the elder and priest first chosen, the presiding
priest, as his is called by some; the assistant
priests, in the order in which they are chosen by
the branch, second, third, fourth, and so on,
should preside. The same rule holds good all
the way through, priests, teachers and deacons in
their order. Where there is no organization the
highest in authority presides, and among those of
the same grades, the oldest, or fittest decided by
vote.

The answering of the question whose right it
is to preside is, to us, a good deal like some of
the Herald subscribers sitting down and writ-
ing to us asking us to write them when the time
is out that their subscription expires; when
upon each number they get, they ask "Mrs. Doe,
Mrs. Doe's time is out with the number for Dec-
bember 15th, 1880. Yet Mrs. Doe wants us to
spend time and postage to write and tell her
when her time expires. We have agents who
want us to send receipts by mail to each sub-
scriber for whom they send, when a moment's
glance at their list would decide the receipt of the
money at once. Our account with the sub-
scriber is kept on the mailing list; and it is dif-
cult, and it seems to us, imposing unnecessary
work upon us to keep the agents accounts too.
Mistakes are made, and we make our share; but
the same degree of carefulness observed by many
of our subscribers that they require of us, would
suffice us materially in avoiding some mistakes
that we seem to have made; for instance, a sister
gave us her name and her post office address for
the Herald at the Semi-Annual Conference, and
we entered her name and sent the Herald to
the address given, and this month we received a
card from a brother at another post office stating
that this sister told him that she paid us for the
Herald to be sent to the last office mentioned.
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the address given, and this month we received a

The Saints' Herald.

The route agents and post office men are forbidden to carry mail matter directed to places that are not post offices. We wish the Saints and our correspondents to remember this, and to be sure to give their post office address in their letters and communications. Bro. Theodore Gerber sent money from Lookout Mountain, Tennessee, for Herald and Hope; and we directed them to Lookout Mountain; but after awhile he wrote us that he did not get them, and suggested that he sent from Lookout Mountain, but his post office was Lafayette, Ga. The probabilities are that the papers are lying in the post office at Lookout, or have been thrown aside as cumbering the loose. It is to your advantage, good Saints, as well as to yours that you give your regular post office address every time you write—be sure not to forget this.

The Herald list is still creeping up in numbers; help to make it grow. Send us fifty and subscribers apiece of all you.

Bro. V. D. Baggerly wrote from Canasa, Indiana, January 6th, stating that he was on the advice as the one taking out the order. Where the order is we, nor the post office men know. In a few instances books for one; and therefore these books must wait until time it cannot be done by us, as in nearly all cases twenty-four hours must elapse before we can send; one mail each day being a catch mail, one mail each day being a catch mail, and that he would never reverse his former plans for the work, now extant.

Bro. Hartman Neeser, writes from Stewartsville, Missouri, that he left Utah four years ago and came to the place he now lives in, and passed through many trials; but was assured that the Lord had brought him there to "raise up his children in righteousness, and that a brighter day would dawn for him. He has realized the promise to a great extent. He sends an offering to help Bro. Bear.

Bro. N. Stamm wrote us December 30th. He was much pleased with Sr. Page's answer to Eld. J. S. Comstock. He was also impressed with the unchangeable character of God's promises in the gospel; and that he would never reverse the plan. We think so too, Bro. Stamm, and for this we give you glory to Him in the highest degree.

Bro. Briggs Alden writes January 5th, that Br. Hansen and Dodsen visited Fontanello as advertised, and delivered seven discourses; most excellent and sound in doctrine, and well received by the few who turned out to hear them. Bro. Alden thinks that some one who visits them next will need to test the temperature of the water in Nodaway Creek, as a result of the labor done there, unless the visit is deferred too long.

Bro. Joseph Luff wrote from Independence, Missouri, December 20th. He had been chosen to take charge of the branch there. He was feeling quite well spiritually. He had been over to Wyandotte, Kansas, where he delivered a lecture, which was reported for the Journal, a Kansas City paper. Bro. Luff sends us the paper, and it is quite gratifying, as well as surprising, that such a paper should devote a column and a quarter to such a notice. What with Bro. Luff's effort in the Journal, and Bro. W. T. Smith, in the Philadelphia Inquirer, it would seem that somebody would hear of us through the press.

Bro. Josiah Ellis wrote quite lately that he was suffering from rheumatic pains, but was improving. He could not stand without supporting himself upon something to lean on. Notwithstanding this, he had held meeting, though composed to sit while preaching, and "had just as much liberty as it standing." Think of that, you mealy mouthed gospelers; an old man past seventy, so lame from pain that he cannot stand upright, preaching from his chair. The spectacle of this dauntless veteran sitting in his chair, declaring the truth, should rise up before every laggard Elder, Priest, Teacher, and Deacon who says "I am willing to do what I can," but who does nothing.

Bro. B. V. Springer wrote from Burnside, Ills., January 5th. He was on his way to Indiana and Ohio; was expecting to pass through Canton and Peoria, on his way. He was to speak at Shaker Rag on the 9th, and try to get an opportunity at Burnside.

Bro. J. H. Lake was at Burnside, Illinois, January 4th, suffering from distress in his head. He was trying to do the best he could. Bro. Lake has done a great deal of gospel labor, oftimes at great disadvantage. He has three children left by his wife, Sr. Margaretta Lake, and two of these it is difficult for him to provide for. Kind Saints are helping in this, as in all other good works; but like his Master, Bro. John has, so far as he is concerned, not where to lay his hand, and he has been brooding in his heart over the great disadvantage. He has been working with the poor, and has done a great deal of gospel labor, ofttimes at great disadvantage. He has been working with the poor, and has done a great deal of gospel labor, ofttimes at great disadvantage. He has been working with the poor, and has done a great deal of gospel labor, ofttimes at great disadvantage.

Bro. Thomas N. Hudson, Salt Lake City, Utah, wrote quite cheerfully December 20th, but anxiously urging that some good and competent Elder be sent there in case Bro. Blair did not stay. He deems it of great importance that the Mission be prosecuted without let, or hindrance. This is also the opinion of Bro. Blair and Anthony. Bro. Brand was suffering at last accounts.

Sr. Buorguin of St. Joseph, Missouri, sends her subscription to the Herald and states in her letter, "I can do without a meal, but I cannot do without the Herald. "I have nothing but what I work for with my two hands, but I have enough to pay for the Herald." She evidently takes note of what is going on in the Church world, and chronicled in the Herald.

Send us a whole lot more subscribers—we can use five thousand to good advantage.

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We received two papers, the Inquirer, from Philadelphia, Pennsylvania, one for December 24th, the other for the 27th. The one for the 24th contains the news of the conversion of Elder Henry Koehler, a missionary sent out from Salt Lake, who warned against the Josephites, yet declared his belief in the Gospel. A. Stewart, at the corner of Ninth and Callowhill streets. The result of his hearing was his renunciation of Utah Mormonism and uniting with the Reorganization. He heard the truth and was won by it. The one for the 27th contains a digest of a sermon delivered by Bro. Thomas W. Smith, on the subject of the "Thousands Year Reign." It was a fair presentation of the sermon, and gave a good conception to the reader of Bro. Smith's views on that subject. It is stated in the article referring to Elder Koehler, that he was charged not to say a word about polygamy until his conversion was fully completed to the church; and, as we suppose, could not readily retract. What a comment upon fair dealing. The idea of sending an honest devotee out to teach the faith of a people, charging him to keep silent upon a tenet so vital and essential as our Utah religious docto pomposity to be silence, and when such honest devotees come into contact with frank truth. Just as Elder Koehler has done, he will easily see that the reason for hiding the tenet is that the tenet can not be safely defended.

That the Saints are a reading people is evinced by the fact that there is one Herald taken for every five members, or very nearly that ratio. It is ghastly to think if any other denomination does better than that.

Bro. David McGeon, Volney, Iowa, asks the prayers of the Saints for himself and wife. They are afflicted sorely.

Bro. R. B. Whitmore, New London, Connecticut, asks also to be remembered for success in his affairs. He too is afflicted.

Card from Bro. George F. Weston, received from Janesville, New Marlon, Indiana. Well and at work.

The German Branch at Stewiattsville is in good condition; they receive the gifts, and are glad.

News Summary.

Dec. 25th. — At a meeting of the Home Rulers it was resolved to move an address to the Queen's speech at the opening of Parliament, favoring a withdrawal of the military forces from Ireland. The Parnall defense fund, which reached $700,000, was closed.

A boiler explosion in a shop factory at Newport, Mass., killed three men, and seriously hurt several others.

Two saloon keepers of Detroit, Mich., were arrested for keeping open on Christmas Day.

Two of Sitting Bull's most efficient lieutenants, have come into Fort Balfour to make terms of surrender for their Chief and his followers.

A collision on the Mobile & Ohio Railroad between a passenger and a freight train. The engineer and brakemen of both trains were killed, and several other persons were fatally wounded.

An explosion of fire-damp in a colliery near St. Brieux, France, while the miners were at work. Eleven dead bodies had been taken from the pit last night.

At Coney Island, the sea swept away the piles of the Grand Stand, about 200 feet of the bulkhead of the Manhattan Beach Hotel. The iron pier remains intact, but some of the cutting and hinging work had been done. The damage is estimated at $75,000.

The storm on the New Jersey coast raged for seventy-two hours. The roads about Long Branch are blocked with snow, some of the drifts being two feet deep.

29th. — At the meeting of the Home Rule members in Dublin, Monday, it was resolved to oppose the suspension of the Habeas Corpus act, or any similar coercive measure for Ireland, to the last extremity.

Anderwurt, the President of the Swiss Republic, who committed suicide Christmas Day, was laboring under a fit of temporary insanity when he shot himself.

The Treasury Department has directed the transfer of $3,599,000 bullion from the Assay Office in New York to the Philadelphia Mint for coinage into eagles and half-eagles.

30th. — The cold weather of the previous day continued throughout the day. In the East there was a very heavy snow fall, and traffic and travel were greatly interrupted in consequence. The cold weather extended to the South, and business in that section was almost suspended.

The Boers are making it exceedingly interesting for the British forces in the Transvaal. Up to the present they have defeated the soldiers in nearly every encounter. English Radicals say that had England treated the Boers with justice the war would have been stopped now of engaging in an expensive and irritating war for the conquest of that people.

The tobacco fields in North and North-West of France have caused serious loss of life and very great damage to property.

The value of exports from this country during the month of November exceeded the value of the imports by $35,894,340.

During the Christmas services in the church at Saillans, France, the building fell, and seven persons were killed and about fifty persons received serious injury.

31st. — Eight cars of an emigrant train on the Union Railroad in Biafra were wrecked, and five passengers seriously wounded.

A Scotch steamer is reported to have been wrecked in the North Sea, and all on board, seventeen persons, to have perished.

A steamer from Cardiff has been wrecked off the coast of Portugal. The crew, thirty men, were lost.

There was manufactured in Hamilton County, Ohio, during the present year, 11,783,270 proof gallons of highwine, on which the taxes amounted to $1,500,000, which is more than double the amount collected in 1879.

The Pope is said to have sent a personal note to some of the Bishops commanding them to abstain from encouraging the Land League.

Eighteen villages in the Province of North Brabant are flooded in consequence of the breaking of the sluice gates. The damage done to property is immense.

A boy in Massachusetts was shot dead by a bartender, who broke through the thin ice. The mother was drowned in attempting to save her boy.

An immense anti-Jewish demonstration was held in Berlin. Several members of the Reichstag attacked.

Floods in Derbyshire, England, have seriously interfered with cotton manufacturing.

Jan. 1st. — Some beautiful phenomena were visible the last three days in Illinois and Southern Wisconsin, yesterday. The phenomena consisted of a broad band of prismatic color about the sky and parallel to the horizon; and, the sunshines bright, which, of course, accounts for the appearance of the display. Fifty-nine National Banks, with an aggregate capital of $7,240,170, were organized during the past year. Eleven banks, with an aggregate capital of $1,045,600, were organized; and three banks, with a capital of $700,000 went into bankruptcy.

Two young ladies of Hamburg, Mo., were nearly drowned, whilst dressing for a New Year's ball, in the icy water of the Rhine.
The Saints' Herald

Year's Eve ball. Both are so horribly burned that their lives are despaired of.

San Diego, Calif., March 6. At the San Diego Museum, situated on what is known as Mount St. Vincent, was destroyed by fire; loss $100,000. The museum contained some 1,000 of the rarest and most beautiful works of art. The fire commenced in the canvas roof and spread so rapidly that the entire building was burned within an hour. The church was enlarged and occupied by the last oar and thrown under the wheels. works, such as railways, roads, canals and

The Methodists Church at Modoc, Ont., valued at $16,000, was burned.

The Meteorological Office of Chicago Post Office for the past year have been $3,248,885.

The London Times, in commenting on what it regards as a remarkable increase in the population of the United States during the past ten years, admits that Britain has occasion to be envious. It alludes to the fact that 11,000 people of each day are added to the city of New York and to the fact that these people are nearly all intelligent, well-educated people, who understand their duties as men and citizens.

The German colonists in the Volga province, Russia, usually the most prosperous and thrifty room in all directions, which are despaired of, and many are going to the United States. The future of the Spanish steamer "La Salle" has been saved. There is evidence that thirteen of them have perished in the flames. A passenger ship, after leaving Newport, Vt., was thrown from the track by a broken rail, and one woman killed, and twelve persons were seriously injured. A group of men was lying in her bed, and ten slightly injured. A lighted cigar, thrown from the train, landed on a sleeping car, and a man and a woman were killed. The credentials of the Department of Agriculture were issued by the court of the United States as representative of the United States as a certificate of election as Delegate to Congress, passed through Chicago yesterday on his way to New York. His views on the unrest and the protest against granting a certificate of election to the Mormon candidate, will be given in our next issue.

The First Parish Cannon, of Utah, in reference to the action of Gov. Murray in giving a certificate of election to Allen G. Campbell, says he is surprised, as he did not understand his duties. The Committee of Election of the Forty-third Congress in the case Maxwell vs. Cannon. At that time the doctrine now advocated by Campbell, he says, was that slavery was a matter of property, and that he is an unnaturalized foreigner; but, on the contrary, claims to have been naturalized in December, 1864, by a certificate of election. In the recent election Mr. Cannon received 18,958 votes, against 1,437 cast for Campbell. Mr. Cannon says he is not alarmed for the result of the election which is now going on, but he does not understand the freedom of his people to worship God according to the dictates of their conscience. He will, he says, work the contest to a logical and peaceful end.

While two ladies were riding in a cutter, near Cleveland, O., they were struck by a locomotive, and instantly killed.

Two young men and a boy were drowned while skating at Bass Creek, N. H.

Thirty-two of the crew of the Spanish steamer "Leon," which came into collision with the steamer "Herald," have been saved. There are thirty still missing.

The cost of taking the census of the United States has been $5,500,000 and $600,000 is asked of Government to complete it.

A bad case of starvation and death has occurred in the Yukon territory. An old woman was found frozen to death lying in her bed, which consisted of carpenter's shavings and some small sticks, with her last bit of bread consumed, and an empty crock nearby. In commenting on the case, the Tribune says: "I think this miserably garrett this poor, forsaken, and enfeebled old woman, her last bit of bread consumed, and an empty crock nearby." In the case of the Indian, he says, the plea of the law is that the failure of the people of the United States to regard the independence of a populous and prosperous city.

It would make one think that charity is maligning in the same light to look on such a scene, and then recall the Indian beheading which he heard preached about in the forenoon sermon."

Addresses
Grundy, 829 Henry street, West Oakland, California.
Iront Rogers, Presiding Bishop, Nashville, DeKalb county, Tennessee.
Henry A. Schomburg, Church Secretary and Recorder, Laramie, Wyoming.
John H. Young, Pottawattamie county, Iowa.
James K. L. Hooks, Young, Pottawattamie county, Iowa.
James K. L. Hooks, Young, Pottawattamie county, Iowa.
Jonathan Karp, Hattiesburg, Jefferson county, Mississippi.
James A. L. Clark, Young, Pottawattamie county, Iowa.
Chas. Berry, Magnolia, Harrison county, Illinois.
William H. Hiram, West Oakland, California.
George Head, 125th street, London, Ontario.

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Vailed, upon time I baptized a young lady from were hard to bear, but I feel none the worse for and been made to rejoice because of the tion the latter day work affords.

Since Conference was pre­try; and here they have found themselves as lost bread alone. May God bless his servants and

And maybe to us came the Savior's season fled, And maybe to us came the Compromise; and to many who now are papers

I see them now, but will

I see them now, but will hear for his overruling power; and here they have found themselves as lost bread alone. May God bless his servants and

Efforts have been made to open up missions in different parts of Europe, and the brethren that
past has not been lost. Though I have here but a short time and traveled but little, I have already seen the good effect of labor done by Brn. Boys, Jenkins Brothers, Wicks, and I have fully satisfied that all who have labored have done so with pure motives, and a desire to do good. No other inducement is held out.

At the last meeting, I was requested to me here my heart, with a sense of the offerings; but with God's help I will try. May I here make a request that all who are able to go to work, will apply directly to me, and I will see that they are employed. The laborers here are good. No other inducement is held out. They can see this wisdom of God. All the rest is of no more consequence. I have seen the church moving away. This is the best course. I have ever lived in, a very agreeable climate, also very healthy. If there are any willing to emigrate, it is far better here than in Missouri, or Iowa. I have lived there, and this also is in the land of Zion. Society is mostly New England people, the best in the world.

Hoping, trusting, and praying for Zion's release, a long,
Mr. Editor: I trust that you will not think me worldly if I tell you that I think the Latter Day Saints ought to be at the head. I expect to be devoted unto active service in the ministry until we get settled in our new home. There is a vast field of labor opening up in North-West Nebraska. That the hands of the Elders may be moved, we shall be ready.

Yours in the faith,

G. S. Hydn.

Clinton, Iowa, Dec. 17th, 1880.

Bro. Joseph—I have just returned from another meeting of four days at Iron Hill. The interest is increasing daily. Many are the meetings, and the conference meeting was crowded so that quite a number failed to find sitting room, and stood in the aisles through the meeting. The house was estimated at near five hundred, who gave the best of attention to the word for over an hour. I have another appointment there on the 30th of this month. There is no other preaching in this house, or vicinity. The different denominations fail to support their preachers. I have thus far been supported by free will offerings. Several have requested baptism, and others, to quite a number, have requested baptism for fire baptism at Clinton also, and the cause will be on the forward march. The true law of the Lord on finance and its connection with the kingdom of God has been explained to the brethren and sisters; I have been cheered and comforted to know there are people qualified to teach and be taught. The cause will be strong as the days of Noah, and the darkness may be seen and darkness by a revelation of its truth.

Joseph R. Lambert.

Conference Minutes.

SOUTHERN INDIANA DISTRICT.

Conference was held at Eden, Ind., November 15th, 1880; H. Scott, president; E. C. Mayhew, clerk.

Branch Report—Pleasant Ridge 44; died 1.

Reports—J. S. Christy wrote:

"To the presiding assembly: Dear Brethren, I had hoped to be present with you at this conference, but not being able to do so, I take this means of calling your attention to the following facts. At the last conference the long standing troubles in the Olives Branch were settled, in the spirit and letter of the law. As far as the records of the conference be published entire, all expressed themselves satisfied until the minutes appeared in the Herald. I desire to say that the minutes, as they appear in the Herald, are not an accurate record of the proceedings of the conference. Where the previous action took place, will be for you to determine. The matter of the 11th and 12th reports charged preferred against E. C. Mayhew, Anna M. Mayhew, John L. Miles and Wm. Victory, for unchristian conduct. We have a perversion of this by the omission of J. S. Christy's name. We afterward learn that a verdict is rendered his resignation, and equity to be assumed by Dr. Thomas, Rev. Mayhew and Bishop Wm. Lambert.

I believe these men have taught much in their or our school house; though how hard it is to leave them so soon! And, if I have not become as able as he is now worthy in the cause, willing to teach and be taught.

Bro. John Hatcher was with us, and I have another appointment in the Red River Co., Texas, at Carroll City and Deloit, on motion, and equity to be assumed by Dr. Thomas, Rev. Mayhew and Bishop Wm. Lambert.

Resolved that the latter day more intensely than the one who departs.

At the Semi-Annual Conference, H. Scott, president, report received. [The name was transposed by the Editor in preparing copy, to save space, without intention of giving the correct office, or title.]

Bro. Wm. Chappell was recommended to the Bishop as agent for the Southern Indiana District.

E. C. Mayhew offered his resignation as clerk of the district, which was accepted, and a vote of thanks tendered him.

Adjourned to Hall's Ridge, Ind., May 3rd, 1881, at half-past ten in the morning.

NORTH WEST KANSAS DISTRICT.

The above conference was held at Blue Rapids, Kansas, November 13th and 14th, 1880; Geo. W. Shute, in the chair; H. R. Harder, clerk.

Bishop's Agents Reported.


Whereas, the action of the 11th quarterly conference declaring certain action of the tenth quarterly conference, to be null and void, did also nullify the actions of the branch in carrying out the decision of the court in his case.

Resolved, that the branch did vote to sustain the decision of the court, with the safe understanding, that it was simply suspended by the court, and

Resolved, that the district conference did, on the 5th day of November, 1879, declare the act of the Eden Branch null and void, because of a misunderstanding of the decision of the court of Elders in his case, and

Resolved, that the action of the 11th quarterly conference declaring certain action of the tenth quarterly conference, to be null and void, did also nullify the actions of the branch in carrying out the decision of the court in his case.

Whereas, it conflicts with the Rules of Order, adopted by this conference governing such action; also that the Bishop's Agents' general considerations, passed May 8th, 1879, were untrue and injudicious; therefore, Resolved, that the above named action be and is hereby declared null and void.

Resolved, that we endorse the recommendation.
of South Logan Branch, of Bro. Mitchel Mayes to the office of an Elder, and refer him to Bro. I. N. Roberts to ordain.

Meeting held this conference grant Bro. J. S. Goble an Elder’s license.

Resolved, to sustain present district authorities in righteousness.

Meeting held to meet at Blue Rapids, Kansas, February 11th, 1881.

Kewanee District.

The above conference convened on December 11th, 1880; J. A. Robinson, presiding; J. Chism, clerk.

Reports of Branches—St. David’s Branch 9. Parson: W. Brown; baptized 1, expiated 1: Kewanee 100; removed by letter 6, expiated 1. Canton 40; expiated 1.


Bishop’s Agent’s Report—Collections $22.41. disbursements $11.93; balance on hand $10.48.

Committee of appeal of Bro. Biggs reported in substance as follows: That the matter be referred back to the Antion Branch. That Bro. Biggs make restitution to the said branch, which was fully accepted; and in event of such restitution being made, said branch was instructed to restate and grant him letters of removal.

Adjourned fellowship meeting in the evening; Elders J. A. Robinson and Joseph Smith in the stand. Bro. Robinson exhorted the Saints at length, on indifference of the Saints towards these on the world, after which many bore testimony.

Adjourned to meet at Pittsburgh, second Saturday in March 12th, 1881.

Des Moines District.

A conference assembled in the Saints’ Hall, Newton, Iowa, December 11th, 1880; I. N. White, presiding; J. Sayer, clerk, assisted by R. Ettenhouse.

Newton 55 members; received by vote 1; by letter 2: Independence 56 members; removed by letter 4. Des Moines, no change. Des Moines Valley 51 members; baptized 1, received by vote 1. Sheridan 46 members; baptized 7, received 5. Pleasant Valley 51 members; received 1. Pleasanton 53 members; received 1. Reported.


Movements of the conference, consisting of three such as funds as the following account, which was left to the several branches in said district, the other to look after a location and building materials, and ascertain the probable cost, and report their success at the next conference.

Moved that F. W. Barbee, J. X. Davis and D. O. White be the locating and business committee.

Moved that I. N. White, J. Sayer and J. X. Davis act as the soliciting committee, to obtain means to build said house of worship.

Moved that two committees be appointed by this conference, consisting of three each, one to solicit funds in all the branches of said district, the other to look after a location and building materials, and ascertain the probable cost, and report their success at the next conference.

Every Saint in the conference shall have the right to propose a location in his own right.

Adjourned to meet at Newton, Jasper county, Iowa, on the 12th day of March, 1881.

Des Moines District.

Bishop’s Agent’s report.

The conference assembled feel their Teachers of the faith and of the Elders of the Church.

Our reasons for drawing the attention of the several churches to the law, is on account of the apparent lack of duty on the part of the branches. The conference has neither the power nor the means of the branches have made no report from time to time; the conference therefore desires that all hereafter shall be made to us as found in the Doctrine and Covenant. If the branches of the Pittsburgh District do not attend to the law, the district will have to take action.

Resolved that the building resolution be given to the Elders that are to labor in the district, and that they place it before the different branches.

The evening was occupied in preaching by Bro. Brown and Knox.

Adjourned to meet at Pittsburgh, the second Saturday in March 12th, 1881.

Eastern Iowa District.

The conference of the Elders of the Iowa District will convene at Clinton, Iowa, February 13th, 1881. The Elders have a new field, and weather cold and accommodations none too abundant, none but the proper members, the Elders (Bishop) to be there. Hall on the corner of Second Street and Seventh Avenue. A committee will be there to receive and provide for accommodation.

Edward Larkin, Pres. of Dist.

NOTICES.

The conference of the Spring River District, Kansas, will be held at Joplin, Barton county, Missouri, February 11th, 1881, at 7 p.m.

James Dutton, Assistant Clerk.

This is to notify the brethren in Southern Indiana District, according to recommendation sent me, I appoint Brother Wm. H. Chappel as my agent for said district.

Isaiah L. Rogers, Bishop.

Des Moines District.

Ostroff.—Obituary notices not exceeding one hundred words, and ten cents per line for charges; when exceeding one hundred words, five cents for each additional word for the succeeding columns.

The following were shown: Board of marriage; three months; and requested to be there, Hall on the corner of Second Street and Seventh Avenue. A committee will be there to receive and provide for accommodation. 

Edward Larkin, Pres. of Dist.

Eaton.—At Fairmount, Pennsylvania, November 28th, 1880, to E. F. and Sarah Matilda Whitcomb, a son.

Bishop.—At Swansea Road, Llanelli, Wales, November 30th, 1880, to Bro. John and Sr. Eliza Jane Bishop, a son, name John James.

Harrises.—Ired. At Cleveland, Lucas county, Iowa, to Bro Evan B. Morgan, on Saturday, Dec. 18th, 1880, Bro. Robert Harris and Mrs. Isabella Reed, 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 eternal heavenly sphere.

When the time of trials come;

Listened joyous.

Fill with the light of homes.

Felt in our home.

Inthe life there comes no blessing.

Nor a pleasure can we name.

But we pass through the rough sea.

And God bless us no more.

Therefore, anxious, our Father.

With thy spirits, this pure now.

May ever God unfold.

Those two live in love as now.

The Saints’ Herald.

EASTERN IOWA DISTRICT.

Message to the Elders of the Eastern Iowa District.

The conference of the Elders of the Iowa District will convene at Clinton, Iowa, February 13th, 1881. The Elders have a new field, and weather cold and accommodations none too abundant, none but the proper members, the Elders, 1880, by Elder James Caull.

Whitecomb.—At Fairmount, Nebraska, November 28th, 1880, to E. F. and Sarita Matilda Whitcomb, a son.

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Robertson.—Parker.—At the residence of the bride’s parents, Mrs. and Mr. Bro. and Sis. Cleveland, Wyaneco county, Kansas, December 30th, 1880, Mr. Henry Jaser Robertson of Jefferson City, Mo., to Sr. Elizabeth Parker of Independence, Mo.; Bro. Wm. Clay officiating.

In our life there comes no blessing.

Nor a pleasure can we name.

But we pass through the rough sea.

And God bless us no more.

Therefore, anxious, our Father.

With thy spirits, this pure now.

May ever God unfold.

Those two live in love as now.

Bass.—At Beloit, Wisconsin, December 30th, 1880, Sr. Sarah L. Bass, after an illness of four weeks. She was born in Bucks county, Pa., January 26th, 1821. She was baptized by Bro. Samuel Pownis about the year 1823. She leaves a husband and four children to mourn her loss; from our home has gone a bright and shining light, one unto whom in the hour of trial we could go and receive that cheer and consolation which none but a Christian mother can give; ever willing to devot herself on the good of others. She passed away in her home in Spain; indeed in her death was seen truly the death of the righteous. She lived a consistent Christian life, and has passed away from this world of trouble to mingle with the bright Spirits above. Funeral services by Elder M. F. Cooper, assisted by Bro. Frank Hackett.

Bass.—At Beloit, Missouri, December 16th, 1880, Mary, wife of Edward Bennett, aged 56 years. She was born at Cardington, South Wales;
moved from Wales to this country, and lived at St. Davids, Illinois, for many years. They moved to this place about two years ago. She left a husband and one daughter to mourn her loss.

Mr. Cobb was the son of Bro. A. L. Cobb, a well-known and esteemed member of the Church at Overton, Illinois. Mr. Cobb was long a member of the Church, and had been very faithful until he saw the light of the world. Mr. Cobb was married at the age of 25 years, 4 months, and 2 days, to Mrs. Margaret Cobb, who was a sister of Elder Gilbert, of Douglas, and Mr. Cobb's wife had always been a valued member of the Church, and had been very faithful until she saw the light of the world.

On December 31, 1880, at the residence of her brother, Mr. Cobb, and Mr. Cobb, married Margaret Cobb, who was a daughter of Elder Gilbert, of Douglas, and Mr. Cobb's wife had always been a valued member of the Church, and had been very faithful until she saw the light of the world.

Mr. Cobb was married at the age of 25 years, 4 months, and 2 days, to Mrs. Margaret Cobb, who was a sister of Elder Gilbert, of Douglas, and Mr. Cobb's wife had always been a valued member of the Church, and had been very faithful until she saw the light of the world.

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What the Prophet Said

Text—"'White Pilgrims'."
A prophet of God he wrote in the world,
In a lovely grove of the West;
The dear beloved Bible he held in his hand,
And thus he spoke to the world:

"I do not in the church, this record has said,
'Apologies and prophecies to those,
With smiles, gifts and blessings from Jesus, the Lord.'
When the Lord gave this record to the world.

"As well may you fear God's own light from the sky,
Or darken his face with discord,
As apocryphal prophecies and teachers deep,
Of God's gifts and graces we desire.
We heard, and stood in spirit, as never before,
That truth and right is revealed.
Still we would stand on that ever green shore
Where rainbow eSports His world."—H. O. TAYLOR.

Utah Affairs.

The Entering Wedge for the Suppression of Polygamy.

Gov. Murray Refuses a Certificate to the Mormon Delegate to Congress.

Campbell, the Gentle Candidate, Given the Beat.

The friends of the mining and railway king of Southern Utah—Alfred Green Campbell—placed him in the field last Fall as an opponent of Cannon, the four-wived Mormon, for Delegate to Congress. The hope that he would be elected was a forlorn one, yet the Gentiles of the Territory, with commendable patriotism, were not willing to see the election pass without a ticket of their own vote. The result was that Cannon received only 1,557 votes in the Territory, while Cannon secured 18,568 votes.

Learning by a dispatch that Gov. Murray had on Saturday issued a certificate of election to the Gentle candidate and that Mr. Campbell was in the city, a representative of the Tribune called on him, gentlemen at the Palmer House yesterday, just before he left for the East.

"I congratulate you on receiving that certificate, Mr. Campbell," said the emissary.

"Thank you," replied Mr. Campbell, who was dressing preparatory to his journey eastward. "I cannot accept it, as I am not disposed to acknowledge your Salt Lake attorney that it must be so."

The dispatch read as follows:

Salt Lake, Jan. 8, 1881—Allen G. Campbell—Your certificate as Delegate issued and delivered to John H. Cannon. Mr. Campbell continued: "I want it understood that I have no personal contest with the Mormons in this matter. I have some very warm friends among the Mormons, but they all know where I stand on the question of polygamy. I will fight them on that, but in a manly way."

"It hasn't been long," said Mr. Cannon, buttressing a collar, "since men—even Whigs like Parson Browall—spoke sermons and wrote books on the slavery of slavery, but I do not see how any man could believe in the divinity of slavery or of polygamy, although one has been and the other is now advocated as a religious fact."

"How about suffrage, male and female, in Utah?" asked the scribbler.

"It is altogether too irregular," was the reply. "There are too many privileges. It is what I call female suffrage and not woman's suffrage. Women not of age vote, and women who were born in foreign lands and never even seen our naturalization papers. Suffrage as I view it, should be regulated from the head of the Government. I am a Democrat, and have State-rights opinions, but I can see no use for a government, or a compact, or whatever we may call it, unless it is to protect citizens and sustain equal rights for every man, without regard to condition. Every person 21 years of age and abiding vote and some others."

"When you found how the election had gone you entered a protest, did you not?"

"I did, with the Governor," said Mr. Cannon. "Here is a copy, on which the trial was the past week held before the Governor, and on which Congress will debate."

The Protest.

To His Excellency, Eliza H. Murray, Governor of the Territory of Utah:

The time will soon arrive for the final canvass, under your supervision, of the returns of votes given at the late election for Delegate to Congress from this Territory. I am ignorant of what the public generally know with respect to the voting at this election, and its supposed result. On the surface the returns will not show, probably, that a majority of the votes actually cast were given for me. But if it be true, as I insist it is, that all the votes not polled in my favor are illegally blank, then we owe it to those who placed me in nomination, and by a still higher obligation to the whole community, in the interest of good government, to protest, and I do protest, against the counting of any votes for George Q. Cannon. The performance of the duty, however, would be productive of an extent except to mistake and disregard legal votes whose photos are fulfilled, unless there is a power conferred on you to do conduct this canvass that legal voters shall only be considered for the offices."

If it were a matter of indifference whether the names voted for as candidates represented actual Mormons or non-Mormons, or persons qualified or persons ineligible, if it were immaterial to discriminate between the votes given by those entitled to exercise the elective franchise, all who were given by persons known to be excluded on the ground of sex, minority, or alienage, from the privilege of voting, there was a counting of votes and comparison of aggregates would be to what your certificate of election should be. It is not, however, consonant to the American theory of popular elections to office to consider the votes given by persons known to be excluded from the privilege of voting, then there can be no elimination of votes illegitimately received.

It cannot be said that the laws have no imperfectly guarded the ballot box and provided for some means of regular election than that if illegal votes are twice recorded by some error of judgment or counting, no one is able to offend by the immediate control of elections, the wrong is forever incapable of rectification.

The remedy is to prepare a list of names of persons rejected and to post the same at public offices for short terms which does not administer the corrective during the canvass. Sec. 25 of the Utah Compiled Laws provides:

"That so soon as all the returns are received the Secretary of the Territory shall give an official statement of the same, and examine and certify the same as correct, and transmit the same to the Governor."

The returns here spoken of are: A brief abstract of the offices and names voted for, and the number of votes each person receives.

Secs. 23 and 24: It will be observed that the office provided by Sec. 25 is to give the certificate to the person having the highest number of votes, and that it is not required by the terms of that section that the highest number of votes shall be determined from the returns. The duty to examine the returns, and that to give a certificate, are consecutive and distinct duties. The returns are from certain counties or the vote of certain persons may have to be rejected, for causes apparent upon the face of the returns, or other evidence may be produced to show such rejection.

The direction to you and the Secretary as final canvassers is to issue the certificate to the person having the highest number of votes, not to him appearing by the returns to have the highest number of votes: therefore since the mode of ascertaining the important fact is not prescribed, and since on general principles, when a general rule conflicts with a special Act, if no contrary interpretation is demanded by the context involved in the word of the Act, it is reasonable to give the Act the force with which it was intended.
THE SAINTS'

HERA

D.

correct conclusion. This construction of the census returne, there were at least 40,000 de facto 1 the sake of ascendency by pulling on the Mormon
statute harmonizes your functions in respect to voters in the Te:r:ritory when the last election took endowment robe, that blackens the United States
this office with those of similar offices generally. place. The entire vote polled at this eleo!ion, Government, and gave to the Democratic State of
In Cushing's Law and Practice of Legislative including the vote of females, was less than 20,000; Arkansas so much p11iu above twenty years ago
Assemblies, page 52, the author quotes from therefore at least 20,000 voters ffltaid at home, and
their conduct at Mountain Meadows, in Utah?
another: "There can be no doubt that in those less than half the total vote was actually polled
suoh is the case, I must say again I am sorry,
branches wherein the law has marked out a defin- and returned.
because those peculiar garments can only be used
ite line, H is ministerial: but as regards the two
The females in this Territory claiming the
as a winding· sheet for the party. Such a party
material branches of deciding upon the capacity to vote outnumber the males having that
had better dig its grave in the litter of dea.d sage·
or incapacity of candidates, or upon the qualifica- the poll-lists show also that they outstrip
brush where they could be tumbled in and covered
tiona or disqualifications of electors, the subject males in voting. Thus it will be seen that there over with the meanest kind of dirt, and the roughrequires some investigation; but if the returning are more females in this Territory claiming the est stone should mark their resting-place, and inofficer (you are clearly one) be fully apprised of right to vote than the whole number of vot(lS sc1·ibed upon it as an epitaph in bold letters should
some :notorious disqualification, whether of a can- polled at the late election. As these votes ai'e be the word "FILTH," indicative of the dead
didate or of an elector, such as their being minors, illegal, how can you avoid the conclusion that they remains of a party that ali good peopl~e should
or claiming in !,he right of property, which clearly have vitiated the election by :rendering it impossi- shun.
does not entitle them to the privilege, he is so far ble to determine without proof that the pretended
Dear Governor, I don't suppose this can prove
a judicial officer as to prevent their voting or be- majority reported for Mr. Cannon does not consiat interesting to you, but allow me to congratulate
ing returned," and the author adds: "In judicial of such votes! The fact that there was such an you on your very able message and I will close,
decisions in this country, when the point is advert- enormous illegal vote known as certain to be
A. G. CA)!PBELJ,
· ed to, it seems to be considered that the functions ed will account for the absence of so many
"You go East, .Mr. Campbell?"
of returning officers are chiefly judicial in their voters from the polls.
"V
• d·
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character."
That the act of the Territorial Legislature pur~ es, "0 · ay, , n.
sna IO ow up bus
If so, it follows of course, in the absence of a porting to establish female suffrage is void, is now matter and do all m my power to hold the
legislative rule to the contrary, that you are to generally conceded. It is so because it attempts seat given me, and suggest laws for the upact upon evidence, and upon any evidence which to confe: the privilege by ~ spe~ial act on different rooting of an institution that I join all respectapplies to the subject, and would be competent an~ easier t~r~s of quahficij,tJon th~n those re- able American citizens in hatin"'."
before any other judicial tribunal having the same qmred by e:ustmg general law apphcable to the
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question to decide.
other sex, thus violating the rule of uniformity.
. . r. amp e • lS a man O go.o natma
I shall, in accordance with these viewe, address
IJ?- conclus.ion, be it understoo~ that I protest 1 ab.ll~ty, ~nd of Hnmense wealth made from
this my protest to you, as a quasi judicial officer, agamst the Issuance of any certificate to George mmmg m Southern Utah. He has busmess
protest against the issue of any certificate of Q. Ca'!mon as the su.bstantive matter and p:;apose in New York, and will not visit Washington
election to George Q Cannon, and I demand the of th1s paper i. and~~ seems clea~ beyond ail con- this Winter. It is his purpose to be guided
Issue of one to myself, because h~ has not, and I troversy that 1f he 1s not qua,hfied to holi!l the
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have, the highest number of votes for the office of office that no majority of legal votes can be said by. the b~st talent of the cou~try m ~l~ that
Delegate to Congress of the United States, on the to have been giyen for him, and that it is within he does m the war about bemg preCipitated
following grounds:
your power, for these causes, to wHhhold the against polygamy.
First-It will appear by the returns to the certificate o~ electi?n·
, .
Gov. Murray, who has exhibited nerve
Secretary that 1,357 v~>tes were given for me for
On :reachmg this c~nc,uswn.' as a. secondll;l~Y never before seen in, a Governor of Utah Tereaid office, and there is no evidence tending to matter, I trust you will find 1t consistent w1lh .
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gainsay my qualifications for the office, or those your views and in the line of duty to hold that rttory, HI a . entuc Ian,-one 0
res1 ~nt
of the electors voting for me.
the votes given for me entitle me to the certificate. Hayes' appomtees,-and was known durmp
Second-George Q. C~nnon is an unna!uralized
With great respect I have the honor to be your the -war as one of the Etalw~JcrtJlnion men ....
alien. Being such he is not eligible to the office·, obedient servant,
ALLEN G. CAD!PBllLJ,.
his State. though opposed
many family
Fnrsco, Dec. 12, 1sso.
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·f · h L· .· "ll ;r;
all the votes given for him are void. I quote from
A PP,ECEDENT.
ties. . e was e 1tor o t e omsv1 e v01.n·
the author before referred to: "If an election is
mercwl for years. The country must be sat!l3·
made of a person who is ineligible, that is in cap"Is there precent for this prot.;st ?''
I fled with his course ao·ainst the polyaamists
able of being elected, the election of such person is
"Yes," said a visitor in Mr. Campbell's which has been marked from the first "'as very'
absolutely void; even though he is voted for at the
J d
same time with others who are ineligible, and who· room, " ~ ge Belford, elect?d to Congress as strong and well. guarded. He will pass through
are accordingly elected; and this is equally true a Repubhc~n from th~ Terntory. of Colorado, Chicago this week on a visiting trip to his old
whether the disability is known to the elector or once lost h1s seat, w~wh was giVen
Con- home. Neither he nor Mr. Campbell are thll
not; whether a majority of an the votes, or a gress, then Democ~atlc, to Thomas
kind of men who can be swerved from duty
plurality only, is necessary to the election, and on the ground of Irregular suffrage, a.lthough by any threats that the r,rormons may make
whether the votes are given orally or by ballot."
(Id. f• 6}. According to !,~lis authority and the the latter had no vote compared With Bel- or move that they may plan.
authority which he oite~,~'cit is the law in this ford's."
country, and also in En&f,;~nd, that not only will
"What do you think the Mormons intend
SAL'!' LAKE, Utah, Jan. 8.-Cannon's friends
the election of a disqu,.fJrlified person be held as to do?" a~ked the repor•er of Mr C~mpb~l·!
void ,but if such election takes place after notice · "O.
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this
evening applied to Secretary Thomas for
cf the disqualification is given to the electors, the
ne 0
ell.' 18 ops- 18 op unt- as a certified statement of the count, and Cannon
candidate" having the next highest number of said openly that their idea was to crowd Thior- will contest. The Mormons are very indigvotes will be elected. (Id. pp. 63, 67).
mons into surrounding Territories, and some nant.
The Even£ng News says that Gov.
Notice of Mr. Cannon's disqualification had been time, when Democrats and Hepublicaus were Jillurray can no longer command the :respect of
very thoroughly published in this Territory before nenrly n bnJance !.II po=e~ J"or"n .,;th one or
the election.
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honorable men, and that his conduct. is dastard·
This legal objection of alienage derives great the other, and 80 come into the Union, and ly and contemptible, and unworthy of any
force from the political an:d moral aspect of his then Utah would not be the only polygamous official with the least claim to the title of gen.·
life and conduct. George Q. Cannon is a. polyga- State by a good deal."
tleman. The Gentiles feel as though they
mist., having lived for many ye•ra, an" 1"s s•1"ll_
''I" th1"s plan bel" no carr1'ed ou• ?"
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had at last got the :Mormon bull by the horns
living, with four women as wives, in violation of
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a .IUaKe 1 n u,ne instead of t,he tail, and they appeal to the
the law. He openly advocates polygamy in his that the Mormons control one branch of the
public addresses in Utah, and thus incites others
Adminilltration, the next House, and the
to break the law enacted by Congress on that Idaho Legislature now. Gov. Neil, of Idaho, country to help them keep their hold. The
aubjeot, in harmony with the moral sentiments of came out in his last message against the growth Tribune of to-morrow morning will say:
the civ.ilized. world. Not only is he not natural- of the ev1"l and here 1·· a lettew ~"'J1inh I h•"'e
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election to Geo::ge Q. Cannon, 11nd given it to A •
proyen to be a man of good moral character, nor
MR. CAMPBELL TO GOV. NElL.
G. Campbell. He has not questioned the
could he, while in his present criminal oonlumacy,
qrncA_ao, Jan. 7, 1881.;-Gov ..John B.
legality of the votes cast for Cannon, or the
ainoerely make oath that he ia "attached to the Bozse Gzty, Idaho-DEAR Sr~: I d1d uot :read
fairness of the election. He has simply taken
Conatitution of the United States and well dispoa- of your message to t~e leg1s~ators of Idaho, but cognizance of two facts which the contest
ed to the good order and happiness of the same." read an extract from 1t bearmg upon polygamy. 1
Third-Under void legislation of this Ter:ritory, I think it splendid, yet it would have pleased me brought out, and which are, first, that George
females have voted in large numbers; they are more had you advised a law compelling the
Q. Cannon, being foreign-born, and never nat"
partisans of said Cannon, and it must be taken for lators to e::rpel all members whose election is
uralized, is not a citizen; and, second, that it
granted that they voted for him at the late election, to a polygamous vole. However I see by the co:r- is not possible for Cannon to cure his disabil··
Calc~lating the ~resent number of votes in this respondent of the Salt Lake 'l"ribune, the party I ities and become a citizen before the 4th
Territory by addm,g to the. vote given BiZ years! belong to has "lain down with the polygs" in
ago (~bout 27,000), according to tho ratio of pop- your Territory. Well, I am son'y. Do the Dem- of IYiarch next. This being true, the vote11
ular mcre11.se from 1870 to 18801 as shown by the ocrata of Idaho want to foster all insti~ution for c:.st for him were thrown away 1 and A. G.

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Campbell being the citizen who received the highest number of votes, the Governor gives him the certificate. In a time of great peril it is said that Gen. Washington issued this order: "Put none but Americans on guard to-night." The order came to Gov. Murray from a higher power than ever Washington was, "Issue certificates to none but Americans in Utah, and he could not disobey."

Chicago Tribune, January 10th, 1881.

FREEDOM.

The gospel fails in its intended mission to that man who by it is not made free. And this statement asserts man's bondage. Truth is freedom—its opposite is bondage. The Holy Ghost is the Spirit of truth. The fruit of the Holy Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, etc.; these are principles of freedom, and we have them if we voluntarily violate no bondage; most of which, however, is all purity of thought, action and converse; his whole life's thought and desire were to create or continue happiness around him. Now he violates law, and at once is under bondage, manifest through cowardice or fear; he hides himself, one of the results of disobedience being a secret. Bondage usually results in isolation and uncleanliness, covetousness, hatred, variance, wrath, strife, seditions, heresies, envyings, murder drunkenness, revellings, anger, malice, blasphemy, filthy communications; these are principles of bondage.

Man in the beginning was free because, not having violated any law or principle of being, there was no bondage upon him. But being in a state of sin, and partaking of the nature of bondage, all was purity of thought, action and converse; his whole life's thought and desire were to create or continue happiness around him. Now he violates law, and at once is under bondage, manifest through cowardice or fear; he hides himself, one of the results of disobedience being a secret; and in this state of disobedience results in isolation and uncleanliness, covetousness, hatred, variance, wrath, strife, seditions, heresies, envyings, murder drunkenness, revellings, anger, malice, blasphemy, filthy communications; these are principles of bondage.

Man in the beginning was free because, not having violated any law or principle of being, there was no bondage upon him. Both principles of truth, or freedom, must be wrought in sincerity in our hearts, if we desire to be benefitted by them to our extent, and not to please, or deceive others, or for any other purpose, but because they are right, just, and true, and are eternal principles, and we are not bound to violate them, nor to go on to perfection or hinder one another, unless these principles are the groundwork or foundation of all our actions, or our living, governing principles. It requires earnestness and zeal to always stand firm; but in overcoming any temptation to violate either of them we are rewarded with a spirit of freedom and independence, freedom with us in the sense of freedom and nearer to our Master. But when we violate these, we feel a cringing, cowardly feeling, which is a manifest token that we are under bondage, and descending instead of ascending. This is a sufficient proof, if any was needed, that love, joy, peace, purity of conversation, cleanliness, etc., will exactly; and that envy, hatred, malice, etc., will degrade. Then why envy or hate another when these degrade us and do no good whatever to those whom we envy or hate? Why be filthy in person, or surroundings? or all the grasses and many other: annual and perennials, or unplanted Corn was obtained at any considerable distance south of the region in which he endeavors to raise it. Seed procured from New York will seldom or never perfect itself in Maine, and it is deemed unsafe to plant that brought from Massachusetts. How then did the Indian, without other agricultural knowledge, find the means of producing and accumulating the food and clothing he needed, which are unrecorded and imperfect observations, push its production from the Gulf of Mexico to the St. Lawrence river? He certainly accomplished this result ages before the white man visited him, and it was to the natiess the early settlers of New England were indebted for their seed corn. Bountiful and wholesome foods and clothing may extend itself east or west along the isothermal lines by accidental causes, but it could not have moved into a colder climate, requiring cultivation and care, without great attention and the application of more than ordinary skill. It must have required ages to have been accumulated in that country now constituting Canada and the Northern states. The Indian has his tradition regarding the method by which the northern varieties of corn were obtained and perfected. Like all the grasses and many other annual plants, corn grows upward by joints or sections. The Indians observed that the time to produce and perfect a Joint was one change of the weather, or the plant, and that the lowest ear, which came from a joint, there was necessarily about seven days between the forming of the ears on successive joints. Now, if an ear could be made to start at the second joint, it would mature some five weeks in advance of that which should be formed on the seventh joint. By constantly selecting the lowest ears, he could produce the fewest varieties that produced from joints lower than the original plant, and very much earlier. Thus in time corn was produced, small in stock and ear, and adapted to the short Summers of the north. Slowly but constantly it passed into the eight-rowed ear, producing constantly on the lower joints, and ripening in three months from the day of planting.

THE SAINTS' HERALD.

An Indian on Indian Corn.

Some years ago Peul Susup, an educated Indian of the Penobscot tribe (Maine) wrote the following account of maize or Indian corn: Indian corn is called by the Indians wachacin, and is believed by them to have originated in Mexico. When white men discovered America they found it in cultivation over the two continents, from latitude 40 degrees south to the island of Orleans in the St. Lawrence river. That was probably its extreme limit in the north-west. How it could have been propagated and ripened so far north of its native tropical home, has been a subject of curious speculation. Every cultivator has doubts indeed as to whether the best species of Indian corn, even the best obtained at any considerable distance south of the region in which he endeavors to raise it. Seed procured from New York will seldom or never perfect itself in Maine, and it is deemed unsafe to plant that brought from Massachusetts. How then did the Indian, without other agricultural knowledge, find the means of producing and accumulating the food and clothing he needed, which are unrecorded and imperfect observations, push its production from the Gulf of Mexico to the St. Lawrence river? He certainly accomplished this result ages before the white man visited him, and it was to the natives the early settlers of New England were indebted for their seed corn. Bountiful and wholesome foods and clothing may extend itself east or west along the isothermal lines by accidental causes, but it could not have moved into a colder climate, requiring cultivation and care, without great attention and the application of more than ordinary skill. It must have required ages to have been accumulated in that country now constituting Canada and the Northern states. The Indian has his tradition regarding the method by which the northern varieties of corn were obtained and perfected. Like all the grasses and many other annual plants, corn grows upward by joints or sections. The Indians observed that the time to produce and perfect a Joint was one change of the weather, or the plant, and that the lowest ear, which came from a joint, there was necessarily about seven days between the forming of the ears on successive joints. Now, if an ear could be made to start at the second joint, it would mature some five weeks in advance of that which should be formed on the seventh joint. By constantly selecting the lowest ears, he could produce the fewest varieties that produced from joints lower than the original plant, and very much earlier. Thus in time corn was produced, small in stock and ear, and adapted to the short Summers of the north. Slowly but constantly it passed into the eight-rowed ear, producing constantly on the lower joints, and ripening in three months from the day of planting.

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Dawson's Dream.

By Request.


To Mr. William B. Smith:

Dear Brother:—For a year or more I have been thinking of writing to you and to send a dream to you that I dreamed then, as you were one whom I spoke to in the dream. I asked the Saints in sacrament meeting for the interpretation, but none could give it satisfactorily; and I have not got it, so I ask you to give me the interpretation, if possible. I am so glad that the subject of the patriarchate is spoken of. I consider that the Church is not perfectly organized without the patriarchate. I wrote my ideas exactly in the last Herald, of September 15th, 1889. I should be very glad to get a letter from you, also the interpretation of my dream if time will permit you to write.

As ever, your brother in the covenant,

WILLIAM N. DAWSON.

DREAM.

"In the Spring of 1889, I dreamed that my brother Edwin and I were in a house about six hundred feet in diameter, shaped very much like a heart and pointing east, with chairs for seats. In front of me sat an old man; and I said to my brother Edwin, 'This is Bro. William B. Smith, the only surviving brother of Joseph Smith, the Martyr. It was made known to the family that Bro. William B. Smith was going the rounds of all the branches of the Reorganization; and also, that he had been preaching to large congregations, of about ten thousand persons, in this heart-shaped house. Then I said, 'Brother Smith, I have been wanting to go to Zion for a long time, and I would be willing to start to night, and bore ahead that. He only smiled. Then I noticed that the south and west sides of the house were closed or walled up; but the north side and to the point, or door at the east, were open, with large posts to the ceiling. Then I noticed Bro. Joseph Smith and W. W. Blair on the inside, and Bro. David Smith on the outside. They were drawing along a large wall of a double thickness; and I wondered how the canvas would stand up, without being fastened together at the top; and if so fastened, how could they pass the posts. At this moment I noticed that the wall was being rapidly closed; then a ray of the morning sun came in, and then the wall was closed. This is the end."

My next point, Joseph, I wish to notice, is a dream sent me by a brother living in California, by the name of William N. Dawson, requesting an interpretation, as you will see by the enclosed, accompanied by his letter of request, corresponding to my views on the subject of the office of the Patriarchate in the Church.

INTERPRETATION OF DREAM.

Bro. Dawson's dream is a good one, and it does much of interest in the future prosperity of the church of which he is a member, and if Bro. Dawson lives to see the fulfillment of all, or the main points of his dream fulfilled, he will live to see all the walls closed up, which now disclose three defective spots in the Church. The heart-shaped house with its measure of six hundred feet represents the Church as yet not fully organized. The number of feet in the measure of this house denotes the limited condition of the finances of the Church, in support of the ministry. 2. The heart as a figure denotes union; and, therefore, contains a lesson of adumbration to the worthy members of the Church to a more perfect spiritual connection. It also denotes the main divisions of the Church. 3. The chairs for seats that the brother saw in this heart-shaped house that was pointing eastward, denotes seats that are yet to be occupied by a more complete organization of the different quorums of the Priesthood in the Church. 4. The door open again, in the city to the east, that is yet to be built for the final endowments of the Priesthood. 5. The place appointed for the gathering of the Saints will be east of the brother's present locality. 6. The posts seen in the dream reaching to the ceiling denote strength, power and influence that the place appointed for the gathering, and the building of the Church, will give to both character of the Church; both at home and abroad. 7. Bro. Joseph Smith and W. W. Blair, as seen in the dream, are occupying their places as patriarhs (and not posts) in the Church. 8. The old man with grey hairs that sat in front in this heart-shaped house, is sufficiently explanatory of the character and place appointed to the Patriarchal Priesthood. 9. The northern defect in this shaped house, will be longest in its enclosure. 10. David H. Smith, one of the present appointed Counselors in the Presidency of the Church is not acting in his calling as Counselor, on the account of poor health; yet he is still a member of the Council, but the particular office of that body is reserved for the future. 11. The canvas drawings seen in the hands of David H. Smith were designed to represent the artificial works of men, thickly put on to cover up certain defective spots in the organization of the Church. Such a covering can find no fastenings either in heaven above, or the earth beneath the wall. This is God's plan of salvation revealed to man in perfect, and no change is admirable in the work that God has appointed for the building up of his Church in these last days.

This then is the interpretation of Bro. Dawson's dream, on all of the important points. I desire to mention in brief how I trust to the correctness of the interpretation, as given by me, the guidance of the Spirit. And I shall be much gratified, Joseph, to see this whole matter enclosed published in the Herald, with Bro. Dawson's letter to me.

As ever, your uncle and brother in the gospel covenant,

WILLIAM B. SMITH.

LIFE.

This life has heavy crosses as well as joys to share, and griefs and disappointments which you and I must bear. Yet, if misfortune's law entombs hope's dearest plan, let us with what is left us, be happy as we can.

The sun of our enjoyment is made of little things, the lowest conditions are formed from smallest springs. By dreaming small waters the rivers reach their own;

So we increase our pleasures enjoying what we can.

There may be burning desires through which our foot must go, but there are green oases, where pleasant pains grow; and if we may not follow the path our hearts would plan, let us make all of life a sacrifice for its own.

Perseverance we may not clutch with ambition to its goal;

So let us answer, "Present," when duty calls the roll;

And, whatever our appointment, be nothing less than man, and, cheerful in submission, be happy as we can.

Finance.

Dear Herald,—After long years of weary waiting and laboring in the interest of Zion's cause, hoping against hope, because of the apparent tardiness of the Church to realize and put into practice the will of God in temporal matters, and because I have been in the ministry and therefore might be suspected of selfish motives, I have while waiting and suffering in common with others, remained silent on financial matters until now; fondly hoping that the many schemes offered through the Herald by the brethren to better our crippled condition (all of which were well meant), would ultimate in developing the will of God in the matter. But the plan of W. C. Matthews, together with the warm commendation it receives in a recent letter from S. O. Waddell, and the Editor's assurance that others also warmly commend it, brings forcibly to my mind the fact that what God has revealed on the subject is also clearly shown in the mind of the General Board of the Saints' Hospital, and I therefore give my approbation to the present plan, and do not consider adequate to accomplish the desired end, and I do not now recall a single article written on the subject, (except the Epistle of the Twelve and Bishopric, long since forgotten, and an occasional word in some of the Elders' letters, together with editorial answers to queries), that seems to have a base or purpose. It is so plain and so obvious, and an ignorance regarding what has been revealed on the subject? Suppose the writer of this article should offer a substitute for the means that God has appointed for the remission of sins; would the cry of heresy not ring out long and loud, all through the Church against the subject; and then, if we enter eternity without a satisfactory plan, as we should do so. And why not cry out against the men who propose a financial policy that ignores that which God has given for the government of his Church. Brethren, if we want to be babes let it be in malice; but in understanding let us be men. Let us pray that our unctioned ignorance God may wink at; but from heredity lost forever, let us put forth to steady the ark of God, but let us study the law in the Book of Covenants, looking to those who are God's appointed expounders of that law for light; and when we have received it, let us walk in obedience thereto. Then the ministry will be sustained in the true testimony of the Church, and every poor who is worthy will be provided for. This is not written for those who have understood the law, and governed themselves accordingly, for they have done nobly. Neither is it written for those who would, but can not; but for those who can, but will not. Let us render to God the things that are God's. Not more than one-hundredth of his foreordained and given honor, what shall we say then of him who robs God? It is a fearful brand to enter eternity with. Let us act so as to remove the brand and to claim the blessing. "Try me," saith the Lord, "if I will not pour you out a blessing that you can not contain." The same God who said this through the prophet Malachi, hath spoken again in our day, in behalf of his servants his
Letter From J. Caffai.

Dear Herald:—While a believer in the latter day work I think there is reason for congratulating you for evidence of your prosperity. In your last you have come forth at the opening of the year with high expectations as to the events of this eighty-one. I can but think your present subscription list, as well as those of the Hope and Advocate, ought to be greatly augmented. And as the expression of an opinion is not unreasonable I believe, if the will power was brought into requisition, this might be reached. And with a caution serving as a prevention to being radical, or running to extremes, I think a united effort would double the subscriber list in leaving a margin for the issuing of a magazine, that suitable instruction might be given to the Church without necessitating the wading through a huge pile of letters literature to obtain a little good, which is becoming so bewitching to the people of this age. Believing that the press is a mighty lever, conveys but a faint conception of its usefulness, I can but feel anxious for its prosperity and success. And while, when the records of men shall be examined in the by and by, I hope to see all the good they have done in this direction, is there not reason to think there will be a blank in the records of some through failure to aid in making the press mighty? There is but little, if any, consistency in seeing a Latter Day Saint emerging from the post office once a week with his pockets stuffed with secular papers, who says, I can not afford three dollars and twenty five cents a year for the Herald, Hope and Advocate. No, it is but little, if any, that loud and constant praying for the gospel to win its widening way, and failing to contribute help in a more substantial manner. I would not have your readers infer, that there are those among Israel who are not in constant prayer for the spread of the gospel, and whose righteous souls are burdened because of inability to do more, and that such prayers fail to enter the ears of a just God, and the will, by Him, be taken for the deed. For I believe there are such. And they are seldom heard. I would have known you now to be in constant prayer for the spread of the gospel to every branch of the house of God, and exerting themselves in every manner possible to assist the saints, who are wearing out their lives by constant travel and preaching, while those who pray and fail to otherwise assist to spread the gospel, and this failure arising from an illiberal, or miserly feeling are frequently croaking and complaining because of the ministry failing to give evidence of an iron constitution in walking ten or twenty miles every day, preaching every night, tearing down the strong towers of modern Babylon, with a rapidity evidencing the United States, or nations or nations being born in a day, etc. To be continuous in our solicitations for grace and strength, which God alone can give, is indispensable to our spiritual development, while praying for God to do that which we can and should do, or assist therein, is the height of slavish fear, exhibiting an imbecility or willfulness not excusable, with the claim of years of experience in the divine life. But it often happens that those who are faulty think themselves most competent to trim up, and put others right; which arises from a failure to watch and correct self. And however we may mourn the commission of a wrong, resorting to illegitimate Christ; and that man's affront, by no means affords a reason for rejoicing. However, the discovery of the fact that self-government is the only legitimate government may cause us to rejoice, we can not ignore the fact that for half a century the Latter Day Saints have been telling the world that not only are we the only people who accept the revelation of God, but that the union, or combination of both, is indispensable to teach us how to govern ourselves.

One distinctive feature between what is called modern orthodox, and the gospel economy introduced through the instrumentality of the latter day Seer, is, that while the form of the God is the same, there has been a great increase in the power of the world, changing and modifying as circumstances seem to justify, and the thirst for popularity and gain would require; the latter, from its inception has spoken in thunder tones, that the acceptance of, and abiding by God's word was the only method for present peace, and ulterior success. By, and enforcing a missionary labor consisted not in making, but in accepting, abiding by, and enforcing what laws or commands the law-maker (Christ) should reveal. And while orthodox have been persevering, persistent, and inquiring in their efforts, and showing a bold front, and running the hazard of enlisting either in open or in the present year additional courage for the service, and put others right; which arises from a failure to watch and correct self. And however we may mourn the commission of a wrong, resorting to illegitimate Christ; and that man's affront, by no means affords a reason for rejoicing. However, the discovery of the fact that self-government is the only legitimate government may cause us to rejoice, we can not ignore the fact that for half a century the Latter Day Saints have been telling the world that not only are we the only people who accept the revelation of God, but that the union, or combination of both, is indispensable to teach us how to govern ourselves.

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We enjoy ourselves only in our work; our doing; and our best doing, is our best enjoyment.

JAMES CAPPAL.

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JAMES CARRELL.

[ADVERTISEMENT]
further side of this great natural boundary, the Boers created the Orange Free State and the Transvaal Republic. Ere long Natal was added to their dominions, and thus a third Free State arose. The Boers, who were a Dutch protected South Africa from the predatory incursions of the interior tribes. These energetic emigrants conceived that, since they had passed beyond the sphere of British authority, their independence, was secured. They were mistaken. It was decided that they must be further subdued before the approach of England. Natal was accordingly attacked. The resistance of the Boers was in vain. The annexation of Natal accomplished, we advanced on the Orange River Settlement. In that enterprise we came into collision with the Bushmen, who fought as valiantly as the Zulus recently fought. In 1851 and 1852 England entered into hostilities with the Boers, which recognized their independence and repudiated interference with their authority. It was not until 1869 that we again meddled with them. At that time they were involved in hostilities with the Bushmen. In a philanthropic spirit England became the guardian of that nation over whose nature compactly naturally evaporated the Boers; and, if we may judge from the nature of the treaty that closed the strife, the Government was ashamed of its policy, for again we pledged ourselves to non-intervention. But scarcely had this new arrangement been made, when the quarrel over the Diamond Fields arose. The Boers name the Langalanga episode, in which Bishop Colenso won so much renown. Every State had been alarmed in turn, and it was thought that a Confederated South Africa would for ever settle the wild unrest that seemed to battle rival parties. Of this policy the Earl of Carnarvon was the representative. A honest, if we may believe him, and really able man, it would be folly to charge him with an intention to inflict wrong upon the Boers. There can, however, be no doubt that the annexation of the Transvaal was considered by them an act of oppression. The result is the revolt of to-day. It is beyond our purpose to dogmatize upon the future of the struggling South Africa; but events are rapidly demonstrating that our policy in that region must be further considered and defined. —Neoschlace Chronicle.

The present condition of the earth is like unto a vast exhausted store, its soils palmer stunted and withering, and the great caravans of the nations, in wellings over the dying and the dead, moving with weary feet, to the dreary wastes prepared for all living. Shitting arrogance its burning sands, and the deceitful mirage mocks the parching thirst. The thorny history and the glistening reflected from the red surface of seas of blood, and the strifes and wars of modern and medieval times have poured crimson rivers into the secret depths, but that a glorious change is coming near, for we are evidenced in many ways that the "blessings of the restitutions of all things" has commenced. We are promised a new order in that happy state of existence. "The meek shall inherit the earth."

Preparing a place for the saints is the present work. The preparation of a new place is the present work of the Spirit (John 14:2). With such help none need fail.

We must not judge a man by a word or a single action. The supposed of so many many inconsistencies, that we would often take the exception for the rule.

SPECIAL NOTICE.

All Herald Office business should be addressed to the Business Manager and Editor, Joseph Smith, Plano, Kendall Co., Illinois.

JOSPH SMITH, EDITOR.

Plano, Illinois, February 1, 1881.

UTAH REPRESENTATION.

Governor Murray, of Utah, has, to our thinking, made a mistake in certifying to the election of Allan G. Campbell as Delegate from Utah, instead of George Q. Cannon; the details of which we give in this issue. It seems to be an extra-official act, resulting from Governor Murray's hostility to the Mormons, and polygamy. The United States has a remedy by which this evil might be reached, it seems to us, and the consequences of long tampering with obviously unjust and disregard to the law overcome; but we are very doubtful of the success of illegal measures taken by officers of the Territory. If Mr. George Q. Cannon is not a proper citizen of the United States, and is ineligible to the office to which he was chosen, the facts should be shown by competent evidence to be produced before Congress in a legal contest for the seat properly brought about by Mr. Campbell.

The effect likely to be produced by this extra-official act, while it may possibly embarrass Mr. Cannon, will create sympathy for him and his constituents, upon the general plea of persecution. And if it should turn out, as it is possible that it may, that with the exception of being a bigamist, and therefore a criminal before the law, for which he should properly punished, he is a citizen and eligible to the office of delegate, it will be awkward for Governor Murray to disabuse the public mind of the idea that he was guilty of official malfeasance, amounting to persecution, and indefensible. We are opposed to polygamy, and to polygamists on that account, but we are equally opposed to unlawful and unjustifiable acts as measures to its suppression that may be construed into persecution.

We believe that the measures of the public as existing, Delegate George Q. Cannon, alleging as a reason, what Mr. Cannon can not deny, that he is a polygamist, having more than one wife, and therefore a bigamist, who should be expelled the Legislative halls of the nation. The Territory was just as well represented in its material interests with Mr. Hooper in the delegates chair, as subsequently, and it was but a bit of spiteful buncombe that replaced him by a polygamist; which the Congress should have resisted promptly and at once. But for a few years back the merry jousters up at Washington, playing law making, and the partisans of all classes of politics have seemingly been afraid of the political vote, pro or con, of the Utah Church. This those shrewd men in the western fastness among the mountains have been conscious of; and they skillfully played upon these political "harpies" by a righteous stirring, to their own immunity and the continued disgrace of the American law makers.

One thing this action of Governor Murray's may do, it may force the fighting, and in the heat of the conflict, we sincerely hope that there may be found some Llewellyn in the Congressional host to make this doughty delegate "Pistol of a harem ridden people" sat the heel with which to force this shameless act of injustice upon the body politic. We pray devoutly that there may be at last sufficient hardihood interjected into the controlling elements of Congress to solve this sore boll upon the nation's lains until it sloughs off.

It is possible for the people of the United States to do what has twice already been done, unjustly and cruelly, unlawfully drive the Mormons out from the homes they have built, and from the lands they have reclaimed from the desert by toil and deprivation; but this would be mobocracy. No thought of such a climax to the history of Utah should be for one moment tolerated by the American people at large, nor by their Representatives in Congress. If what is notoriously acknowledged by the civilization of the United States to be wrong, an evil political and social, and contrary to the specific enactment the several States making up the Government, can not be justly reduced to proper subordination to right rule by law and its enforcement, where the wrong doers are so largely in the minority as in the case under consideration, then let the evil flourish and grow. Twice have the Saints been driven by mobs from their homes and property. Twice have they been suffered to be driven by the powers that were able to have protected them, but did not. The last time they were driven, the forces that drove them sowed dragon's teeth; and these rose up, not in armed hosts, but in a Mormon hierarchy, with an indefinable tinct engrained into their religion that has proven to be an avenging scorpion's whip, which has been industriously flourished, and every time they in whose hands it has been deftly held have been arranged for their evil, they have shouted, "The Constitution! The Constitution! Our religion! " 'Tis our religion. You must not interfere with our religion."

The exercise of a little common sense would enable Congressmen to see that Joseph Smith, bad as he has been represented to be by his enemies, never claimed exemption from punishment for the crimes of which he was accused, nor afraid of seeing his yellowed page, "The Constitution! The Constitution! Our religion! " 'Tis our religion. You must not interfere with our religion."
wicked prejudice when he assumes that Cannon is a polygonist.

If Mr. Cannon had not publicly avowed his belief in plural marriage as a religious tenet; if he was not holding the office of an Apostle in a religious organization holding to such a tenet; if he was not married to the husband of another wife, then it might be nothing to the world, Congress and Governor Murray, whether Mr. Cannon had violated any law, or not; but as all these things are confessedly true, it is a matter of grave concern to all the parties named, and in relation to them and his claim to the rights of citizenship with them the issue is material.

We do not uphold Governor Murray in his act of power in certifying to the election of Allen G. Campbell, in the late election for Delegate in Utah, rather than that of George Q. Cannon, and that for reasons that we have given; but we would not have the Salt Lake Herald, nor Mr. Cannon to forget that there are parties in interest in this controversy, who have been insisting upon a hearing, and who must be heard, or can they be ousted, or set aside by a "pish," "pshaw."

One of the principles of a democratic form of government is that the will of the majority shall prevail, and the promulgators and adherents to polygamy in this quarrel are largely in the minority. "But," the Salt Lake Herald will say, "this question is not a political question, in which this democratic rule should obtain. It is a religious one, with which politics can not interfere. And so will all the rest of the Utah authorities, Mr. Cannon included, aseverate. What shall we do with the solemn affirmation of the same religious that Mr. Murray made in 1835, 1845, 1839, and never repealed by them in any official way of which the record is cited which

According to the custom of all civilized nations, marriage is regulated by laws and ceremonies; therefore, we believe," etc. All marriages in the Church are to be celebrated and consummated in. In the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in the one who is the legal administrator in the rite.

In this Church enactment the then existing law in the "nation" the United States is duly recognized in the words, "regulated by laws;" in the first statement; and by the words: "by virtue of the laws of the country." In the second statement; and these are both found in every edition of the Church Articles and Covenant published from 1835 to 1854, and are now copied from the Fourth European Edition, published in Liverpool, England, in 1854, for Orson Pratt, then in charge of the affairs of the Utah Church in that country.

We presume that Mr. Pratt would not urge that either he, or any other would have a right to marry even one extra wife in England; and yet England is no more essentially monogamic than the United States; and by marrying one too many in the United States Mr. Cannon certainly did violate "the laws of the country" where he dwelt. The only point in which it can be permissible to allow any force to the editorial statement, for it is not argument, that excludes Mr. Cannon's act from the technicality of violation of laws in the United States; and by marrying one too many in the United States Mr. Cannon certainly did violate "the laws of the country" where he dwelt. But the secret of President Taylor's philosophy is easily seen: he exerts his hearers first to observe and "go ahead with their religious duties;" and there can not be a doubt but that in the minds of both speakers and hearers, marrying plural wives is included, if not the central thought in the exhortation; while he puts the gap in the casual attendant for the effort it may have -- "Keep the law, O, yes, certainly keep the laws; obey the laws."

It seems high time that this dignifying crime by the name of "religious duty" should be stopped. They "want to be let alone in their belief." Surely, so they do. Every transgressor only wants to be "let alone." What more can any sinner want?"Let me alone."

NOTE.

Now its weight, size and consequent liability to damage in the mails, the Life of Joseph the Prophet will be sent by express whenever it is possible to do so. Those ordering this book or more than two copies of any other of the works published by us, will hereafter receive them in this manner. Charges will be prepaid by us. In ordering books please state what express lines have offices in your town or vicinity.

EDITORIAL ITEMS.

This post office at Piano having been made a Canadian money order office, the Saints in Canada can hereafter remit to us by post office order direct, thereby avoiding any possibility of loss in sending money to the Herald Office.

Sr. V. A. Ritter wrote from Versailles, Illinois, January 10th, that the Saints had good meetings there when they met together; but being so scattered as they were, not all of them could possibly get together often. They had not had preaching since last June. Hardy any since the death of Bro. Darius J. Wetherbee. They greatly miss him.

Bro. J. F. Burton writes from Clinton and Canton, Iowa, January 22d and 31st, and is to fill appointments at Bro. Lark's school-house, February 2d and 4th; and at Maquoketa, Jackson county, February 5th and 6th; and at conference at Clinton, February 12th and 13th. Bro. Brown is determined to warn the people. We pray for his success. On Sunday night, January 16th, at the close of Bro. Brown's sermon, from the text, Judges 3:8, fifteen committed themselves to the truth. He believes the Lord's law for redemption of man, and carrying on the work can not be improved; and that all "substitutes and modifications" must come to grief, ignominious defeat.

Our columns are full and several excellent letters are left out, and the writers must not blame us, nor feel hard.

Bro. Arthur Hulley writes from Avenne City, Missouri, that a Campellite there, under the impression that the Book of Mormon taught polygamy, bought one of him, and was seriously disappointed. Bro. Hulley has bought forty-three acres of land, and wishes that other Saints would move in there. Land is from ten to fifteen dollars per acre.

Bro. J. P. Barton writes from Santa Ana, Cal. California. "Everybody here is delighted with the Life of Joseph the Prophet; I have received one copy, the other has not come yet. To-morrow Bro. Thompson and I start for Ventura county.

www.LatterDayTruth.org
Bro. Frank Scarriff sends $30 for books from Monoeville, Alabama, and says: "Bro. L. Book- er, of Missouri, is with me; has agreed to travel with me for awhile; we are on our way to preach, if the doors are open, ten or twelve miles below here, where there has been but little preaching done. We trust with God's blessing to succeed in doing work to God's glory. The way opens if the way opens to go to East Florida in the Spring. Kind regards to all the brethren."

Bro. Mary E. Bullard, writing from Creston, Iowa, says the Saints who are privileged to live in places where they can attend the meetings of the Saints ought to feel blessed indeed. She has lived at Creston for seven years, and has been active in the work of the Church. She reports that J. M. Terry had been there, and preached some, baptized three children of the Bullard household; some prejudice was removed thereby.

Bro. J. O. Stewart, of Philadelphia, says the city editor who has charge of the local literature, in his paper, has said that the affairs of the Inquirer and Mercury are so far fully occupied with the views of the Reorganization, that he proposes to give us a showing of them equally with others. That is all that we could and do ever urge in the cause of truth and justice. If truth can be made to abide just attack, we ought to be made aware of it. But we have so long been accustomed to half-splendid and absurd opposition from those who are in mind, that short-sighted religious leaders, that we are gratified, that we are gratified to hear the events of the man, who is willing to treat us fairly. Bro. Stewart is trying to do what he can, but is not succeeding.

What is that scripture about "a nail fastened in a sure place by the master of the ceremonies"?

Bro. R. J. Anthony, writing from Lehi, Utah, January 15th, that the Bishops, and some of the women, leading ones, in that part of Utah are teaching and urging the men to marry wives, as if the intention of the leaders was to compromise every man possible in the crime of which themselves are guilty.

Bro. C. G. Lapham was at Independence, Mo., at last advices. He has visited Chicago, and found the hall occupied by the Saints at 610 West Lake street, quite tastefully fitted up, through the untiring energies of Bro. M. H. Forscutt, in charge. Bro. Lapham says that the chapel at Independence reflects credit on the Saints who built it. Good.

Some one sends us the St. Joseph, (Mo.) Gazette, with a capital notice of the Saints' Christmas festivities in it; we thank the sender.

Bro. W. W. Blair wrote on the 10th of January, 1890, cheerimg news of the prospects in Utah. Things were in commotion because of Governor Murray's unfriendly act in regard to the delegation to Congress from Utah; but it was clear to many an observer that the policy and teaching of the Utah church was being shaped by the pressure of the Republicans.

Sr. Matilda A. Turner, Orrville, California, writes that she feels full of joy that is given by God by reason of the love he has borne to man, and manifest through the light of the true gospel. She is waiting for some one to come by them whom she may be baptized into the kingdom of the Master. She prays to be remembered that she may be permitted to unite with the Saints in due time. What a thought that one should be hindered from uniting with the Church by those who love them; but so it is in many, many instances.

Bro. G. F. Waterman wrote, Macedonia, Iowa, that Bro. E. C. Briggs is doing some good work preaching there and vicinity.

Sr. Elizabeth Matthes, Viola, Wisconsin, wishes the prayers of the Saints in behalf of her son, elderly fever. She is also anxious for the redemption of Zion, having nothing else to live for. She was baptized forty years ago.

Bro. Andrew Howison sends four subscribers, saying, "I send you these to help make the fifty hundred you ask for. We thank Bro. Andrew, with some others would do likewise.

Bro. D. D. Williams of Sr. David's, Illinois, writes that he has been tried in various ways, since the Spring Conference, but is thankful that the Lord has remembered his promise made to him.

Bro. Stephen Stone, of New Canaan, Connecticut, writes that he likes Bro. W. C. Matthew's plan, with Bro. S. O. Waddell's amendment. He is a veteran in years and in the work; used to walk six miles to priesthood meeting while in England, at Pettownville.

Bro. Joseph Hammer sends the Christian Herald for November 25th, 1889, containing a peculiar but effective defense of the Bible, by Dr. Talmaige.

Bro. J. C. Foss, writing from Tennessee, states that his address will be for a time, Pismo, Kendall county, Illinois; or until further notice. He is not stating, united in love and truth, through resembling it. He has reorganized the Eagle Creek Branch, with Bro. Griffin as Priest. He had baptized two January 4th. One of those baptized by him at Buchanan was a miller, and was threatened with loss of custom, if he united with the Church; but he declared that he would obey if he never ground another kernel of grain. He obeyed, and up to date the burrs of his mill were mercifully grinding the grain without a stop. Bro. and Sr. L. C. Crain, living at Pomona, at the foot of the mountains, not far from the mouth of the Santa Ana river, Southern California, are a couple of Saints, well stricken in years, but still full of hope and faith. They love the Church, and can not do without it, so they write.

Bro. John Eames has hired the Ladies Reading Room in Cheyenne, for preaching service. His first service was noticed in the Cheyenne newspaper for Sunday evening, January 16th. Bro. Eames sends us the paper. Bro. Eames wants passing Elders to be sure and stop and preach to them. He will hold Sunday School classes, and do what he can.

Bro. Frank Scarriff sends $30 for books from Monoeville, Alabama, and says: "Bro. L. Book-er, of Missouri, is with me; has agreed to travel with me for awhile; we are on our way to preach, if the doors are open, ten or twelve miles below here, where there has been but little preaching done. We trust with God's blessing to succeed in doing work to God's glory. The way opens if the way opens to go to East Florida in the Spring. Kind regards to all the brethren."

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**News Summary.**

Jan. 11th—the Irish Liberal members, of whom there are thirty-two, held a meeting of English Radical members held a private meeting yesterday to take such action as might give effect to their belief that the Ministry's land bill for Ireland is utterly inadequate to the circumstances. Afterward Mr. Gladstone consented to receive a deputation, and to hear their views on the land question.

Five flying columns, including horse, foot and artillery, are to commence a flying trip through the country to stir up the hearts of the people, who, instead of being frightened, will doubtless enjoy the unusual show.

From several towns in Illinois, Iowa, Wisconsin and Minnesota, we learn that yesterday was the coldest day of the year. In the New England States there was a very heavy snowstorm, also in the South, and some of the states have been covered with snow.

A plot to deprase the Rajah and massacre all the European residents of Bombay, while in church, has been discovered at Kolapore, and twenty-six suspects have been arrested.

A Japanese coasting steamer with sixty passengers and a crew of twenty-two founded in an ice and sixty persons were lost.

Fifteen persons were seriously injured by the fall of a staircase in a church during the rejoicings on the occasion of the visit of the King and Queen of Palermo.

The West bound stage from Fort Davis, Tex., was captured by Indians. The driver and the team were killed, and everything, including mail, out to pieces and carried away.

A bill has been introduced in the Arkansas Legislature to regulate railroad passenger rates in the different classes of passenger rates.

The explosion of a coal oil lamp led to the death of mother and her two-year old son, at Washington, N. J.

It is rumored that Earl Cowper is about to resign the Viceroyalty of Ireland. He has made a complimentary speech to the Irishmen.

By the explosion of a kerosene lamp at Reading, Pa., three children were killed and one man was slightly injured.

There were 5,576 buildings erected in Chicago last year, at an estimated cost of over $10,000,000.

A dispatch from Durham says it is estimated that there are under 500,000 men, 2,000 of whom are serving through fear.

A large force of Basutos attacked Mr. Carrey's team. The Basutos received with heavy loss. The Colonial loss was trifling.
A telegraph from Cape Town states that the Pondoos have joined the Basuto rebellion, and are threatening Kokstant.

About 30,000 pounds of gunpowder occurred at Climax, Mich. There were eleven men in the store at the time, and all but one were badly burned and injured. The force of the explosion was so great that it carried through the building and nearly all the windows and glass in the village was broken. The building and the stock of groceries were entirely destroyed, and the adjoining buildings by damage of a criminal against the laws of the Nation. I don't see how I could have done otherwise.'

A telegram from M. Rollins, of Flach, in passing through Louisville, Ky., was interviewed by a newspaper reporter, and said concerning (George Q. Cannon, the late missionary to Egypt): [The following are records that declare him to be a citizen; consequently I could not give him a certificate. Added to this was the aggravation of his being a Mormon polygamist, which annoyed many.]

J. Y. Burned the contents of ten thousand dollars in the house of one of his Dutch neighbors in petitioning England to apply to the United States and Warehouse Commissioners, under a law of 1857.

The house of one of the military force is entirely wrecked and burned. A young lady, 19, was burned to death, as well as several others. The mayor is interrupted by exclaiming the hope that his congregation will follow him, not into the Unitarian Church, but into an undenominational church, which, while it allows diversity of doctrine, seeks to manifest the unity of the Spirit, makes character rather than creed the test of discipleship, and looks for positive reverence and active love of Jesus Christ and the work of progressive and philanthropic Christianity.

A stage coach was attacked by Indians near Fort Cameron. The bodies of the driver and three men and one woman, passengers, were found mutilated and burned. A famous herd of Jersey cattle, and some fine dogs, goats and game chickens were burned in Lasco Co., Pa., the loss being about $30,000. The Bill, which has instructed the police in the various districts to try to arrest the anti Jewish movement, and to enforce the law when necessary.

A man in Chicago has much property destroyed by snow slides in Utah.

A band of Indians killed eight men, two women and a child in the Province of Chiubushen. They are said to have attacked a ranch on the day by a body of Mexican troops, who failed to dislodge them.

Seven persons are reported to have been killed and thirty injured by a railway accident near Wakefield, in Berkshire, England.

About two weeks ago the Creek and Sioux Indians had a battle, in which six hundred and thirty Creeks were killed.

The Superintendent of the census has finally completed the tabulation of the United States and Territories is 60,152,556. The steamers at Liverpool, from Portlant, had her upper deck slightly damaged, and lost 114 head of cattle and 200 sheep on her passage. Mrs. Barnard entered the house of Mr. Curtis, Baptist minister at Lapeer, Mich., while he was at church. She tore up Mr. Curtis on the floor, and was heard on her clothing, and set fire on fire. She died in a few hours.

Rev. Mr. pots was found for having cut off the head of Mr. Curtis, while preaching in Orange county, Ind.

A heavy snow storm prevailed in England yesterday. The intense cold has not been equalled in thirty years. Theatres in London were closed. Fishing boats have been driven ashore and wrecked, and many lives lost.

Nine or ten buildings in the village of Belleire, Mich., were burned.

Two public schools in Jersey City are closed on account of the prevalence of scarlet fever in their vicinity.

The acreage of corn in Illinois, was 7,074,543, which yielded 395,097,980 bushels, valued at $837,502,000.

One of the tanks at the Atlantic Oil Refining, at Passion, Pa., exploded with terrific force, and the burning oil scattered in every direction. The concussion broke windows a mile distant. A second explosion, 30 to 50,000 small vessels in the river, and the wharves and warehouses were ablaze. In the warehouses were 11,000 cases of oil. Loss $130,000.

Tom Murray, of Flach, a young man, who killed a horse in the river, and the wharves and warehouses were ablaze. In the warehouses were 11,000 cases of oil. Loss $130,000.

A most horrible triple murder was committed near Lincoln, Neb., on Wednesday last. The body of a young lady, aged 50, was found at home. The body of a young man, aged 18 years, with a young lady, aged 20 years, was found in the woods. A rope was wound around the neck of each. The body of a young man, aged 18, was found on the beach.

A bank, near Cape May, size of land in Iowa Co., Iowa, in which the town of Larchwood is located, was sold for $100,000, and will be colonized by English immigrants in the spring.

A few more vessels have been driven on the rocks by the late gale on the Welsh coast. Some of the crews were lost, and many of the vessels will go to pieces. No severe weather seems likely, as the oldest inhabitants of the coast, and the weather is most severe, has not there been an equal amount of damage on account of the weather. The town of the Thames will not fall short of $100,000,000.

Some 5,000,000 feet of lumber and three freight cars were burned at Miebian City; loss $72,000.

A few more vessels were killed while coasting in Pennsylvania.

An English company with a capital of $2,000,000 has been organized for the purpose of establishing a line of ocean steamers for the transportation of cattle from this country to England. Four steamers of the proposed line will be built according to the design.

The Chilango force before Lima on the 24th ult., consisted of 2,000 infantry, 800 cavalry, and 2,000 artillery, with eighty cannon and ten Gatling guns. The besieged force numbered 40,000, many being raw recruits, boys and old men. Diphtheria rages in New Brunswick. Eight in one family have been carried off by the fall disease.

The new year opens with an appalling list of suicides. In eighteen days the telegraph reports thirty-nine suicides in this country, which, of course, does not include all. The Chicago Tribune after mentioning the names of many prominent men in the number, says: "In nearly every one of these cases, the cause of the suicide was financial embarrassment, growing out of reckless living."

A few railroads and consequent fires have caused much damage to property in Oregon and Washington Territory.

A representative of the Bolivian Government is now on his way to this country to raise a loan of $5,000,000.

A Kordish Chief has offered to furnish the Sultan with 5,000 soldiers in the event of a war between Turkey and Greece.

A mine in Cornwallshire, England, was suddenly destroyed by an explosion. By the explosion of a boiler at Dewsbury, England, eleven persons were killed and sixteen injured.

A representative of the Bolivian Government is now on his way to this country to raise a loan of $5,000,000.

One death, and three persons seriously hurt while the fire continued.

The great snow storm which has almost placed the United Kingdom under a complete embargo, is general throughout Europe. Communication between London, Paris, Brussels, and Amsterdam, is entirely stopped. There are distressing reports of wrecks along the coast, where the sea is so rough that vessels are entirely rendered by the coast guard. There is no record of so severe a storm. A French vessel sunk off Great Yarmouth with the loss of twenty lives. A brig stranded at Gorleston and eight persons were rescued.
were lost. A bark had been wrecked on the Surf coast, with the loss of ten lives. Instances of persons being overwhelmed by snow and frozen to death were not rare. Great efforts were made to extricate the passengers of the trains which had to be abandoned in snow drifts, where only the funnels of the engines were visible. The damage to the Dover Pier by the force of the falling snow was very great. The south end of the Thames, opposite the middle of the Medway, was carried away by ice, and a boat which was within fifty yards of the pier was swamped and eight persons drowned.

**Correspondence.**

Clifton, Bristol, England.

December 29th, 1880.

President Joseph Smith.

I am one of the favored Elders Mark H. Forscutt's, 23rd of October last, was received. They lay some time in the post office here, and I was aware of the news of my relatives and old friends in 

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they were too far away;" but her brother lived close to Kirtland. Did he lose anything? "Well, no, he thought he did," was not sure. "No," I surmised that was the case, where she more than likely thought there was some technical point of law to go free. I do not think she will find it so. I have been, in time one gets acclimated. I saw a large area of beautiful country, and very fertile.

I was too busy to write a lengthy letter, and subscribe myself my co-worker and helper in Zion's cause, ELLA R. DEVOR.

ARIZON, Illinois.

The Saints here are all well, and there is a good feeling among them towards one another; also well feel in the work of the Lord. We have meetings every Sunday in our room that we rented for the purposes. Father James Whitehead is still president of the branch, and generally preaches to us. Once in a while we have an Elder visit us from St. Louis, Belleville, or other branches. The Herald is always a welcome visitor; wish it was weekly.

Your sister in bonds, EDNA HUNTER.

OAKLAND, California. 1st, Jan. 17th, 1881.

Bro. Joseph Smith.—This beautiful, calm, pleasant Sabbath morning, all nature seems to rejoice at the first appearance of the great lamp of civilization, which has been brushed from the noisy bustle of busy life. The air, this morning, bears upon its breath the hushed from the noisy bustle of busy life. While I am wrapped in solitude conversing with you, with the silent tongue of the pen, my thoughts wander Zionward, and you will please to find this letter mixed with the various topics of the day.

We have been blessed with a warm, copious rain which has been accompanied with a hazy, veductive year, in the direction of cereals and fruit. The condition of the country in general presents the appearance of a decided improvement over one year ago, in a financial point of view. The moral attitude our country is assuming is anything else but encouraging; notwithstanding the destruction of many of the divines and religious men. The bloody mantle of crime has been in the year that is just passed folded itself about our city and country. Murder and massacre mark our city with a rapidity appalling to human sense; suicide confronts us on every turn; robbery stalks abroad among the population, and robs the baser passions of man, and the midst of these perilous surroundings we have been wont to associate a like demoralization as the causes of what is termed hard times. But now we are fairly landed upon what is conceded better times, and still the same moral leprous spreads its poison venom through the entire social fabric. The many cold blooded murderers which have been committed, and the assassins allowed by some technical point of law to go free. This power behind the throne liberating them, sets the law up to be only a matter of moonshine; and so it goes on, day by day: love, disgrace, faith, and all the rest, furnish the material of the passing notice of the sensational loving public.

Running through all these terrible details lies the repeated fact that the public press is not the instanteous and distinguishable above all others, (and one need not be accused of jalousism when he affirms it), the ruling spirit of strong drink must stand in a great measure for the condensation of all these deeds committed. To recognize the presence of any evil is one thing; but to conquer it is another. As you have already observed, I am not inclined to report how this subject stands in the minds of our father's brethren; and we remain your brother in hope for the future, I remain your brother in hope for the future. J. B. and Sr. Kate Bradley. Bro. James Johnson, of Camanche, Iowa, is with me. It was my privilege to hear him preach this evening, and he taught boldly and distinctly the truths and justifications of the Reorganization, and defend the position of the Reorganization. I joined him here yesterday, he having been in school for some time. I had the privilege of hearing him preach this evening, and I was edified and we are hoping for good results. One more honest seeker after truth is ready for baptism at Maquoketa. The cause has gained some friends at Kirtland Grove. I think, and I have the privilege of hearing him preach this evening, and we hope you are improving in faith and the spirit of inquiry I meet, gives me courage.

As things that all goes well with you and your co-workers in the office, and that you will pray for our success, I remain your brother in hope for truth's triumph.

JEROME RUBY.

BLUE RAPIDS, Kansas, January 4th, 1881.

To the Publishing Committee of the Church of Jesus Christ of Latter Day Saints: Beloved Brethren,—"Grace, mercy, and peace from our Father and the Lord Jesus Christ, be bestowed abundantly upon you," and may it continue to abide in you making you fruitful in good works. I feel thankful to you, and to God, that you still continue your charity to us in sending the Herald, the very best newspaper in the world. Says Solomon, "As cold water to a thirsty soul, so is good news from a far country." The Herald brings the best news and the very best things that are going on at our ownroe; and if you will continue to send to us; we have nothing to require your kindness with, but our prayers will be acceptable forever, while we have a soul to bless. As the Herald gladens the heart of every lover of our Church, it gladdens the hearts of thousands, and what a glorious work to be engaged in, and how great is the reward of such a work! We hope, my dear Brethren, you are striving with all diligence to keep the unity of the Spirit in the bond of peace, and are aiming to do our duty to God and each other.

As ever, your brother in the hope Eternal Life.

JOHN LANDERS.

THE HERALD is still continued to this noble old soldier for Christ.—Ed.

KEWANEE, Illinois, January 18th, 1881.

Brothers,—I speak to you in my last of going to you, to say that we cannot but feel for the dear boy, Cornelius. After staying with him awhile, I was one among the dear Saints there in getting ready to leave with the peculiar care; to take his case, giving away to the temptations of youth. God raised him up, after he had been administered to by the Elders, and he re-entered the true church, and has remained there ever since. He was in a spirit of humility and determined to serve the Lord more faithfully in the future—as he often prayed in and around the family altar. As I was low in circumstances, I concluded to work there, and when, as we supposed, he was strong enough to go to the mines, he fell in with me in the mines; and we worked together some six weeks; when I met with a severe accident, the discharge of a stone from the roof fell, striking me on the small of the back and breaking my back, and thus I am in a bed fast for several weeks. During this time my son got sick again, but not seriously, as he was brought home to us, with his widow and two children, arriving here at one o'clock a.m., Jan. 10th, informing us that he died on the 14th, at one o'clock in the morning, of inflammation of the bowels. He was one of the Kewanee Company of soldiers, and was buried in military style, with great respect manifested by all, members and non-members. Bro. J. Chisnell delivered a lov-
ing and common-sense discourse, well adapted to the solemn occasion, as he had been informed that Cormac had made up his mind to be baptized, and had expressed a willingness to go to rest, if it was the Lord's will. He passed away in peace, leaving to us his loss; which shall only be for the short time of trouble, and as we believe, will find him among the many waiting to welcome us in the great beyond.

We cannot but express our thanks and gratitude to all the dear Saints in Topeka, Leavenworth, Kansas City, and the rest of the Saints in Kansas. The Lord has blessed us with a wonderful experience, and we have no doubt that many of us will remember such as we are, poor creatures, willingly part with our blessings and gifts, and use them in the service of the Lord. The Lord is abounding in mercy, and will never forget us, but will remember us in the fulness of His grace.

The Lord is in His holy temple, and we believe, will find him there. The Lord has blessed us with a wonderful experience, and we have no doubt that many of us will remember such as we are, poor creatures, willingly part with our blessings and gifts, and use them in the service of the Lord. The Lord is abounding in mercy, and will never forget us, but will remember us in the fulness of His grace.

We desire to return our thanks for their kindness and hospitality, and to express our love to all the dear Saints and their families. We believe, will find him there. The Lord has blessed us with a wonderful experience, and we have no doubt that many of us will remember such as we are, poor creatures, willingly part with our blessings and gifts, and use them in the service of the Lord. The Lord is abounding in mercy, and will never forget us, but will remember us in the fulness of His grace.

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MONTANA DISTRICT.

Conference convened at Willow Creek, Montana, at 10 o'clock a.m., November 27th, 1880. J. Bamber chosen to preside, and L. Gaultier, clerk.

Elders J. Bamber and L. Gaultier reported in person. Priests J. Pritchard, J. Green (had baptized 2), and Teacher T. Reese reported in person.

Reports of Branches: Crescent Branch, 57 members; 2 baptized 1, North Star, 60, baptized 1, received by letter 1, died 1. Report of committee of arrangement for the last General Conference.

The committee appointed to inquire into the legality of the organizing of the Walton Branch reported that it never considered the organization to have been strictly legal, but not sufficient to make it illegal to demand its disorganization. Report received and committee discharged.

Inasmuch as Bro. John Slippie is about to leave this district, for awhile at least,Resolved that this conference tender him a vote of confidence as a member of the Church.

Adjourned to meet in the Zone Branch, the second Saturday and Sunday in June [11th and 12th] 1881.

POTTAWATTAMIE DISTRICT.

Conference was held at Council Bluffs, Iowa, November 27th and 28th, 1880. H. N. Hansen, president; Frederick Hansen, clerk.

Reports of Branches—Crescent City, 57 members; 1, received by letter 1, North Star, 60, baptized 1, received by letter 1, died 1. Report of committee of arrangement for the last General Conference.

Resolved that the branches be instructed to report their members as present or absent, according to blank reports.

Resolved to meet on Saturday evening by D. Holmes, and on Sunday morning by Jobe Brown.

The Spirit of God prevailed, and the Lord's work was done.

Reports.

Herman C. Smith, and G. J. November, 80.

We now have the bridge which we intend to keep up and we shall need it again for the same purpose.

The lumber for the bridge cost $20 at the yard.

ANDREW HALL

J. D. HATWOY [Committee]

Report of Bishop's Agent, Andrew Hall—Cash on hand and received $105.83; paid out 107.60; balance $1.78.


Missions appointed to H. N. Hansen, R. M. Elvin, (requested) and D. K. Dodson.

Whereas we learn from the report of the Council Bluffs Branch, that there are two branches, one being in a disorganized condition; therefore, be it resolved that the president of this conference and two others be and are hereby appointed to constitute an advisory committee, to meet with the Council Bluffs Branch, to assist them to a better organization and condition.

Bro. J. H. Hansen and R. M. Elvin were appointed the other two of the above committee.

H. N. Hansen was sustained president, F. Hansen as clerk, and A. Leventon as Bishop's Agent.

The Bishop's Agent is hereby requested to travel and preach the law of tithing as much as practicable.

Conference adjourned to meet in Council Bluffs on the last Saturday in February [29th], 1881.

NORTHERN NEBRASKA DISTRICT.

A conference was held at Omaha, Nebraska, January 5th and 6th, 1881. N. Brown, presiding; H. Nelson, clerk.

Reports of Branches—Platte Valley, no change; Omaha, (English) 65; baptized 2, received by letter 2, died 1; Pleasant Grove, 57; expelled 1; Douglas; 22; received by letter 1. Omaha, (Scandinavian) 30; received by letter 1.

Reports.—Heaman C. Smith and N. Brown; and Priest E. Rannie, reported.

Resolved that all members living in the Northern District of Nebraska be requested to comply with Doctrine and Covenants 17:25.

Micellaneous.

TO BISHOP'S AGENTS.

The attention of the Bishop's Agents is hereby called to the necessity of each one making, on the first day of March, 1881, an itemized bill of all recorded transactions during last year, beginning January 1st, 1880, and closing February 28th, 1881. Let each bill begin with the balance of debt or credit shown at the close of the last annual conference. In making this request, I desire to call your attention to the necessity of having the book occupied严格 kept by the Bishop's Agent and the Church. The Bishop's quarterly report shows the method and system required. Some reports of Agents in the past have been very irregular and have not been understood. Please be prompt, brethren, and send all reports to my secretary, Bro. Henry A. Stellmann, Lamoni, Decatur county, Iowa. I am pleased to note that order and system gradually coming into use, as it should, and I hope that you will all aid in these things.

ISRAEL L. ROGERS.

President Bishop.

SOUTH-WESTERN MISSION.

To the Saints of Central and South-Eastern Texas, Greeting.—May the peace and communion of the Holy Spirit be and abide with you. After consultation with many of the brethren as I have the privilege of meeting, I have concluded to announce that there will be a special conference held with the Central Texas Branch, March 12th and 13th, 1881, for the purpose of organizing a district. There are three branches of which I have been informed which can co-operate together, and all I have consulted with the district are much more rapidly by their being organized. One of these branches is located in Bell, one in Robertson and one in Angelina counties. We hope to meet as many of the Saints as is possible with all the scattered members who can come, at the time and place before mentioned.

The branches will need to send a full and complete report of all the names and items of birth, baptism, confirmation, death, expulsion and removal of all who are or have been members since their organization; the names and places of birth, time and place of birth; time, place and by whom baptized and confirmed; time of death, expulsion or removal.

The Central Texas Branch is situated in Robertson county, four miles south east of Hearne; the crossing of the Houston and Texas Central, and the main northern road, which runs through the town.

On arriving at Hearne inquire for W. B. Belcher. I hope all who can by any possible means will make it a specialty to be there. Let us meet, get

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acquainted and consult together for the interests of the cause.

Those who can not come and are not represented by any organization we desire to hear from by letter; address me at Hebron, Robertson County, Texas, in care of W. B. B. We would heartily welcome your presence.

Let us humbly implore the Amity to direct in this matter; and let me suggest that Sunday, March 6th, 1851, be observed by the entire Mission as a day of prayer and thanksgiving for the privilege of associating with those who are interested in the progress of our work. We respectfully invite each one to be present.

HUMBLY IN THE LORD.

President of the South-Western Mission.

Cook's Post, Texas, Jan. 10th, 1851.

TO THE HIGH PRIESTS.

Brothers:—You are requested to come to your next quarterly meeting, if possible, and to bring with you any information you may have relative to the condition of the various branches of the Sunday School and the progress of the Church in the various districts. Also to come with an open mind and heart to discuss the matters that will come before you for consideration.

The executive committee of the Board of Directors, who have met for the purpose of preparing a report for the quarterly meeting, wish to state that they have been able to give attention to the matters that came before them and to make a report that will be of interest to all.

The following is a summary of the report:

**FINANCIAL REPORT**

**Receipts:**

- For produce sold: $1,101.89
- Wood sold, and lumber and coal used: $1,243.42
- Apple trees sold: $160.00
- School-house site sold, one acre: $20.00
- Of Z. H. Gurlay, house rent: $26.27
- B. Tolomison, for partition fence: $15.00
- Amount due David Dancer: $5,524.46

**Expenditures:**

- Due D. Dancer, at last report: $2,744.53
- Total expense cutting wood and lumber: $2,245.01
- House and lot bought, $200.00
- Repairs of present church: $291.00
- House and stable built on Estate No. 10: $472.04
- House built on Estate No. 23: $443.49
- Improvements on Estate No. 23: $473.00
- Taxes on land: $370.40
- Road tax: $92.14
- Corn cribs, material and labor, etc.: $257.65
- Fencing material and labor: $270.45
- Bills allowed President and Secretary: $36.35
- Bills allowed Directors: $36.35
- Amount returned to W. E. White: $33.85
- Amount returned to D. K. Winters: $33.85
- For picking and cleaning, etc.: $97.75
- Interest to September 1st, 1851: $5,524.46

Respectfully submitted,

Asa S. Cochran, Secretary.

Grange Hall, near Park's Mills, Pottawatamie county, Iowa, September 14th, 1851.

The Stockholders of the First United Order of Enos met at Grange Hall and met in regular session.

Meeting opened with usual ceremonies.

They then proceeded to ballot for the Board of Directors, and the following directors were elected:

- D. Dancer, president
- P. Cadwell, vice-president
- Wm. Holmes, treasurer
- A. J. Smith, auditor

The following is a summary of the report of the secretary, which was received and read, and adopted:

- The number of members in the Church is 302 votes, W. H. Hopkins 302, E. Banta 302, C. A. Beebe 222, A. McCollo 292, P. Cadwell 302, I. L. Rogers 260, D. M. Gannett 60.

Report of the secretary was read, and some explanation by the president, received and adopted.

Sept. 19th.—The newly-elected Board of Directors met and organized the ensuing year, by choosing D. Dancer, president; P. Cadwell, vice-president; Wm. Holmes, treasurer. Asa S. Coochran was continued as auditor.

Secretary's report for the year ending Sept. 1st, 1851.

**RECEIPTS:**

- For lumber sold: $3,361.95
- Production sold: $9,704.20
- Land sold: $1,900.00
- Farm tools sold: $70.00
- Fence wire sold: $6.20
- House material sold: $10.00
- On nursery accounts: $7.50
- Advanced by D. Dancer: $1,093.00

**EXPENDITURES:**

- Due D. Dancer last report: $5,945.25
- For retiring, etc.: $270.45
- For nursery expenses: $278.25
- Expense cutting lumber and wood: $2,483.50
- Husking, threshing and hauling grain: $492.00
- Taxes on land: $200.00

**Special Items:**

- Road taxes: $46.07
- Improvements on estate: $492.07
- Land sold: $315.87
- On nursery accounts: $78.75
- On stockholders accounts: $5,414.83

Four hundred and eighty-five acres of land have been sold, for which cash has been received, as shown in the foregoing report, also notes on hand to the amount of $6,172.59.

Asa S. Coochran, Secretary.

SEVENTIES QUORUM.

The attention of the following named brethren is again called to the fact that they are not found on any of the records of the Church, and that their names have not been entered in the Book of Members. It is requested that they at once notify the clerk of the same, that they may be placed on the rolls of the Church.


Those of the Seventy who are laboring locally or otherwise, who may not be in attendance at the next conference, are kindly requested to notify the Secretary, so that they may be entered on the rolls of the Church.

Secretaries report, from September 1st, 1851, to January 1st, 1852.

Receipts:

- For produce sold: $4,210.92
- Land sold: $889.35
- On nursery accounts: $70.49
- On stockholders accounts: $5,414.83

EXPENDITURES:

- Due David Dancer, September 1st: $1,698.90
- For threatening, shelling and hauling: $447.10
- Forty acres land purchased: $300.00
- For fencing material and labor: $178.75
- Improvements and repairs on estate: $305.00
- For plowing, and other material for corn: $82.50
- Expenses on lumber and wood: $65.40
- Taxes on land: $70.95
- Cash on hand: $2,660.50

$5,414.83

Kewanee District.

Dear Brothers and Sisters,—I wish to present to you the following report of the arrangements made for the election of a minister in the Kewanee District. The report was made by the committee appointed by the President of the District, consisting of the following members:

- J. A. Brownfield, President of District.
- T. J. Case, on the Board of Editors, Illinois.
- L. C. Train, President, Perpetual Improvement Board, Sandwich, DeKalb county, Illinois.

Addressee:

J. A. Brownfield, President of District.

Kewanee, Illinois.

January 10th, 1851.

ADDRESS:

J. A. Brownfield, President of District.

Kewanee, Illinois.

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Fortho Quorum Elders.

These wishing to correspond with the President of the Fourth Quorum of Elders, will address, G. F. Waterman, Macedon, Pottawattamie county, Iowa. By order President of Quorum.

OBSERVATIONS.—Ordinary notices not exceeding one hundred words, about twelve lines, will be published free of charge; whenever possible, free of charge, eight words (one line) will be charged; notices of prominent Church officials excepted. Money to accompany notice.

Sherman—Cincinnati.—At the residence of Bro. William Cunningham, the bride's father, in Dayton, Ohio, December 15th, 1880, by Elder S. H. Gandy, they were united, in the bonds of matrimony, of Sister Lizzie B. Cunningham. The young people settle down in De Graaf, in their own home; may God bless them with many happy years.
Cry Aloud.

By Elder James Calfall.

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew not my people their transgression, and the house of Jacob their sins."—Isaiah 58:1. The great desire among men to justify self comes in contact with the above. The injunction is imperative, nevertheless. One among other duties of the biblical student is, to know, by constant study, what portion of the Bible, or revelation, is applicable or binding. This I believe every reader of the Herald will admit. And yet we are so short sighted and liable to err, that we often find ourselves drifting from present duty, being fascinated by something in the far off future. Old Israel, it would seem, had desires in this direction. But Moses sought to restrain them by saying, the command with which they were commanded would not affright, so as to create a necessity for delving or soaring, but it was near them, and telling them he had set life and death before them, he left them to choose which they would accept. Law being the rule of action, brings to those to whom it is revealed blessings or condemnation. This is inevitable in every one's life; and from this fact the necessity is seen for an observance of the same. Hence the above command.

To bear glad tidings and receive applause is pleasant indeed. And it is not a little strange that the labor attendant upon the introduction of that which savors of divinity should begget it from any one. But nothing was lacking in Christ's procedure to evidence divinity in his character or mission. And yet he became the object of spite and revenges. And those thus opposing him thought him the worst of beings, and this because he failed not to show them their sins. And in looking over Paul's history we find that those who at one time would have poked out their eyes for him, because his enemies had attempted to destroy him, according to his statement, he told them the truth, or failed not to cry aloud against their sins. And further evidence exists of hatred towards him in the saying, "His letters are weighty and powerful, but his bodily presence is weak and contemptible." And Paul himself said, "Blessed are the eyes that have seen the love begotten in our hearts, for all men through the reception of the truth, becomes more and more intensified, as we march along in the path of duty; or is supplied by malice and hatred, a solemn thought, in the remembrance of the following sayings: "He that hateth his brother is a murderer." "But if ye forgive not men their trespasses, neither will your heavenly Father forgive you. However monotonous at any stage of our religious career our duties may seem, there is nothing stopping or resting place, nor can we neglect duty and be justified. And what folly is it to countenance any such thing, or allow any such welfare is affected through praise, or censure, received from our fellow mortals, and what is it, that praise should be sought, or censure feared through a performance, or non-performance of duty; and why should justification be expected for any works, save those which will merit the favor and sanction of a just God. The fact of all being liable to egotism, and a passionate love for self, so as to exult over the failings of others, instead of mourning over our own, creates a necessity for a continuous examination of, and striving to purify self; and he who becomes and remains negligent therein, must suffer loss. The apostles were commanded to reprove the world of sin, righteousness, and a judgment to come. Nor did their labors terminate when they had inducts souls into the kingdom; as is evidenced in the fact of Christ's charging them how to proceed with offenders; and the labor thus commenced was not to terminate till all were gathered in, or till their duties toward the church and the saving of souls had been accomplished. And upon examination of the Book of Mormon, we find the Nephites were strict to observe that there should be no inequality among them; but as often as the erring one repented he was forgiven; but if he repented not, his name was blotted out. (See p. 505). Read and digest.

If there was one thing the young prophet of the nineteenth century distinguished himself in more than another, it was in giving to the Church a discipline in perfect harmony with the above, and justifies the conclusion, that the method Christ revealed for dealing with the offender, has not been abrogated, but is in force, and is not susceptible of change or modification. But much is said of mercy, patience, and bounties, and of mercy. Mercy is only obtainable on conditions, (or as I understand), I think God is merciful in forgiving us when we repent of and turn from the same. Forbearance is shown in granting time for complying with conditions prescribed. But a failure to repent and retract, deprives the poor sinner from the blessings contained in a claim. Justice is stern, but then it can not be rebuked, or mercy God would cease to be God. So I learn from the Book of Mormon; and from the Doctrine and Covenants I learn that "justice continueth its course and claimeth its own," and yet very impotently, which is worth considere. And again, truly I say unto you, that which is supported by the laws, and sanctioned by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, can not be sanctified by law, neither by mercy, justice, or judgment, and who labored to show modern Israel their sins. Nor has the Church yet found a resting place, nor can she cease her hostilities in combating error, and wrestling against the rules of darkness of this world, and spiritual wickedness in high places. She must always remeber, however, that her weapons are not carnal, and that vengeance belongeth to the Lord. The most righteous and potent not
and evidence of Christian resignation and forbearance in the history of the Church at Nauvoo, was the submission through the inspiration of the above sentiment to the martyrdom of Joseph and Hyrum Smith. But the subsequent history of the Church procedure evidences a departure therefrom.

The following too is very significant, and a perusal, and application of the same will be more beneficial than a lengthy harangue upon that commonly called science; but lest your readers should think me an opposer to the science, I would say, that science, is an instrument of the greatest utility, if properly conducted, nor keep people in the kingdom or church of Christ. No, it will not save souls. And if science in its true sense is based on actual facts, and established principles, with all the soaring and delving, it may with propriety be asked, what is Science? In course of the presidency of Bishop Cheney, of Chicago, to Mr. R. G. Ingersoll, he said, "It was not long ago that Sir Charles Lyell, the distinguished English geologist, calculated from his own stand point, the rate at which the mud is deposited in the great delta of the Mississippi. But unfortunately for Sir Charles Lyell, the distinguished geologist, who calculated from his own standpoint, the rate at which the mud is deposited in the great delta of the Mississippi, there is a difference of over eighty or ninety per cent. No, it will not save souls. And if science in its true sense is based on actual facts, and established principles, with all the soaring and delving, it may with propriety be asked, what is Science? In course of the presidency of Bishop Cheney, of Chicago, to Mr. R. G. Ingersoll, he said, "It was not long ago that Sir Charles Lyell, the distinguished English geologist, calculated from his own stand point, the rate at which the mud is deposited in the great delta of the Mississippi. But unfortunately for Sir Charles Lyell, the distinguished geologist, who calculated from his own standpoint, the rate at which the mud is deposited in the great delta of the Mississippi, there is a difference of over eighty or ninety per cent.

Now between the two geologists, or scientific men, figuring on the mud in the delta of the Mississippi, there is a difference of over eighty thousand years, and the United States Coast Survey followed in the pathway where he had been investigating. Gen. Humphrey, of the American army measured accurately the amount of the deposit. He reviewed the figures of the English geologist and he showed unanswerably that the while the Mississippi might have been in process of formation longer than four thousand four hundred years. Again, for many years geologists held that a quantity of pottery that was found some sixty feet below the surface of the soil in the delta of the Nile, was at least twelve thousand years old. But later investigation deeper down in the same soil, came upon the potters, which were undoubtedly of Roman origin, and under these a brick that bore ineffaceably the stamp of Mahomet Ali, a modern pasha.

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Yes, it's good to search and study the theories of men, to know their error and folly; nor do I think but some good may thereby be obtained. Many more evidences of the contradiction of scientific men might be adduced, but the above will suffice.

That alluded to above as being important is the following: "Behold I am God, and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding; and inasmuch as they erred it might be made manifest to them that they might be instructed; and inasmuch as they sinned they might be chastened, that they might repent; and inasmuch as they were humble they might be made strong, and blessed from on high, and receive knowledge from time to time," etc.—Doctrine and Covenants, sect. 1, par. 126.

However sublime the discipline of the Church generally, Joseph Smith might have been, in the absence of the above it would have shown a lack; but if the object of the Church discipline is made plain, and stands forth with the sublimity of a costly building having it's finishing touch or cap, the other members of the Church discipline have a purpose, or object, which God has designed shall not be reached by other means. And that there should be no excuse for a failure to be governed by this discipline, the commands are given after the manner of our language, or so adapted to our condition that it might be clearly understood. It seems that in our struggles to rise higher in right and purity, there is a possibility of error, which is to be made known as the commandment directs. Of course also it is made to appear that we may sin, which creates a necessity for chastisement, that we might recover. The instruction given in the discipline, the commands are given after the manner of our language, or so adapted to our condition that it might be clearly understood. It seems that in our struggles to rise higher in right and purity, there is a possibility of error, which is to be made known as the commandment directs. Of course also it is made to appear that we may sin, which creates a necessity for chastisement, that we might recover.

For instance, if a person was to wander from the church and come back, what steps would be taken in the Church discipline to straighten him out? Again, the Church discipline has a purpose, or object, which God has designed shall not be reached by other means. And that there should be no excuse for a failure to be governed by this discipline, the commands are given after the manner of our language, or so adapted to our condition that it might be clearly understood.

And with propriety Bishop lavished or withheld, requires a good discipline, which bears ineffaceably the stamp calling for immediate labor, and enforce these commands. And where might come to of the Church, and inasmuch as wisdom and the idea of a desire to stand in positions appointed, and enjoy the duties thereof, and to receive approval, for the word declares that none are exempt from the discipline, the commands are given after the manner of our language, or so adapted to our condition that it might be clearly understood.

...
Does the law tolerate one, and condemn the other? We know, as all others know, that circumstances often conspire to prevent assembling; and here the wisdom is seen in appointing men to "see that the church do meet together oft," which obligates that officer in the event of any number absenting him or herself, to know the cause of the absence, that he mayprocceed in defense or suit of the evil against the absentee. But evidence of ignorance, or desire to grow wise above that which is written, has been seen in the consumption of precious time to prove that the Teacher is not a visiting officer; and though the Priest is under obligation to visit, yet it is not necessary, as we know enough to know when to pray, etc. The result of which may be seen in some branches; which report large numbers enrolled, by visiting their places of worship, to find no more than a tenth of the numbered present, and inactive and lively worship at the time appointed; unless a stranger is to be seen.

**Tobacco Considered.**

While I am always in favor of temperance as it applies to intoxicating drinks, yet a drunkard seldom disappears with a more repulsive appearance than the man or boy who has his mouth and chin bedaubed with tobacco juice, to say nothing of the stains on his shirt front and other clothing, down to his toes. The ministry ought, I think, to wage the most earnest war on tobacco as on whisky. For, they see the same %Yarns and show. A month is an institution of nature intended only for beneficial help to the other portions of the body. It has a long—i might say endless list of duties to perform in complying with the legitimate requests of nature; it has enough to do without debasing and abusing it by demanding of it a duty which is repugnant to its very nature, unpleasant and injurious to its neighboring functionaries, and disgusting to other people. If the much-abused tobacco chewing mouth had the privilege and voice to speak from individual sentiment, what a stinging rebuke it would administer to its possessor. I could mention a case of a young man using this filthy weed, either by smoking or chewing. There are a thousand excused offered for containing the nasty habit, and so there are for drinking whisky. In my association with my neighbors and other friends, I have often been asked whether I chew tobacco, and my answer is always almost the same: "When I can not find the use for one less than that, I will let it rest." What is there about tobacco or in its use that commends it? Not the smell, not the taste, not the sight, not the effect it has on the organs of the mind or body! Then what is it? Does it improve a man's appearance to slick a cigar or pipe in his mouth? Does it look anything but one side of his mouth pulled out with a worse taste of nasty stuff? Does it look well to see the juice squirted all over the stove, the floor, or carpets? In short, is there anything nice, commendable, or even decent about the use of tobacco?

The modest man has everything to gain, and the arrogant man everything to lose; for modesty has always to deal with generosity, and arrogance with envy.

**A Hollow Earth.**

**Symmes' Theory, by One of the Symmes' Family.**

[Louisville Courier-Journal].

In your supplement of September 23d, you have a correspondent in Dixie, Arkansas, who signs himself "S. S.," asking your views concerning the statement in the Cincinnati Commercial relative to Symmes Pole, i.e., that there is an opening at each pole, and the earth and hollow vessel have passed through from pole to pole, and it is warm there and the people speak the Hebrew language, etc. Your answer is, "It is possible, may be probable, there is an open Polar Sea and the North Pole, but there is not a shadow of probability that there is anything of the kind at the South Pole. John Cleves Symmes, who advanced the idea of an open Polar Sea at the north, taught that the earth is hollow. No one has any reason for saying even a chip has ever passed through this hollow, to say nothing of ships. Nor is there the shadow of probability that the whole of the South Pole and the South Sea of Symmes theory did be seen passing through an ocean 2,000 miles wide, that extends from north to south, is preparatory.

Your idea that the "Symmes Theory" is imaginary, alone shows plainly that you have taken no pains to inform yourself on the subject. Has not England spent millions of dollars in trying to prove the Newtonian theory true in her efforts to reach the North Pole on ice? It was said that the changes into Being, the theory did not bear out.

No one has ever yet attempted to pass through from pole to pole. But does that prove that the theory is imaginary? When Captain Parry got as far north as 82 degrees and three-quarters, and found the sun so hot as to melt the tar out of the seams of his boat, and the compass lose its position, and the needle pointing directly south, when he thought he was going north, would he have come out if he had followed the direction of his needle? Where could he have come out at but at the South Pole? Did not Captain Hall pass up north through Smith's Channel into Polar Sea (the Dr. Kane's men thought was the open sea when they got there), then into Robson Channel that led out into the open Polar Sea, and found the climate so mild that his sailing master, Captain Buddington, would not let the vessel go any further because the Newtonian theory did not bear out his expectations, and he knew nothing of the Symmes Theory, which was being rapidly developed, hence he turned back? While up there Captain Hall writes his last dispatch to the Secretary of the Navy, in which he says: "I find a much warmer country than I expected, and it abounds with life," etc. Did not Captain Wiggins, with a Mr. Seabourn, and a man named Kane, have a contract with the North Pole, and found a mild and genial climate and a rich timbered country, and a people that did not speak Aryan or Sanscrit, as you intimate, but spoke Hebrew; and roam through in the country and find it beautiful and in a highly developed condition—wheat selling at sixteen a "pound" of forty pounds, and beef at one dollar, and tobacco equally cheap—and they were told of ten or twelve gold mines that yielded from five to seven tons each annually; and all this was reported in London last February, but I presume you never heard of it, or you would not say the Symmes Theory was imaginary.

A Captain Tottle has had the same report, and says he was shown maps, and dates in that country, and it was him that reported the people as dark in hue, black hair, Roman nose, and speak Hebrew; yet how many men there are you, perhaps, that will not believe these reports. Those men found these people when sailing south in the open Polar Sea, and doubt if they had continued on going south, they would have come out at the South Pole.

Is there not the same reason to believe that the earth is hollow and habitable within as to place implicit confidence in the opinion that the planets are habitable? And yet the one has been ridiculed as the wild speculation of a madman, while the other receives credit among the most enlightened. Can you suppose that the great Architect of Nature would throw together such a vast amount of matter as there is in this earth just for what is on the surface and all the rest to be useless? Such an idea seems unworthy of the Divine Being, whose essence is all perfection.

You look for a future of the earth, and the interior parts of the earth have received less attention from the Creator than the objects which are under our immediate inspection.

On the contrary, it may be more rationally inferred that for the object of more widely disseminating animation, spheres are formed within spheres, concentric with each other, each revolving on its own axis, and multiplying the habitable surfaces.

But when we come to consider each of those eighty millions of fixed stars with their planets, and they with their satellites, all consisting of concentric spheres revolving within each other in due order, and adapted to the support and comfort of life, and of all other things, are we struck with ten-fold astonishment and admiration, and bow with reverential awe before Him who sits at the head of the universe and governs the whole with unwavering laws.

Why, sir, if the earth be not hollow, you must pull down the spheres of Saturn, crumple up Jupiter, destroy the rings of Mars, extend the range of Venus, and ask why this earthly planet should be different from the others.

**Ameri...**

If you would pass for more than your value, say little. It is easier to look wise than talk wise.

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Representation in Conference.

"COMMON CONSENT."

I think the agitation of this question is opportune, and approve of most of the ideas of "A Member," in a late Herald. "Let all things be done by common consent," is a positive, and a wise command to the Church. It has been quoted as an argument in favor of the promiscuous assemblies, that meet every six months, called General Conferences; having the right to vote and transact any and all "Church business." Can the Church be conducted in this way? I never could see that such a body, or company of Saints could be properly called "the Church," when it was often not one-sixtieth of the membership, and probably never more than one-sixth. And certainly but few have been present who by virtue of their positions as general officers, would be recognized as having a right to represent the body, and fewer still who were sent as delegates from districts, or branches not in districts.

One way, as it appears to me, that the "common consent" so much desired, so much in harmony with the principles of a free government, a govenrment of the people, for the people, and by the people, is not by an unauthorized crowd, voting as it has heretofore been the case, each man, woman, and child, for himself, or herself, as his or her private judgment dictatated, with no reference to pleasing anybody but self; but by those (outside of general officers) who were sent by the Church, and by the present officers, to send them on questions known to be impeding, or to be brought forth for settlement; and who would be authorized to represent them on new questions, as in their best judgment their constituents would desire. To preserve equality in representation, every district would have a delegate, recognized as the member, or one for each branch in the district; or to allow the one delegate from the district to cast one vote for each branch represented. However, that could be arranged by a "General Assembly of the Spiritual Authorities."
The point to be settled is, in what sense can the "common consent" of the whole body be obtained? I see not one way. One is by the Church sending delegates, duly authorized to represent them, and whose acts they consent to father, and so mean, by sending them. Or, to consider that the Elders should devise, and transact the business at the conference, they being as the word of God calls them,—"Conferences of the Elders," or "Conferences held by the Elders of the Church." And then if any business is done, that affects the faith and order of the Church, or temporal or spiritual interests of the entire body, directly, that before it becomes binding, or operative, that the branches throughout the world, take the privilege of deciding, by their own particular councils, called "General Conferences," be construed to be the "common consent" of the Church. Either the Church must send men to represent her, and she hold herself responsible for their actions, or let her assume the right to accept or reject by subsequent branch action, every important measure, or any measure passed by the Elders subject to her approval, or non-approval. Or, which would probably be the best, and to my mind, perfectly in harmony with the letter, and spirit of the law governing the Church; viz., to let the "Elders" transact the business, and to reserve to herself the right to protest against any innovations, violations of law and order, hereditary teachings, or any act subversive of the faith and order of the Church, or any unauthorized act, if not opposed, or done under the head of the Elders, could be followed by a repudiation of that class by the body. But, as that would not be probable, but rather that the Elders would "observe" and "teach" the "covenants and Church articles" as closely as the rest of the body, it appears to me, that the majority is. But would the voice of the Spirit direct and control their deliberations and acts, the body could well give its "consent" by thus acknowledging the principle of action, revealed in the laws of the Church, or in other words, by accepting as a body the Book of Doctrine and Covenants, as containing the order of heaven concerning "Church business," a right to be brought to the Elders subject to the consent of the Church, or is to be followed by the vote of the Church. And certainly but few persons of the branches, or their representatives, would be capable of the matter, or could have the time or judgment necessary to deliberate and decide such questions, in the exact spirit in which the matter would be presented.

And it would, thus give its consent, its "common consent" to the doings of the "Elders," believing them as a body, to be men of God, seeking in all their deliberations to be guided by the Holy Spirit. Perhaps those thoughts, if they accomplish no other results, will impress the Churches with the necessity of an early settlement of an important matter, by a forth coming "General Assembly," it being evidently the only body authorized to settle it.

And if so, can but the Melchisedec Priesthood form that Assembly? And if its members are not the principle established, that the Church, by its acknowledgment of the law authorizing such an Assembly, gives its consent beforehand, so to speak, to what that body may decide? If the decisions of certain tribunals recognized in the law can not be appealed from, or are final, wherein comes the "common consent" of the Church, or of the Elders themselves? It is in the same spirit that the Church, or the Church of the law governing the creation of such tribunal, and that directs its labors and decides its powers? The same principle that governs the "seven conferences held by the Elders of the Church," is it not? The Elders are chosen by vote of the laity, or with their consent, and are ordained by their vote, or with their consent; and in view of the fact, that the word of God, (accepted by the laity, or by the body), gives these Elders certain powers and rights, among which is that to meet at stated times, and to do whatever Church business is necessary to be done at such times. These men constitute therefore a legislative body, chosen by the Church, to decide the business for them; whatever business, i.e. "Church business" is "necessary to be done" when they meet. These Elders, or this body of legislators, have as part of their legitimate work, chosen certain General Officers, such as the First Presidency, Apostles, High Priests, Sevepts, Bishops, &c. The Church has never been by direct delegate representation, nor by subsequent branch action, given its "common consent." And are these appointments legal, or are they null and void? If they are valid, it is by virtue of the authority belonging to the Elders—which authority was given them by the membership. Wherein comes the "common consent"? Plainly in the appointment by the body, or by the common people, so to speak, of the body or class, called "the Elders." And if "common consent" can not be given in this way, and must be by representatives sent directly from the people periodically, or by endorsement of the Elders' action subsequently by the branches, then these "General Officers" can not lawfully act, nor are they "officers of the Lord," at least legally in office. But they evidently are duly appointed, and by "common consent" on the above rules.

Peculiarly, ANOTHER MEMBER.

Letter from C. Scott.

Editors' Herald.—We have thought good to write somewhat of our endeavors in the work that we love, for the past—the year; now leaving us.

After returning from Canada, in February last, we labored in several places in South West Michigan, including our attendance at the December conference held at Allegan, Michigan, on December 25th and 26th. Our object was to have a discussion at Clyde, Allegan county, Michigan, with Elder Kenyon, of the Seventh Day Adventist church, of ten evenings' duration, on the Sabbath, Conscious and First Day questions; till May 23th. We had a splendid time, on our part, at the discussion, and one of the results of the meetings was, that Elder Kenyon actually had a change of heart to have the truth preached there, so they wrote us recently. May 23th, 29th and 31st, was in attendance at Michigan District Conference, held at Clear Lake, Steuben county, Indiana. Bm. Joseph Smith, M. T. Short, H. C. Smith, and O. T. Griffiths, by their presence and labors added much to the interest of the meeting. The conference session was pleasant.

Early in June, Bro. Griffiths and I went to Canada to labor for a season. We attended the sessions of the Kent and Elgin, and the London district conferences. Both passed off pleasantly and were well attended. By the time we went home, we were appointed one of a commission to adjust difficulties then existing in one of the branches of the district. Our labors being cut short in Canada, consequent upon circumstances over which we had no control, we soon returned to Michigan, leaving Bro. Griffiths to assist in the work there. We have never, henceforth, notified the conference, or the brethren appointed with us of our inability to assist them in the matter referred to, and we hereby ask the forgiveness of all concerned for this dereliction of duty, on our part.

On our return to Michigan in June, we united our labors with those of Bro. M. T. Short, doing work in the county of Kent. In August, Bro. Short and I united our labors with Bros. Joseph Smith and Zebulon, in Allegan county. In August 10th, and on the 14th day of August we started westward, expecting to work our way to the Semi-Annual Conference. Our first stopping place was at Kewanee, Illinois. We remained at Kewanee over Sunday, and spoke there in the Tabernacle, to squads of people, and loudly to interested audiences. We were received with great kindness by the Saints at that place.

Bro. Short was with us, and together on Monday we went to Millersburg, and on our
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arrival were made the guests of Bro. and Sr. Vernon, who were genial and kind. On the evening of August 18th, we, by request, solemnized the matrimonial rite, uniting thereby, Bro. M. T. Short and Sr. Viola Vernon, in one, and although it causes us to blush, because of the peculiarity attached to this step, yet by the mercy, laughing cheerfulness exhibited by about thirty guests, who were soon relieved of our embarrassed situation, and leaving the parties and guests to their enjoyment of the situation, we met with the Saints at their neat little chapel for a season of pleasant worship. We remained at Millersburg and vicinity about two weeks, laboring at different points in connection with Short and others, also, in attendance at a very pleasant session of conference, held with the Saints of the Buffalo Prairie branch. After this brief and very pleasant visit at Millersburg and vicinity, we made our way on westward, halting next at Burlington, Iowa. Of all the acquaintances formed at our many stops, none were more agreeable than in a letter of correspondence to the Herald. We were permitted to speak several times to small audiences in the Court House in Burlington, being assisted by Bro. Johnson, the president of the Burlington Branch. The city of Burlington is quite a picturesque place; as we were coming from the west, the train was going up hill, the sun was just setting, and all nature seemed pleased: the State of Iowa seemed to be looking to the east and laughing at our approach, and Burlington seemed to be settling on the hillocks of its smiling face. After visiting pleasantly at Burlington for about eight hours, we crossed the State line, and, with our genial brother, M. T. Short, and his amiable wife, who were on their way to Conference, we left the kind Saints of Burlington with pleasant reminiscences of them, and continuing our journey westward over the broad prairies and undulating plains of the beautiful State of Iowa, calling next at Lucas. Here is a branch of generous hearted Saints, ninety nine in number, three being added the day of our arrival, their worthy president administering to them the rites of the kingdom. We spoke to them in the evening with much liberty. September the 3rd, we visited Davis City. Met Bro. J. F. Scott and wife, T. J. Bell and wife, with other cousins whom we had not seen for some years, and with whom visited very pleasantly, indeed, for a season. On the fourth of September, we met some of the Saints of the Decatur District in conference capacity, near Pleasanton. Business being the order of the day, and seeing a goodly number of Saints assembled, the wants of the cause present, with others of lengthy experience, we thought it wisest for us to have but little to say, and learn all we could by observation. On Sunday forenoon, we, by request, spoke to a large audience in the grove with much liberty, being greatly blessed, and in the evening we united at Lewis Home of Davis City; spoke with liberty on, "Is there a God?" to a large audience, who listened attentively. While at the conference we occupied the position of "guest" to Brn. E. Robinson and Z. H. Gurley, and family. Of course we did not get lonely, with such a cheerful audience. We took an opportunity after conference to call on Bro. Robinson to talk of incidents connected with the early history and rise of the Church, and Bro. Gurley lively, and so very socially conversing of current topics of interest. Would like to have stayed longer with them.

On the 6th we had the pleasure of a visit to Lomoni and vicinity—the settlement of the Saints, sharing the company of sturdy John Newton, of South birth, with whom we were formerly acquainted in Indiana. A very nice man, as we thought, and a visitor, one of the eyes of the passer by. Evidences of industry seem apparent on every hand, which are good indications of those settling in this new country. In the evening Bro. Short preached in the new church at Lomoni, then in process of erection, and nearly completed, was being filled by about thirty guests, who were soon relieved of our embarrassed situation, and leaving the parties and guests to their enjoyment of the situation, we met with the Saints at their neat little chapel for a season of pleasant worship. We remained at Millersburg and vicinity about two weeks, laboring at different points in connection with Short and others, also, in attendance at a very pleasant session of conference, held with the Saints of the Buffalo Prairie branch. After this brief and very pleasant visit at Millersburg and vicinity, we made our way on westward, halting next at Burlington, Iowa. Of all the acquaintances formed at our many stops, none were more agreeable than in a letter of correspondence to the Herald. We were permitted to speak several times to small audiences in the Court House in Burlington, being assisted by Bro. Johnson, the president of the Burlington Branch. The city of Burlington is quite a picturesque place; as we were coming from the west, the train was going up hill, the sun was just setting, and all nature seemed pleased: the State of Iowa seemed to be looking to the east and laughing at our approach, and Burlington seemed to be settling on the hillocks of its smiling face. After visiting pleasantly at Burlington for about eight hours, we crossed the State line, and, with our genial brother, M. T. Short, and his amiable wife, who were on their way to Conference, we left the kind Saints of Burlington with pleasant reminiscences of them, and continuing our journey westward over the broad prairies and undulating plains of the beautiful State of Iowa, calling next at Lucas. Here is a branch of generous hearted Saints, ninety nine in number, three being added the day of our arrival, their worthy president administering to them the rites of the kingdom. We spoke to them in the evening with much liberty. September the 3rd, we visited Davis City. Met Bro. J. F. Scott and wife, T. J. Bell and wife, with other cousins whom we had not seen for some years, and with whom visited very pleasantly, indeed, for a season. On the fourth of September, we met some of the Saints of the Decatur District in conference capacity, near Pleasanton. Business being the order of the day, and seeing a goodly number of Saints assembled, the wants of the cause present, with others of lengthy experience, we thought it wisest for us to have but little to say, and learn all we could by observation. On Sunday forenoon, we, by request, spoke to a large audience in the grove with much liberty, being greatly blessed, and in the evening we united at Lewis Home of Davis City; spoke with liberty on, "Is there a God?" to a large audience, who listened attentively. While at the conference we occupied the position of "guest" to Brn. E. Robinson and Z. H. Gurley, and family. Of course we did not get lonely, with such a cheerful audience. We took an opportunity after conference to call on Bro. Robinson to talk of incidents connected with the early history and rise of the Church, and Bro. Gurley lively, and so very socially conversing of current topics of interest. Would like to have stayed longer with them.

Verily a "word of wisdom" if heeded would relieve many of us of unnecessary expenses, and the canker worm of travel.

During the week following the conference at Pleasanton, we spoke once to a large audience of Saints at Lomoni, and twice to the Saints and friends at Davis City, and then returned to Lucas, where we spoke once with rather unusual liberty on "regeneration." We visited Lucas, and, on the 15th, undertook the task of visiting the brethren of the villages of Clearwater, Lucas, and in company with Bro. Gurley, Bro. Short and wife, we boarded the train and went on to Council Bluffs. Of the Conference held near the Bluffs, September 12th to 20th, we need only say that we considered it a grand success, witnessing itself of some disabilities of a controversial nature hitherto before it, preserving the good spirit of unity, so beautifully set forth in its standard, the daily baptism aggregating thirty six in all baptized. The sense of feeling that characterized such a large number of investigators, struck us with much force, and, renewed us in the belief, that the way to unite the race religiously, is to accept the great platform in full, that was originally submitted by the Savior of mankind. To my mind this is the only salvation for man, at least it is the only means yet proposed of the Father. We greatly enjoyed the society and conversation of the Saints, in most cases, of the many Saints with whom we were privileged to associate while at the Conference. And can assure you that we quitted their society with reluctance, but renewed in hope for the success of the glorious cause of truth.

After the Conference concluded, we took a walk, in the beautiful grove of Davis City, Iowa, with Bro. E. L. Kelley of pleasant memory, who resides there, and is engaged in the legal profession.

Our next move was to go to Wheeler's Grove, Potter-awatam county, where we tarried some eight or nine days, and preaching about four days. Our房间里也住的客人, whom we met and were acquainted with, were a circle of ten or twelve, who are our beloved brother, E. C. Briggs, who seemed so familiar, and so much like our own father in his manner and temperament, that we imagined ourselves in his presence one half of the time. Our last meeting at the Grove was so pleasant that we then wished to stay there four months longer at least, but time, the great inevitable mover of all things, bid us go onward to our field of labor, and homeward we turned our course, reaching Palmyra, the birthplace of Jesus of Nazareth-Dantschenko, October 23rd and 24th, 1830, and laboring at various points in south-west Michigan. We now think to visit Lapeer and Genesee counties, this State soon, and then on, as the way may open up.

I trust that the Board of Publication will take into consideration the possibility of commingling into a small volume the minutes of the General Conferences of the Church, from the beginning—at least of the Reorganization, that the Elders may be supplied with a record of the official acts of the Church, and thus supply an important link now wanting in the history of the Church, and thus enable us to set in the future, consistent with the past, or refine and improve, as the case may demand.

C. Scott.

LAURENCE, Mich., Dec. 24th, 1830.

A Lost Tribe.

The Russian traveler and journalist, W. J. Remirowich-Dantschenko, has just published, in a very interesting work entitled "Wojin-stuwnjuzel Israel," the results of his recent travels in the Caucasus. He has discovered in the highlands of the Caucasus a tribe which has been settled there for thousands of years, and although they are of warlike temperament and closely resemble the Caucasians in appearance, there is no doubt at all that they are really Jews, for they strictly follow the Mosaic law in the Biblical interpretation of it. It is strange that this people has hitherto escaped the attention of either of other travelers, who themselves affirm that they have lived in the same spot since the time of Salomon. They are ignorant of Talmudic literature, and of the building of the second temple, and they retain the old Jewish names in use in the days of the wanderings and the first Kings. They manufacture largely a red wine which is said to be the best in the Caucasus, and they adhere strictly to the Mosaic law that a man must marry his deceased brother's wife.

London Examiner.

He who tells a lie is not sensible how great a task he undertakes, for he must be forced to invent twenty more to maintain one.—Poe.

Men judge us by the success of our efforts. God looks at the efforts themselves.—CHARLOTTE ELLIS.

www.LatterDayTruth.org
The Love of Money.

"For the love of money is the root of all evil."
—1 Tim. 6:10.

If ever there was a truthful saying, Paul made one when he uttered that. It is impossible to realize the amount of evil the thirst for gold has brought upon the human family. Nearly all of the crimes, misery, and woe, under which the human family is struggling can be traced directly or indirectly to that source.

This seems to be no nation or people that is free from this accursed source. Social circles of every grade, from the highest to the lowest, have been invaded by it, to the entire destruction of peace and happiness. Not only does it banish happiness from the home circles, but it works to wider fields; and bide fair, in the near future, to hurl nation against nation. This misery and bloodshed then, no human mind can conceive, indeed, a glance at the past shows this to have been the cause of all wars.

It is a common saying, and a well known fact, that social pleasures are at an end. Where shall we look for the cause of so deplorable a fact? In the thirst for gold, which crashes down upon them in such a way, as to cast man noble and happy; and soon will destroy nearly all of the human race. It is right that men should be industrious, should seek to accumulate wealth, but not to the extent that makes them dishonest, that makes them commit crimes of every shade and nature.

Where is it that this curse entered their circle? No; for it has always been with us, to the destruction of thousands. Only a few have been able to come out from under its galling yoke, out into the broad field of freedom. Many are still striving. God grant they be successful. While men love money greater than they love Christ and his cause, he could not consistently be called Christ's follower. How shall we tell which he loves the most? By his works, which speak more truly than words. Christ will doubtless judge in the same manner, for he says, "If ye love me, ye will keep my commandments; and ye shall know the truth, and the truth shall make you free."

This is just, for it was as hard for him to pay one thousand dollars, the other poor one; and by so doing, makes the same impression as will be our reward. Strange it is that so many of the Saints think they ought not to do any thing for the cause, unless they can just as well do it as not. If it is any inconvenience at all, they will put it off till a more convenient season, which never comes; and if it did, small blessings would there be for doing what we have to do by our works, to show to him who is in the sacrifice, not in what we do. And this is just, for all men have not the same ability. If a brother takes his team and conveys an Elder to his field of labor when he is in a hurry with his work; certainly more reward will be attached to the act, than though he had done it himself. Or, we give a thief, if he gives when in hard circumstances he deserves more reward than if he had plenty. And here is the justice of the law of tithing. Here are two men, one has ten thousand dollars, the other ten. The rich brother pays one thousand dollars, the poor one, and by so doing, makes the same impression as if he had paid the other. This is just, for it was as hard for him to pay one as it was for his brother to pay one thousand. It is not the amount but the sacrifice we make that brings the blessing. When the Saints know that well, why is it they are so loth to make it? Many of them seem to think that circumstances are more to excuse doing anything for the cause; not seeming to realize that they could do no more than at the present, and that a gift without sacrifice is no gift at all. A sacrifice must be made here, or hereafter. If we work for the pleasures of this world, we do it to the sacrificing of the pleasures of the future. If we make it here, we gain it in the next. The denial must be made. All there is about it is, if we make it willingly, great is our reward. If we are compelled to make it, condemnation.

The most fitting time for a man or woman to help the cause is when they have the will; when there is a will to do right there is always a way. But many don't like to do anything that might be some time important; not that they want to appear well in the eyes of others, but because they are free, liberal, and don't want to be seen giving so small an amount. It looks too small in their eyes, their heart is larger than their purse, so they wait until a time comes, when they can give more, which time, some say, or never comes. No, brethren; when you feel like helping, and have only ten cents, check it in. Don't wait until you have the second thought; for the next will be, not to give it.

And be glad that ten cents was all you had, for ten dollars would be much harder to give, and no more reward. And if you haven't ten cents, go over to some of your neighbors, and tell them the story. Not well enough posted! Well, get them to come and do things! Well, drop a line to Bro. Joseph to send you some tracts for them; or help some one that is in need. Any thing, no matter what, so you are doing good to others, then we are safe, and in no other way. No man can save himself, it is working only for himself; in doing so he does not the spirit of Christ. To save ourselves, we must strive to save others, that is the only safe platform to stand on.

H. L. H.

The Wonderland of Montana.

A CORRESPONDENT of the Idaho Statesman, writing from the National Park, on the Yellowstone, under date of September 11th, says: "For the past three days we have been reveling in the wonders of the Platonic region. On every side we have heard hot and cold, clear and muddy; mountains of pure sulphur; geysers throwing water 250 feet high; all shapes, sizes, variations. Right here, within 200 yards, the thing varies a little, for, instead of water oozing from mounds built up by the sedimentary deposits of ages, they are funnel like cauldrons fifty feet from the surface. There is one that, looking down into it appears to be, and I think is, a subterranean river. It is as wide as the Boiser river, and the bubbling, seething noise it kicks up is almost terrifying. It is very muddy, and from the appearance of the trees for five hundred yards around, and the wetness of the surface, it must occasionally spout an immense height. Not far away, at what appears to be an entrance is another boiling spring like the other, rolling out in waves from a vast hole. It is scalding hot, beautifully clear, but very sulphurous. The rocks around the entrance are covered with a soft sediment of various dark, brilliant colors, on which many names are written. Of course we added ours.

Beware of the First Step.

There is no step so long as the first step in any direction, especially a wrong one. Having once taken it you are likely to go farther. One who steals a penny will remember it when he thinks of stealing a sovereign. If he steals the sovereign first, when he is tempted of thousands he will remember he is already a thief. A perfectly innocent person dreads the wool of any sin upon his soul, but after the slightest stain he can not say "I am clean." The vulgar proverb, "One might as well bite through the apple as open the door," is another old deal. Often the lamb was stolen years before, and now why not the sheep? An idle word, half oath, half exclamation, leads the boy to swearing. Once having sworn, he will swear again. The first step may not be much in itself, but in relation to our lives is a grand start.

The house we live in is our body, and we only have a lease on it, and can only enjoy it as long as we keep it in good repair. Then, luck well that it does not run down and we are compelled to move out to—where?
Usumry.

Editor Saints' Herald:—I notice on page 366, Vol. 27, No. 23 of the Herald, an editorial, calling the attention of the Elders and Saints, that you wish one thousand subscribers for 1831. Thus far I take no issue with you; but when you advise men to abstain from usury, and assert that they may be better prepared to commit a crime, (though you may not consider it as one), I take the liberty to give you my views and reasons why I consider it such, namely, that of taking interest on money.

You say in the above mentioned article, "It was the question until the office be filled, I thought by any official name is in Acts, as the same time; by ald, Hope, and seventy one dollars and money; man has robbed him."

It was stated by one of the foresaid writers, that it was held by the former Joseph, that an "evangelist is a Patriarch." I will say here, that my opinion is that an evangelist is a bishop, called and set apart for a specific purpose;—as I will set forth hereafter. But first, as regards a patriarch; we find no mention of the patriarch in the Old Testament; but in the New Testament is first used by Peter, referring to David as patriarch. Next, by Stephen, who called the twelve sons of Jacob, patriarchs; and also by Paul, who speaks of Abraham as patriarch; but in none of these references do we find any mention of the office of patriarch, as pertaining to an office and therefore we do find nothing said in regard to their duties as such officers; but in all the above references, we are inclined to the opinion, that those men were spoken of as patriarchs because they were not only the father of many children, but that those children were the proper and father of other children of prominence but also of promise. Behold, this shall be an example to all the above references, we are inclined to the opinion, that those men were spoken of as patriarchs because they were not only the father of many children, but that those children were the proper and father of other children of prominence but also of promise.

The most light, however, that we find anywhere, on the calling and duty of Patriarch, as it is in the revelation given in 1841, par. 29, which reads, "That my servant, Hyrum (Smith) may take the office of churc[h and patriarch, which was appointed unto him by his father, blessing, and also by right; that from his father he shall hold the keys of the patriarchal blessings upon the heads of all my people, that whoever he blesses shall be blessed, and from this time forth I appoint unto him that he may be a prophet and a seer and a revelator unto my church," etc.

It was stated by one of the aforesaid writers, office of "first Bishop of the church." (See foot notes, 2 Timothy, conclusion of letter.) Therefore I can see how timely could have held the office of Bishop and Patriarch; for if an Evangelist is a Patriarch he certainly held it one and the same time; as I showed. It will continue, and from this office of Patriarch the Patriarchs are almost entirely different, with the exception that both may preach the gospel, administer to the sick, bless children, etc.

We now turn to see 104, par. 17, B. of C: 

"It is the duty of the Twelve in all large branches of the Church, as they shall be designated by revelation." And by referring to sec, 72, we find an officer called that answers to this necessity. Said Newel K. Whitney, being called by revelation, through the proper channel, whose duties were set forth, as one of the Bishops of the Church. Not only so, but it was revealed by the same source of authority, that every branch now existing, shall be an example for all the extensive branches of my church, whatever land they shall be established." That is when the Lord sees the necessity to exist, he will fill said positions, by revelation. See sec. 63, par. 2; sec. 46, par. 7. From which we also learn that the Bishops thus appointed, not only have jurisdiction in temporal, but that they have duties in spiritual matters also; and can consistently be called "ministers in all large branches of the Church," when so called. Concerning such call, we still read from sec. 104, par. 33, "Thus shall he be a judge, even a common judge, among the inhabitants of Zarahemla, or in any branch of the Church, when he shall be set apart unto this ministry."

It is true that the Bishop's duty is in administering in all temporal things, while this is the case, it is his duty to preach the gospel, and sit as judge, not only in temporal, but also in spiritual things. See sec. 83, par. 29; see 48, par. 25.

My attention was called to the above, which culminated in the foregoing conclusion, more than from many things, in a debate held some time since, with a Brighamite Bider, in which reference was made by him to see. 104, par. 17, from which it was claimed that an Evangelist was a Patriarch, and that it was therefore completely annihilate the idea of an evangelical minister and a patriarch being one and the same officer.

We now come to consider the office and calling of an evangelist; the first mention of which we find in Acts 21: 5, wherein is named "Philip the Evangelist, one of the seven." By referring to the beginning of Acts 6, we find that the mighty office of those seven, was to "serve tables," a duty belonging to the bishop—which office was not especially needed until there began to exist a branch, or branches of the Church. By reference to the Inspired Translation it will be seen, that those seven are not called deacons, in the head line, but they are called "seven of the twelve, that we may have them to serve tables." (Smith)

Next exception that both may exist, is the calling of the Bishop, 68, par. 2; sec. 46, par. 2, which reads, "That the Bishop's duty is to preach the gospel, and sit as judge, not only in temporal, but also in spiritual things."

It was stated by one of the aforesaid writers, office of "first Bishop of the church of the Ephesians." (See foot notes, 2 Timothy, conclusion of letter.) Therefore I can see how timely could have held the office of Bishop and Patriarch; for if an Evangelist is a Patriarch he certainly held it one and the same time; as I showed. It will continue, and from this office of Patriarch the Patriarchs are almost entirely different, with the exception that both may preach the gospel, administer to the sick, bless children, etc.

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fore the “Patriarchal Priesthood,” (as he persisted in calling it), that was to descend from father to son; the idea being, of course, to destroy the fact of its being the presidency of the priesthood that was to so descend. Not only so, but that it was the right of the Twelve to designate, and ordain such Patriarch.

Now, friends, I have written the above with all due respects to the opinions of others; favoring free discussion upon all points of essential belief, that we may finally all see eye to eye, as I believe with you in the final triumph of God’s children. And whether you and I are numbered with them in that day, depends altogether upon whether we fill our offices and calling acceptably to Him from whom we expect our final reward.

Yours in faith,
J. C. Chadb. 

Plano, Illinois, December 24th, 1859.

SPECIAL NOTICE.

All Herald Office business should be addressed to the Business Manager and Joseph Smith, Plano, Kendall Co., Illinois.

Joseph Smith, Editor.


NOTICE.

From its weight, size and consequent liability to damage in the mails, the Life of Joseph the Prophet will be sent by express whenever it is possible to do so. Those ordering this book or any other of the works published by us, will hereafter receive them in this manner. Charges will be prepaid by us. In ordering books please state what express lines have offices in your town or vicinity.

A SUM IN MORAL ARITHMETIC.

Once on a time there was a man whose name was A. This man was a member of a Church, and lived in a community of the brethren, intermarried with undoubters, non-professors and members of other churches. But after many years of labor and economy he had accumulated some property, and was in easy circumstances. At the end of a prosperous year he had, on April 1st, over and above the current support of his family, his taxes, &c., $1,000 in money. Upon consultation with his wife he decided to pay one-tenth of this sum to the Church of which he was a member; and meeting the Bishop soon after, he handed to the bishop $100, and was told by the bishop that he was to return the receipt for the money. The next morning before breakfast a brother in the Church named B called, and stated to Bro. A that he wanted the use of $100 for a year, and wished to know if Bro. A could let him have that amount; further stating that he was willing to pay something for the use of the money. Bro. A let him have the money, taking a promise to pay running a year,—interest at ten per cent. While sitting at breakfast, Sr. A remarked that Sr. C had visited her the day before, and was anxious to buy a sewing machine; but being a widow with two children, and nothing but her needle to maintain herself and family, she had not the money. She could get plenty of work, more in fact than she could do, working by hand; but if she had a machine she could do much more—enough she thought to pay for a machine. She found upon inquiry that she could buy one on time, by giving some one as security for her, and paying in stated monthly sums; she wanted to know if Bro. A would go security for her. Bro. A promised his wife that he would see Sr. C, and see if he could come in on business. D wanted to borrow $50, and E $50. These brethren received these sums: Bro. A taking Bro. D’s note at eight per cent interest, for a year; and a due bill from Bro. E, as he only wanted his for a short time. On his way to the village that morning, Bro. A called at Sr. C’s; and handing her $50, told her to buy her machine for money down, and thus save the $15 extra that the agent wanted when selling on time; telling her at the same time that the interest he would charge would not amount to nearly so much as the cost of the machine if she bought on time, and she could pay as she earned it and could spare it, thus saving all the interest she could. At the village Post Office, Bro. A met Mr. F. and Bro. G: the first wanted $75 to pay off a mortgage balance against his village lot; and the latter, wanted $25; and both got the money they desired when he sold his corn, and the other out of the proceeds of the sale of a horse he had sold. Going out of the office, Bro. A saw Elder H’s wife passing, and handed her $30; and lent Bro. I, the blacksmith, $80. Bro. I had now $200 left, and this he lent to Bro. J, taking his note for a year, at eight per cent per annum interest.

Bro. B saddled his horse, and on that and the next day, bought six calves, paying an average of $10 each; these he put into pasture at Bro. K’s, agreeing to pay 50c. per head for their pasture until November 1st; Bro. K to salt them once a week, with the rest of his stock. November 1st he took the calves away and sold them to Bro. L for $135, or $13.50 each; he paid Bro. K his note and $50% interest, and Bro. K $5 as agreed between them. The account as he figured it that night stood thus: The calves cost me $100.00 I spent two days collecting them 3.00 I paid for their pasture 5.00 “Old Skinflint” for interest on my note 5 58% $131.83 I sold the calves for 135.00 That leaves me 12% pretty good profit on two days’ work. Sr. C bought a machine, which the agent wanted $65 for, to be paid in installments, for $30. At the end of six months she paid Bro. A $30, and in four months more the other $30; he refusing to take any interest, because, as he said to Sr. A, “Sr. C. has worked very hard for this money, and I cannot afford to charge her for its use.” Bro. D bought forty shoots at $5 a piece, and a horse to make up his team for his Spring and Summer’s work, paying for the horse $100. This used up the $300 loaned him by Bro. A. The shots he turned into his pasture and barn lot. He went to a neighbor for four hundred bushels of corn, at 25c. per bushel; this corn he fed to his shots, now hogs, and sold the hogs to a buyer, averaging their weight at three hundred pounds each, for 5c. per pound. He had had good luck with the hogs, and the gross proceeds of the sale were 40 hogs at $15 each $600. His note did not fall due to Bro. A till April 1st, and his sale of hogs being in January, he bought a crib of corn, estimated at 2,500 bushels, of Bro. M, shelled it and hauled it to market at a net gain of one and a half cents per bushel; and on April 1st paid his note to Bro. A, with the interest $50. That night he figured up the transaction thus: Forty shoots at $5 a head $200.00 Pastureage at 50c. a head 20.00 Four hundred bushels corn at 25c. 100.00 Self and hand helping to drive hogs to station, $15.00 each 300.00 Interest on $300 one year to “Old Interest Grabber” 24.00 Total in my favor $397.50 Besides the use of the horse for the Summer, say 25.00 He turned to his wife and remarked that he thought that the venture was a good one. Bro. E bought two cows, paying for them the $50, borrowed of Bro. A. From these two cows he and his wife made and sold during the Summer and Fall, 900 lb. of butter, at an average of $5.50 per lb. and $15.00 for the milk and butter supplied their own table and butter. He borrowed $5 from Mr. F., and paid back the money at 24%. This gave him $45. In the Spring following, each cow dropped a calf, one of these he sold for $8, the other he concluded to keep. He had worked for Bro. A during the harvest to the amount of $5, so when April 1st came he paid his due bill, with interest, as he said that he could afford to do; saving kept the money longer than he intended to. He remarked to his wife thus: “Bro. A very kindly lent me the money. We have the cows and one calf. I paid the interest and one dollar of the principal in work, and there are four dollars left for you and the girls to get some fix ups with,” handing her the four dollars.

Mr. F. paid off the mortgage on his lot to Mr. N, the banker, and at the end of six months sold the lot and paid back the mortgage at 2% interest. Bro. A at once re-loaned the money to Bro. L, the stock buyer, for the rest of the year at the same rate of interest.

Bro. G bought a hog of an improved breed, and at the end of four months sold the animal for $30 to one of his neighbors, and returned the $30 to Bro. A that he had borrowed, thanking him for its use; not having sold his corn, as he wished to keep it for the rise in the market.

Bro. I, the blacksmith, bought a stock of iron with the $80 that he got. This iron he put on a number of jobs, charging an advance of fifteen per cent on the cost of material, putting it in the price. He sold a number of these jobs, new work, on six months and one year’s credit, at six per cent, taking notes for the amounts. Enough of these notes fell due and were paid to enable Bro. I to bought a team and a plow for 81st, with eight per cent added, as agreed upon. With the $500 lent him by Bro. A, Bro. J bought a twenty acre farm near the village that a man wished to sell, because his wife had died, and he wanted to take his two motherless children to his wife’s mother, living elsewhere, and himself go into other business. It was a small farm, and not very well improved; but Bro. J
was young and strong, his wife was anxious for a home, and both were willing to work, and this home would help them by saving rent. He raised
on the place that summer four hundred bushels of corn, $35 worth of oats, and $25 worth of potatoes, more than he needed for his own family's use; these he sold, realizing for them $150. He worked for others during the year to the amount of $118, which was paid him; and on
April 1st he paid his note to Bro. A, principal and interest $216. His year's work, aside from what he raised on the twenty acres and kept for his
use, being $300; he had $50 for groceries, clothing and other uses.

At the expiration of the year, April 1st, Bro. A sat down with his wife and figured thus:

April 1, 1880, By Cash $1,000

April 1, 1880, To paid Bishop $300

Bro. B, loan $100

Sr. C, loan $50

Bro. D, loan $300

Bro. E, loan $50

Mr. F, loan $50

Bro. G, loan $35

Bro. I, loan $20

Bro. J, loan $80

Bro. J, loan $200

Total $1,000

April 1, 1880, By Bro. B, loan repaid $100

Bro. B, interest 5 81%

Sr. C, loan repaid $50

Bro. D, loan repaid $300

Bro. D, interest $21

Bro. E, loan repaid $50

Bro. E, interest $4

Mr. F, loan repaid $50

Mr. F, interest $2

Bro. G, loan repaid $25

Bro. I, loan repaid $80

Bro. I, interest $40

Bro. J, loan repaid $200

Bro. J, interest $16

Total $942 23/4

Which of these men committed sin; and what was the nature of the sin committed?

The questions of The Gathering to a Local Zion, Titling, and Pre-existence, are particularly within the scope of the resolution of last Semi-
Annual Conference, which referred to the General Assembly, when it should be convened, for definitive action; and the counsel given to the elders by that resolution, and the action of the Fall Session one year before in adopting the report from the First Presidency respecting the Decatur District resolution, was that they should cease to discuss the question in the branches where they might preach, and discuss them not at all except in concise assembled under proper rules and restrictions, until that final decision should be had. We regret, however, to see that several of the elders are either so far allied to their hobbies, or so forgetful of the courtesy due to each other, or so rebellious against proper rulings that they do not heed the counsel of these resolutions, which some of them sided, abetted, and helped to pass; but keep on continuing the agitation of these questions, pouting away at

those who may have held adversely to their views, without regard to consistency or the common courtesy that should obtain among men, to say nothing of the far kindlier and more courtly feeling that should obtain among men of God.

We have tried to keep articles discussing these questions out of the Herald, and have given notice that we shall on occasion write in our columns
complaints upon the referred questions; but they keep coming in. We had hoped that the impropriety of so persisting in this regard would after awhile dawn upon the elders and we not be driven to the necessity of openly pointing it out.

The Gospel and saving power of Christ certainly afford wide enough range for the exercise of all the mental calibur of the greater part of the body of elders, without recoiling bandying back and forth of the two or three abstract (if important) questions involving theories more or less remote. Try and see if there be not room.

It seems quite inconsistent for these elders, or for any others, to be exhorting the Saints to unity, and oneness, oneness in all things; deploiring the loose reasoning and heresy of some body else, while they themselves are by their constant irritation upon those very subjects refusing to be in concert with their co-workers, keeping
themselves outside of unity by not yielding to the common voice of themselves and those co-workers. Such men may talk about oneness till they are more than hoarse, and there will be no unity, because they themselves are out of harmony.

It must further be expected that those minds that have the faculty to soar out into great questions, and this we are afraid some of them will not
hurt from their flights, upon whom the voice of the conference was to have the effect to silence them in the expression of their views contrary to the general wish of their brethren, as it was supposed, must look on with amusement and disgust at the attempts of other minds to gag them while they talk unrestrainedly about those very things for which they were censured. We are profoundly sorry to see this attempt is to be seen, and accept the only crumb of comfort there is in it; there are only a few of the elders who have been so forgetful of the agreement made last Fall.

One thing must be borne in mind, that the restriction referred to in reference to these questions, was not an edict formulated by the heads of the Church to stop agitation and inquiry upon some dogmas formulated and urged upon the people by them; but was an agreement originating with the body of elders in council assembled in open session; and all the elders of the Church at home and abroad should respect that agreement, and neither preach nor write in further agitation of the matters referred to until the action intended and waited for is had.

Almost before the Semi-Annual Conference had adjourned, and certainly before the elders and Saints had separated, we listened to a sermon
upon pre-existence that came quite near being an entire disregard of the resolution the elder himself helped to pass; all that prevented was one of those providential interventions for which there seems to be no visible cause—a sort of angel with a sword in the way. We lately heard of an elder somewhere preaching an excellent sermon on pre-existence. He may have done it in the light of the reasonings of himself and brothers in Christ, it was in bad taste.

If we had heard that he had preached an excellent sermon on the saving power of the gospel, we think it would have been nearer the character of his mission; and we believe the result would be far better in the long run. The Martyr Joseph gave wise counsel when he said preach first principles. He knew the spiritual rocks of atomism on which ambitious elders would strike, out of the latitudes of the gospel economy.

It is about time that every body quit fault finding about the condition of the Church treasury, and charging its leaness upon the Saints. Those who write the Herald; and there is a number of them read, are all of them informed of the actual facts; at last report; and will see the same thing in the next report of the Bishop; that is enough. The work that the Church should do is quite well understood, and all feel the pressure; and in that direction, that is enough. Not that we are going to cry, "All is well in Zion;" for we are not, but the facts speak for themselves to intelligent people. No one of us all would like to put his hand on his neighbor's breast, and say, "Thou art the man, who is in fault for withholding from the needs of the work;" and we knew she would say, as she did in the Herald, "I am to blame in this affair:" and thus invite the condemnation of all; but we who write, "if the Saints would only do their duty," it is a sort of wholesale putting the blame on somebody. If we have any charges to make, let the persons be named, and let the trial proceed.

The fact is there is a number of the Saints, and the number is not a small one compared with the Body of Saints and their families; and others that are not near the courtly manner, they have quite as much duty as they can consistently do, with honor and fair dealing to themselves and their dependancies. This fact escapes general notice, in the heat of the discussion upon the needs of the work. It is something like the good man who stood looking at his patient wife, turning a a well worn garment over and over, preparatory to putting it upon again. "It is no use, good wife, for whichever way you turn it, the holes will come to the outside." The needs of the work are far greater, as we look at it from every side, than any possible supply known to us.

In every branch from Newport, California, to Deer Isle, Maine, the burden of local expense is borne by a few generous souls, who are or have been comparatively able, as men count financial ability. Houses and other places of worship, and the expense of light, warmth and cleanliness is to be borne by some one; and it sometimes happens, that one or a half dozen out of a number bear the whole. Meeting houses have been built at considerable cost, and many things been done by many branches to secure the attention of the public, and make the presentation of the truth by the Elders attractive, that the attention might be continued, and these expenses have not gone into the general account and reported on the Bishop's books; nor should they; but it is not in accordance with strict justice to say or write if as these Saints had not done a part of their duty, at all events. There are a number of these good men and women; and they have little to say or write about what they are doing, and are so much opposed to naming it even that they would be greatly put about if we should name them. There are a good many more who are going to join this number. Hilbert they have not had
The Saints' Herald.

much money to give; they have given time and
toll, and travel, and met their own charges; and
now the persistent efforts they have been making
are blessed of God: and they are going to send
the Bishop means to help some of the Elders' families, that they may keep the field. They are going to aid open handedly the local charges, and give the general work a help too.

There is no use in kicking each other for giv-
ing pennies and quarters, when the work needs doing. This is not the time to give any thing out of hand, or to make small show. This can neither make us happy, nor enlarge the pieces that we give. It only distresses those who can not do more, and sometimes enrages those who have done well, to such an extent that they get disheartened and quit doing at all. The one who is keeping the record of good deeds, is not to be fooled by a show of doing, and will record only facts, plain facts, brethren, only plain facts.

A Brother writes:

"I did not expect or want you to publish that political article. I am not a politician, but pre-

My name is correctly printed as "R. H. N. Hansen," and I present the title of a paper in the Scandinavian language. His views are certainly rational, and entitled to consideration. He opens the way for further and decisive consideration; and it is to be hoped that the subject may be examined. Zion is urged to extend her borders, and one method is by a persistent energizing of her con-
tacts, and making her phylacteries broad; and in this sense, one of the phylacteries may be the

Bro. H. N. Hansen, of Westport, Iowa, again

This same sentiment has been often expressed in other but similar language. If there were a column or columns in the Herald in which it was understood all that appeared in them was not the doctrines of the Church, who should decide what articles should appear in them? and what articles should not? And if such a column or columns were added to the Herald, in which, of course, all therein would be the doctrine of the Church? Why, the Editor, of course; is the answer. The Editor has the charge of that department, and he would decide which department such and such articles belonged in. Who among the Elders would write for the col-

The Editor's views, such as he has expressed in the Herald are found in the editorial columns; or when given elsewhere are signed by him, and for them only ought he to be held to answer.

In regard to the political features of the letter.

We disavow any intention to hint at any that we thought they ought to vote the Republican ticket; though upon the question then agitating the world of politics we had strong and decided opinions. It was the first and only time that any thing of a political character had appeared, and the extremely sensitive nature of the brethren rebelled against even that. But one of these same sensitive men, opposed to anything of a political character to be exercised by the editor in charge, wants the same man to take an active supervision in discriminating and deter-
milling, and thus as we think heading in other directions. Are political rights and opinions more sacred than spiritual ones? Is there any more harm in our express-
ing a political bias and preference, than in ex-
pressing our assent, or dissent to a proposition

The Saints' Herald is made the organ of that one man; and the HERALD would then be his organ practically, and not

The Elders have fought the "one man idea" and "one man power" strenuously; some fan-
tical, and injuriously, almost; but to create such a censorship, is to our way of thinking but to place the Church partially if not prac-
tically within the reach of a one man power—doctrinally. Others may like the idea, we do not.

If the Church desires to make us responsible for all that appears in the Herald, written by the several Elders; by holding us to the exclusion of all that is heretical from its columns; or by marking those we deem heretical by placing them in columns marked "heretical," then the Church must prepare to defend us from all possible attack for the exercise of this power. Then in such a case, the next result will be that instead of an aggregate of thought and view, resulting from a multitude of thinkers and counselors, the Church organ will but reflect the narrow limit of one man's brain, one man's impulses, one man's beliefs—and we confess we can see no great necessity, and by little strength in such a condition of things.

The brother's views may be correct, and the fact of such an article appearing in the Herald may put on the appearance that the doctrine of the Church is that all men will be saved in this "glory world." the view expressed by two or three, and one of them one of the oldest and staunchest Elders of the old regime, that some one will be brought before the Church, or unsound and incorrect in doctrine, and the HERALD is made the organ of that one man; and unless he is more than human he will gravely err and abuse the trust. Besides this, the HERALD would then be his organ practically, and not the organ of the Church.

QUESTIONS AND ANSWERS.

Que.—If a person who has heard, and been convinced of the truth of the gospel, presents himself to an Elder, requesting him to baptize him during the week when the Church will not convene until the following Sunday, and that Elder takes him before the presiding Elder of the branch, and the two consider him worthy, is it necessary to put him off until the Church conve-

des that he may be brought before the Church; or would we be justified in performing the ordi-
nance?

Ans.—A presentation to the officers of the branch, in the interim of meetings is considered proper; and justice is done, in presenting him to the branch. It is not a question of whether such a person is justifiable. The only case where the waiting is necessary, is where good grounds for objection are known to exist by the officers.

E D I T O R I A L I T E M S.

Bro. R. J. Anthony wrote January 8th, 1881.

"We met our opponents in debate, at Lehi, Jan.

85th and 90th. I am glad they met us, and am satisfied with the result." The question was that of the right of presidency. He further states: "I baptized five on the 29th last; one the sister of one of the disputants, and daughter of ex-Bishop Evans, of Lehi, a most excellent lady. Two
to the latter day work; one who has made sacrifice for the work and is ready to do so again; and for this reason, and for the further one, that though we may differ in some things, in the faith which is unto salvation we stand side by side fighting onward unto life eternal, we have chosen his letter as a text for this week's correspondence, intending not to give offense, and hoping none is given.

Bro. Anthony expected to go into Idaho, for a

time; thence home in March.

Sr. Mary Mansfield, of Winterport, Maine, wishes to be remembered by the Church. She is sick, and ask that the Saints pray for her.
Bro. W. J. Herring wrote from Lake Park, Minnesota, January 27th. He is hoping the word will spread. Thinks there hardly the unity among the Saints up there that there was when Bro. T. W. Smith left them; but is hopeful that the people there, as well as the Saints who remember that unity of life and property of Saints conduct depend upon the bearers and doers of the word; not upon the preacher, nor the letter of the word, only. Let men practice godliness and righteous acts, and there will never be an elders' court convened nor a complaint ever uttered that there is not unity among the Saints. We sometimes think that one cause of our thinking that there is not unity, may be our own failure to be one with the Saints of all branches of the Church; as to much as in all the branches are striving in the mind for good, and keep the faith of the Lord Jesus Christ steadfastly in view, and the ultimate Saints' rest before their eyes.

Bro. A. J. Matthews, Coal Camp, Indiana, writes:

"Pleasant news, hard getting around. Plenty of openings for preaching. Bro. Caffall is in North-West Kansas."

Bro. Wm. F. Gilliland, Preceptor, Kansas, writes, that they are having a hard time here this Winter. I raised nothing last year. I saved eighteen acres of wheat last Spring, and planted twenty-eight acres of corn, one acre of potatoes, and one acre of garden, and did not raise one thing for my family to eat. I had a little frost-bitten corn, but none fit to eat or make into meal. We had a terrible drought last season, but we had plenty of rain last Fall and plenty of snow this Winter, so I hope to raise a crop this coming season."

Bro. A. L. Cato adds the following postscript to a recent letter of personal inquiry: "I am still battling for the right. Have, as a rule, large crowds and fair liberty. In some places there is considerable interest. I do not want to give up the ship, but be with, yes, on board of her when she lands at the haven of eternal rest. I can not do much by my own strength and wisdom; but by the Lord's help I can do all that is required of me."

Bro. John Rudd wrote from Dow City, Iowa, something in regard to the Boyer Valley Branch. They have been struggling to pay off their debt for a house to worship in, but are now about through with it, and Bro. Rudd thinks that they will be able to do something for the general cause hereafter. He likes Bro. Matthews' plan, as he thinks it will not interfere with any other legitimate work. Bro. J. R. Lambert had been at home for a time, but is now back in the field for them. There is no difference between disfellowshiping and cutting off, Bro. Rudd.

Addresses:

Alexander H. Smith, 603 Monroe street, Brooklyn, N. Y.

H. B. Bostwick, Issaquena, DeKalb county, Miss.

J. P. Russell, Galli文lle, Oakland, Texas.

G. C. Zumb, box 122, Pocahontas, Iowa.

T. W. Smith, box 80, Pocahontas, Iowa.

A. J. Phillips, box 8, Pocahontas, Iowa.

Bro. J. A. Phillips, 603 Monroe street, Brooklyn, N. Y.

Henry A. Robbins, Church Secretary and Recorder, Laman, Idaho.

A. N. Newton, box 80, Pocahontas, Iowa.

S. P. Sillers, DeKalb county, Miss.

C. C. Zumb, Issaquena, DeKalb county, Miss.

A. J. Phillips, 603 Monroe street, Brooklyn, N. Y.

Bro. John Whiting had been up to Pocahontas and Humboldt counties, Iowa, laboring with Bro. A. J. Phillips, for the month of February. Six were baptized by brother Wight and one by Bro. T. W. Smith, February 27th. Six were baptized by brother Wight that way.

Don't sound a trumpet, but subscribe for the Herald.
News Summary.

Jan. 23.—Three cars and a sleeper on the Rock Island road, were thrown from the track by a serious derailment in North Dakota. One car took fire from a broken lamp. About twenty-five persons were in the car, and all were more or less injured by bruises and burns; one woman died.

Three freight trains collided near Cobdon, Ill., on the Illinois Central, killing two of the train men and injuring two others. The Chilian army inflicted two disastrous defeats on the Peruvians on the 17th and 18th of last month, at Chorillos and Miraflores. The latter was the decisive battle in the occupation of Lima. The loss on both sides was very great.

About 100 of the most reputable "commission merchants" of Shanghai in "dukes" have signed a pledge promising never to buy, sell, or manufacture adulterated bullion.

Fredric Kester was hanged at Danville, Ill., for the murder of his wife.

An earthquake shock, lasting about ten seconds, was felt in the vicinity of Bath, Me. The oscillations were felt distinctly. A loud report preceded the shock.

24th.—A frightful railroad disaster is reported from the States, in Central American. The messenger train ran off the track and was precipitated down a hillside seventy feet. Nearly all those on board were killed.

The Chicago & North-western Railway Company has already planned 325 miles of extensions, covering some of the best territory in the northwestern part of the State of Minnesota.

The steamer Italia from New York for Glasgow, is now in Scuttry Roads, short of coal and provisions, and her first officer is sick. She lost 100 head of cattle on the voyage.

Seventeen persons were burned by a snow slide near Custer, Idaho. All but four were rescued alive.

The boiler of a vessel off the Azores, was wrecked by an earthquake. The vessel had 440 passengers on board. No losses were reported.

A passenger and freight train, each drawn by two engines, ran into each other on the Saratoga road in New York State. The cars were completely demolished, and killing two tramps. Four train men were killed by collisions and accidents, and several mangled for life, are reported at several points to-day.

Preparations are being made to lay another track through the Florence Tunnel.

25th.—The recent floods in Spain are said to have destroyed half the orange and lemon crop of that country. The total loss is estimated at $40,000,000.

A well-to-do farmer of Dayton, Ohio, committed suicide by drinking poison in which he had placed desperate letters, prohibiting the sale of his property to his first son.

The firemen of Birmingham are being guarded by policemen and soldiers to prevent their being raided by the Fenians.

26th.—In the British Columbia, is in a state of active rebellion. It vented fierce shots and sabres. A large portion of the Government arsenal at Karlskrona, Sweden, has been destroyed by fire.

A number of the prairie farms of Nebraska and Kansas have been in flames in Worthington, O., where a corpse was laid in the casket, and were just about taking the bodies out of the houses when the firemen came on the scene.

A boy employed at the Paris Galleries at Potsdam, Pa., in a case of embroidering oil in a store around which several miners were grouped eating dinner. An explosion followed, fatally burning two men, and badly injuring two others.

The Irish State trials ended in a disagreement of the jury, which, as the travails are concerned, amounts to a verdict of not guilty.

During the last six months of the year 1898, 3,100,000 more migrants arrived in this country than during the corresponding period of 1897. A steamboat explosion at Milwauke, Fla., and the Captain, fireman and engineer were killed.

The shipwrecks in two Glasgow (Scotland) yards have struck for an increase in wages.

27th.—A heavy snow storm, which commenced yesterday afternoon, has continued all day yesterday, and throughout the State of New York. Railroad traffic and travel have been seriously interfered with.

The glass shipbuilders have granted their clerks a raise of wages. A fire broke out in the steeple of St. Mary's church in Pleasantville, N. Y., last night, and spread to the surrounding buildings.

The conductor and fireman were killed, and the engineer seriously injured.

Eight Chinamen were killed near Santa Cruz, Cal., by an avalanche. They were cutting timber on the mountain side, when the earth came down and buried them.

A lamp burner factory at Forestville, Conn., burned; loss $75,000. Three hundred men are employed.

A shoe store and tenement house attached were burned to the ground at Union, Conn. A woman and her two children perished in the flames.

23rd.—Philadelphia, which had a $210,000 fire Monday, had another and more destructive blaze Wednesday. The fire started in a shoe store building occupied as a shoe factory, spread to an adjoining eight story building, and then spread to low buildings in the adjoining streets.

The configuration throws several hundred people out of employment.

A snow storm of more than usual severity prevails in the Middle and Upper Middle States, and travel was seriously and in some cases wholly interrupted in consequence. The storm was accompanied by intense cold, and all outdoor work had to be suspended. The cold weather extended to the South, and has caused much damage to the fruit trees in Florida and other Southern points.

An old and respected farmer residing near Upland, Ky., and six of his children were burned to death. The house had caught fire in the kitchen, and his wife, in attempting to save his children, he with them perished. His wife and eldest daughter escaped, but it is thought they will not survive the terrible shock.

Three children were burned to death by the explosion of a lamp, in Sumter Co., S. C. During the month of January the number of inmates of the poor-house extended from 1,076 to 1,078, which is 2,609 more than for the corresponding month last year.

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Correspondence.

FARMINGTON, Kentucky.

January 20th, 1881.

Brother Joseph.—I arrived in this city yesterday from Tennessee. While there forty-three days, I preached twenty-nine sermons in public, and about three or four times that in private, from the words of the scriptures. The people were kind to me. May the Lord reward such. I left eight into the waters of baptism today, and expect more to be added to the number. I left Bro. John Thomas to finish the work.

I left Bro. John Thomas to finish the work. He is a good man and is doing all he can for the spread of truth among the people, and is well loved by all that has seen him; and as he says he will stay until next fall, if his family is sustained, which I think will be the case. I think he will take about seventy-five or one hundred dollars. Won't some of our Iowa men help that much for his family and sustain him in that field; if so, good will be done. Tennessee has been very poor in this world's goods, they can become rich in faith, and heirs of the kingdom. I shall probably go home and then work my way north to Cincinnati, Ohio, pass through Indiana and Illinois, and so on to Chicago and General Conference.

One man is with me this evening who has come ten miles to hear me on the morrow. It may seem strange, but nevertheless true, that those who have baptized in Tennessee all partake of the spirit of gathering, and all desire to go north to Zion's happy land. I advised them to stay a little longer, so the gospel may spread around them.

Yours truly.

J. C. Foss.

KEYTOWN, Jackson Co., Ohio.

January 23rd, 1881.

Bro. Joseph.—We belong to the Jackson Branch, eighteen miles west of us. We were all living in the same house about five of us; all members of the Church, all of one family. "Brigham Young" and "polygamy" are all we hear. One United Brethren preacher called "Baldie's Life in Utah" several times here among the people, against Bro. Devore. We believe the philosophy of the gospel, as it is laid down in the Bible, Book of Mormon, and Church doctrine. We believe "the signs do follow them that believe." We are trying to live so that we may receive everlasting inheritance. We desire the presence of the Saints.

Aaron Kirkland.
Dear Mr. Smith:-I just read in the Herald your answer to the letter I sent you, containing publications in the Scandinavian language. It is true that "boils on some other fel­ low" would be less troublesome than in one's own skin, and the manner in which I would be to get some others to make for it. It has, however, also been said that boils are very prevalent in Scandinavia and that it is often a preventive of a more fatal disease. It is also said that "sacrifice brings forth the blessings of heaven," and I believe this to be true, because the word of God says, "A sacrifice offered by me that is of a guilty conscience shall not take of those blessings I believe that I must also share in the sacrifice.

W. M. Sherrill

FARMINGTON, Graves Co., Kentucky, January 26th, 1881.

Dear Editor, J. Smith:-In calling at the post office the other day, I noticed a box of correspondence which had arrived from a place called Pion­ old; as I twelve months ago ordered the discou­ tinuance when time was out; unless otherwise ordered. I have no objections to the Herald and Advocate, except one; and I am always ready to give a reason for the "hope that it is within me," and that is this: I conceive that there is, and has been too great an effort (on the part of the Church) to establish the divine calling of Joseph Smith's, Sen. People become weary at the same thing so often rehearsed. Every one knows at a single glance the many things that are necessary for the doctrines as taught by the Reorganized Church of Latter Day Saints, can not be disproven by the Bible, because the people are so much in the manner trying to establish the calling of Joseph to be of divine power, and that too by man. I contend that if Joseph Smith's calling was of divine an­ thony, it is, as I said before, a matter of no account, if carried on in the right manner, &c. I know where 'nuff said in the word of God where it was necessary to prove (by man) the divine calling of any of the apostles or prophets; they went ahead regardless of what was said or done; and their works did follow them, &c. I believe the same in reference to the disciples and others, your enemies by loving them to death. Go ahead regardless of what they may say or do; and God will take of those blessings I believe that I must also share in the sacrifice.

T. E. Blount

HANNIBAL, Mo., November, 1880. Called the Gospel Monitor. W. W. Crammer. But I write because I see in the paper a communication calculated to deceive the unwary and misguid the most respectable minds. An in­ stance have been changed and altered again and again. Mr. McLeUin told me the same tale, when I visited him in this city last March, about the same falsehood. He produced the Book of Commandments and read me section 17, point­ ing it out and insisting to me that he knew as well as any one that it was only the by-laws, and that the Church had and still has the right to revise them; and should the increase of the work demand it, make other by-laws.

E. C. Blount

COOKE'S POINT, Berrien Co., Texas, January 25th, 1881.

Bro. Joseph:-Bro. H. C. Smith came here Dec­ ember 28th and remained two weeks, the weather being very stormy during his stay with us; and is the reason why I have not yet written to you. We feel greatly benefitted by his labors. We are glad to hear that the people in the town have been baptized one during our stay. We feel greatly benefitted by his labors. We are glad to hear that the people in the town have been baptized one during our stay.

Bro. Joseph:-Since writing for the Herald last, I went into the Alabama District, and during the past seven weeks I have preached as opportunity offered. Some of the work is very promising. Our very pop­ ulation is very extensive, and we are very much con­ cerned for this southern latitude, and my congrega­ tions small. However, God has been with me, and the greater part of the time I have had good liberty and success; but I am sure that I have done some good, though not directly appa­ rent in my baptizing any.

I have just received a letter from a lady in Indiana in having obtained recently a colaborer in Bro. W. L. Booker, of Ray county, Missouri. I hope that this combination of our strength will result in good for the cause and curse ver. Bro. Booker has sacrificed the comforts of home, forsaken—ah! the sad mean­ ing of that word. How often it seems to the one who is seeking to be a faithful witness, that he has gone out from her life, as she tremblingly murmurs, "God bless you;" and gives him up, who as the servant of God, a messenger of peace, that he may go where his presence will bless and make glad the hearts of others. But, ah! sacrificing ones have reason to rejoice. Well has the Savior said, "God will provide for you a house where ye may live. Dead to you for a season is the sweet companionship of husband and wife. But see, along the pathway of the faithful elder, from the bowing of the precious seed that he carries, in the hearts of many, hope is budding, blossoming, bearing precious, joyful fruit. "How beautiful are the feet of them that preach the peace, and bring glad tidings of good things."

We visited the Macedonia Branch, near Perdue Hill, in Monroe County, and found the little band of Saints there, struggling amidst persecutions and adverse circumstances, yet mak­ ing noble efforts. Bro. Booker, who is the faithful elder, from the bowing of the precious seed that he carries, in the hearts of many, hope is budding, blossoming, bearing precious, joyful fruit. "How beautiful are the feet of them that preach the peace, and bring glad tidings of good things."

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It is true that some blessings I believe that I must also share in the sacrifice. I have been quite找 a little aid from the Church at large, I believe it would not be unreasonable. I have known some of them to subscribe for the Herald when they could not read a word of it; but they did it to help the publishing department, because they were called upon to do so, with the hope that the Church would be able to pub­ lish something they would read. I am sure that the Scandinavian Saints are not so very nu­ merous, but most of them have relatives in the United States, who subscribe for them, and I have no objection to this. I wish to consider all that they have expressed to themselves, they will do it. I may ask the question, "If I knew a man who could perform the editorial work as a labor of love," I answer that I know not, but such a one I think would be very few, and for one to believe that the whole work can be done without any great sacrifice to any one. Yours in the gospel, H. N. Hanسن

ELWELL, Penn., January 29th, 1881.

Dear Herald: I am thankful that you have reached my home, and you will ever be a wel­ come visitor. I wish to testify through your col­ umns to the goodness of God to me, and say that the Lord restored me to health from illness, through a continued absence from Middletown from which I am very grateful. My desire is that I may ever be faithful to my profession in Christ and faithfully do my duty better than I do.

FARMINGTON, January 24th, 1881.

Bro. Joseph:-We have a few words to say at Scranton; we hope they will be faithful to the truth; they seem to be getting along very favor­ ably to the cause we love. We are holding meetings successively at West Scranton, New Scranton, Lake City and Independence, chiefly in the latter place. Have not spent all my time in the minis­ try, but have been in some other hand when emergency called for action. Have preached over fifty times, besides attending to other ministerial work. At least half of the above labor has been performed industriously and conscientiously, with­ out some good results. Home duties have pre­ vened more active service to the Church, and present indications are not flattering. What the future may unfold I shall not venture to guess. Quite a number have written to me, urging my return to Utah, and some have even insisted that my opinion; but will commit to God, or rather, will leave it with him—having left it to his better judgment. I have supposed myself in the line of duty during the past four months, but perhaps others know my duty better than I do. Suffice it to say, now, that my duty to my opinion, but will commit to God, or rather, will leave it with him—having left it to his better judgment. I have supposed myself in the line of duty during the past four months, but perhaps others know my duty better than I do. Suffice it to say, now, that my duty to my opinion, but will commit to God, or rather, will leave it with him—having left it to his better judgment. I have supposed myself in the line of duty during the past four months, but perhaps others know my duty better than I do. Suffice it to say, now, that my duty to
I learn that Br. Blair and Anthony intend leaving their home, and have sold their farm, and are preparing to go to some unknown land. Whether at the place they will reside, and how long they will stay there, no one seems to know. They had the good fortune to come by a means of transportation that few have the opportunity of using. They are to sail on the 14th of March, 1880, for the land of Israel, and it is expected they will arrive there in due time.

Let the next meeting be called to order by the President, and the following business transacted:

Conference Minutes.

FREMONT DISTRICT.

A conference was held in the Saints' new Church building in Fremont, Iowa, on the 14th of March, 1880. D. Housge, president; Wm. Leeks, clerk.

Resolution of last conference, on action of branch officers to receive moneys for mission, was adopted.

The following motion, covering several previous resolutions, was moved and seconded: "Resolved, that Bro. W. H. Bradford be released from his mission, and that a new conference be held, with the object of sending him to the land of Israel."

LITTLE SIOUX DISTRICT.

The biennial conference met at the Saints' Church building in Little Sioux, Iowa, on the 11th and 12th of March, 1880. Wm. C. Cadwell and J. F. Mintaum, secreteraries.

Branch Reports. Union Grove 17; received by letter; J. E. Bates, Jr., clerk.

SABBATH SCHOOL REPORTS.

Sabbath schools reported as follows: Magnolia, total moneys received $4 50, paid out $2 21. The following motions, covering several previous resolutions, were moved and seconded: "Resolved, that Bro. W. H. Bradford be released from his mission, and that a new conference be held, with the object of sending him to the land of Israel."

The following business was transacted:

Bishop D. M. Gamet reported as follows: Amount received from all sources $156.50. Paid out $64.27. Balance on hand $88.29.

MARRIED.

BEACHAMP—PAGE. At the residence of the bride's parents, in Philadelphia, Pennsylvania, on the 26th of April, 1881, by Elder R. M. Elvin, named: Bessie Belle.

DIED.

GARVER—At Santa Ana, Los Angeles county, California, on the 12th of June, 1881, Mary Ann O., beloved wife of Bro. John Garver, of this city, and who was born October 8th, 1826, Washington, Ind. Her father, Bro. Rawson, was one of the first settlers in the county, and who belonged to the Big Blue Branch, six miles west of Independence; and who was in the company under Solomon Hancock, that was driven out by the mob in the Fall of 1838. The Saints were very poor then—only five wagons for one hundred and thirty people—and she with other children walked all the way to the banks of the Mississippi. They suffered much from robbery cutting, and fairly scratching the flesh from their ankles and feet. The fifth day cut two inches of snow off, which caused her severe suffering. They were driven out of Missouri; they witnessed the falling of the stars—that grand type of what is to be when our Master's words are fulfilled. Matt. 24:21, which joined the reconstruction in San Bernardino, and the Saints and traveling ministry always found a hearty welcome at her home, as with willing heart, quiet steps, and ever ready help, she was one of the first to plant the Saints in San Bernardino, from the Saints' Church, and afterwards in San Bernardino, and the Saints and traveling ministry always found a hearty welcome at her home, as with willing heart, quiet steps, and ever ready help, she was one of the first to plant the Saints in San Bernardino, from the Saints' Church, and afterwards in the town of Pomona. She is survived by her husband; a son, who is a missionary in San Bernardino; and two daughters, a young lady and a young man, who are both highly esteemed and loved by all who knew them.
BISHOP'S REPORT.


1880

October 21, By Sr. Janet Black, Ills... 3 0 0
23, James Clements, Mo... 2 0 0
23, A. H. Holbrook, Mo... 2 0 0
23, Sr. Kuma Plaguir, Mo... 2 0 0
23, W. O. Thomas, Mo... 5 0 0
23, S. T. Hall, Mo... 3 0 0
23, S. M. Hoversen, Mo... 5 5 0
25, A. H. L. Rogers, Ills... 5 0 0
30, John Chapman, Ills... 10 0 0
30, John Kilmer, Ills... 5 0 0
30, John Parry, Pa... 1 0 0
30, E. F. Thompson, Md... 4 6 0
30, A. Sister, Ills... 5 0 0
30, Jasper Evers, Ia... 5 0 0
30, Jasper Evers, Ills... 5 0 0
Nov. 1, W. H. Curtis, Ills... 10 0 0
1, E. S. Raymond, Mont... 5 0 0
3, Sr. Damaris T. Gray, Mo... 6 0 0
4, Wm. B. Campbell, Mo... 5 0 0
5, James Ballantyne, Ia... 10 0 0
7, Wm. Lea, Ia... 5 0 0
10, James E. Brown, Mo... 2 0 0
10, James C. Brown, Mo... 2 0 0
10, David L. Jones, Ills... 5 0 0
11, Sr. Ila Pearson, Canada... 5 0 0
11, Dr. W. H. Young, Ills... 5 0 0
11, C. A. Hall, Ills... 5 0 0
11, G. O. Bickley, Ills... 3 0 0
11, Sr. H. H. Church, Ills... 5 0 0
11, J. H. Gamble, Ills... 1 5 0
11, J. F. Gibson, Minn... 5 0 0
12, E. Gerber, Gt... 10 0 0
12, Fielding District, by Agent J. B. Fisk... 1 0 0
13, Stephen Woode, Ia... 2 0 0
13, A Sister, Ills... 5 0 0
13, F. T. Simes, Ills... 5 0 0
15, Sr. S. L. Bass, Wis... 5 0 0
15, Chester A. Bass, Wis... 2 0 0
15, M. B. Baker, Mo... 5 0 0
15, Benj. Bowman, Va... 5 0 0
15, J. M. & C. E. Sted, Kan... 5 0 0
15, Sr. H. E. Ross, Ills... 5 0 0
15, Sr. Eunice James, Wis... 5 0 0
16, James Crick, Ills... 5 0 0
16, T. A. Phillips, Ills... 1 0 0
16, S. T. Scott, Ills... 5 0 0
16, James Allen, Ills... 5 0 0
16, Sisters of Hanafin, Mo... 5 0 0
16, Peter Devlin, Kan... 5 0 0
16, H. L. Rogers, N. Y... 1 0 0
16, C. Danielson, Ills... 2 0 0
16, T. W. Papalu, Ills... 2 5 0
18, Monroe Currier, Ills... 2 0 0
18, A Poor Widow... 2 0 0
18, Sr. B. H. Gove, Ills... 5 0 0
18, Wm. Bath, Ills... 5 0 0
20, W. H. Curwen, Ills... 5 0 0
20, G. C. Blakeley, Ills... 4 0 0
20, John N. Basha, Ills... 4 0 0
20, A Friend, Ills... 2 0 0
20, L. S. Slavoy, Kan... 3 0 0
22, James Bearss, Ills... 5 0 0
22, Peter Devlin, Kan... 5 0 0
22, Joseph Squires, N. Y... 2 0 0
23, Monroe Currier, Ills... 2 0 0
23, A. M. Newberry, Ills... 3 0 0
23, James Brown, Ills... 2 0 0
23, James Bearss, Ills... 5 0 0
24, James Bearss, Ills... 5 0 0
24, M. D. Moore, Ills... 2 0 0
24, C. A. Hall, Ills... 1 0 0
25, Des Moines District, by Agent John X. Davis... 47 5 0

Dec. 15, Sr. Susan Matthews, Wis... 1 3 5
15, James Graham, Ark... 2 5 0
18, Joseph Emory, Ills... 1 0 0
15, Andrew Anderson, Ills... 5 0 0
15, Thomas Hoag, Ills... 2 0 0
15, John Hoag, Ills... 5 0 0
15, Rev. W. C. Bro. of Spokane, Ia... 2 5 0
15, Ellis Root, Mo... 5 0 0
15, Sr. Ann, Fonduluy, Wis... 4 3 5
21, H. E. Sayer, Ohio... 2 0 0
21, M. A. Hays, Ills... 5 0 0
21, Austin Hayes, Ills... 1 0 0
21, Andrew Hoyt, Ills... 1 0 0
16, Alfred Gunnell, Kan... 10 0 0
22, Nodaway District, by Agent Edward H. West... 20 0 0
23, J. W. Newbury, Ills... 6 0 0
24, Amazon Badin, Ia... 2 5 0
24, H. W. P. Erck, of Council Bluffs, Ia... 5 0 0
25, Ellis Short, Mo... 5 0 0
25, Geo. Walker, Ia... 5 0 0
25, Benj. Chapman, Ia... 1 2 5
25, George Madt, Ia... 1 0 0
25, Andrew Juergens, Ills... 1 0 0
26, W. O. Thomas, Mo... 10 0 0
26, Sr. O. H. Thomas, Ills... 1 0 0
26, Thomas Bever, Ills... 3 0 0
29, Stephen Davis, Ills... 20 0 0

Total Receipts $2,773 81

CHURCH DL

Dec. 15, To Balance... $159 6 0
20, Sr. G. N. Brooks... 40 0 0
20, S. F. Glass... 20 0 0
20, Digging graves for Sr. Tewell... 70 0 0
21, Charles Wick... 72 5 0
21, F. S. Patterson... 5 0 0
21, J. L. Bear... 5 0 0
21, A. C. W. Smith, Ills... 4 0 0
22, W. H. Kelley... 75 0 0
22, R. E. Harmon... 60 0 0
22, George H. Redfield, Ills... 5 0 0
25, W. W. Blair... 29 0 0
26, Church Secretary and Recorder... 40 0 0
26, C. E. Delou... 20 0 0
26, Stamps... 20 0 0
26, J. F. Searl... 20 0 0
27, J. A. McFetish, (Canada)... 18 0 0
27, Sr. E. L. Brand... 1 0 0
27, W. W. Blair... 3 0 0
27, Sr. W. W. Blair... 30 0 0
27, Stamps and Expressage... 5 6 5

570 24

Balance due Church... 1,514 51

For H. A. S.

BUSINESS NOTICE.

All persons sending moneys for Herald and Hope subscription are notified that no changes have been made on the address labels of this issue.

Credits for all renewals of subscription forwarded during the present month will appear on labels of March 1st issue.

THE SAINSTS' ADVOCATE.

A monthly, religious journal, published in the interest of the Latter-day Saints and In the special interest of the Utah Mission of said Church and by W. W. Blair, Salt Lake City, Utah.

Terms, 50 cents per year, in advance, except otherwise

Subscriptions earnestly solicited. Subscribers for themselves and for friends desired by The Latter-day Apostle.

February 15th

LOOK HERE! Look here! 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. Be cautious. Adherence is called to the notice having full instructions how, and to whom to send all money orders, and business letters.

THE SAINSTS' HERALD is published SEMI-MONTHLY, at Price, under the superintendency of the Board of Publication of the Reorganized Church of Latter-day Saints, and is edited by President Smith. $1.00 per year. All communications, orders, and business communications intended for the office of publication should be addressed to THE SAINSTS' HERALD, Price, Utah. This paper is published by the Reorganized Church of Latter-day Saints, and is edited by Joseph Smith. Money may be sent Draft on Chicago, Post Office Order on Price, or 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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The Gospel of Liberty.

On entering upon this subject, I realize two important facts; viz: that it is a grand and glorious subject to contemplate, and that it is used by some, who profess to have obeyed this gospel, to excuse themselves when they have participated or desire to participate of evil, thereby mistaking license for liberty. The reason, or reasons why it is called "the gospel of liberty," must be that it is that form of gospel which grants to those who enter into it a greater degree of liberty, a liberty of a peculiar kind, which no other gospel could give, or both. We understand it to be both, and shall try to show it thus.

All associations are formed because of some conceived or imaginary benefit, we care not of what kind they are. Some are formed to grant the members thereof liberty from some real or imaginary evil, which is, or is expected to be detrimental to their interests; while others are formed for the purpose of granting liberation from what they think is oppressive, although legal, or to grant them license to act contrary to the laws of right and reason.

We, likewise, believe, that when the association of the gospel of liberty was formed by the Great I. Am, he had in his mind the benefit to be derived by those who participated in it as members thereof. We turn the attention to the instruction given by the Messenger of this covenant or gospel, to the chief officers in the association of the gospel, for the last time, where he says, "Ite that believeth and is baptized" (believes in, and enters into that association legally) "shah be saved." That is, be freed from all that is adverse to the best interests of humanity, and granted all the liberties and freedom that will be for their good that the Creator can bestow. And, as he is one in which all liberty centers, and the one who has it under control. He would of all intelligent know what liberty was, in its true sense, and would know what form of doctrines, or principles of which to form a gospel, in order to best enable mankind—or the ones for whom the association was formed—to obtain that liberty which would be for their greatest good. In fact, as we have been told, the liberty which the gospel gives is freedom from evil, and all its effects that it brings to humanity in to to; besides liberating and enrolling the faculties of our intelligence to the utmost, so that we can enjoy the greatest amount of happiness—"the glory of God." And as God has more power to give liberty, as he has all power in heaven and on earth, so the liberty which he gives is greater in amount and far superior to the liberty that any other intelligence or number of intelligences can give; for it is a fact well known, that no individual or set of individuals can give, although they can promise greater liberties or blessings, and more than the power to possess within themselves. Or in other words, to make it still plainer, no association, whether formed by God, angels, men, or devils, could truthfully offer any blessings or liberties higher than the power which they possess to give. And, as will be admitted by all who believe there is a God, no matter what they may believe to be, that he has more power than any other intelligence or existence with which man is acquainted; therefore the liberty which he gives man through the principles or laws which he has instituted must be the best and of the greatest amount; which, as we stated before, is the liberty of abiding with God in his glory—the glory of God. We find it is the aim of all intelligences to try to concentrate their forces, powers, or talents, when desiring of gaining any particular result or end, realizing the fact—we might say axiom—that "in unity there is strength."

The first association, besides that of heaven, history furnishes us any account of, is that formed by Lucifer the Son of the Morning before the world was, to concentrate his forces in order to bring about the end desired. We find according to history from that time forward that he has formed, and that he will form combinations to bring about the end for which he aimed at in the first—the misery of humanity.

To guard some from those who think a word or two will not be out of place. The devil, in the first place, works upon the failures or weaknesses of man, trying by honeyed promises to influence and bind to his particular ways so as to answer for his good; not the good of the member who obeys the principles set forth by him; his principle being those of secret oaths and covenants, which are to be known but to his chosen few; thereby "binding them by a silken cord" together for self-aggrandizement, and not for the freeing and liberating the feelings and powers of humanity for the blessings of all. And sorry I am that there is so many on earth and in heaven that many are not partaking of the glorious liberties of the gospel, binding them in fetters which they can not break, so that when the gospel of liberty is offered to them they are stayed from partaking of that which will grant them holy joy and "make them free." God's work is for the freedom of the faculties of mankind that they may make their fellow brothers everywhere better, by offering them the same, and to show to them in all its parts, its beauties and rewards, in fact, there is nothing in God's work that is for one, but what is for all, as regards blessings.

On the other hand, to think of the character and nature that some will ascribe to God, these who too, as we are sorry to say, pretend to have entered into that agreement or truth that should make them free, would drive and does drive thinking, intelligent beings from entering into any association that God would form, unless it would be through fear. But the truth of the matter is, they know not God, neither have they obeyed the gospel; for if they had, they would know that God is love, and that all his works are works of love, and not of torture.

But some will, and do assert that God has formed an association of the gospel for the benefit of man, and still that those who will not enter into that gospel to receive of its benefits, must suffer intolerable torture, forever and ever; as much as to assert that the gospel was formed for man's hurt as well as for his good; and that if they did not partake of its good they must of its hurt. Making God, love, but not to see mankind alone blessed, but likewise to see them suffer.

God is not thus. He formed the association of the gospel, and introduced its principles into the world for man's benefit alone. It is true that wherever the light shows more knowledge is given, so that according as a person enjoys this light and rejects it they can realize the range of separation from the presence of God to a greater degree, because they know more of the blessings they could have realized
had they chosen the better way and continued steadfastly in the light.

All those who enter into the gospel will receive its benefits, but those who do not enter into it can not receive those benefits: "for it [the gospel] is the power of God unto salvation to every one who believeth." (Rom. 1:16).

"But," says the objector, "when the great promise was made by the Savior to those who would believe, he also says, 'And he that believeth not shall be damned.' And if he had not been damned, according to Webster, in connection with this very same statement of the Savior, is, "Consignment to perdition;" giving also as the meaning of perdition, "The loss of the soul, or of believing that the last of the state will make damned to mean a consignment to, or a continuance in the state of sorrow and misery, which, if they would have obeyed the gospel and continued faithful therein it would have delivered them from. And so they must stay in this state of sorrow, not only while they stand in the future life, or until they enter into the gospel, or they must kneel and confess with the tongue that Jesus is indeed the Christ. We wish to compare these two positions together, the one taken by the majority of so-called Christians, and the other, as we believe, taken by Christ: one presents the Author of good as punishing for not entering into that which he has given for their benefit, and the other presents him as forming an association, and introducing principles therein for man's benefit here and blessing hereafter; and allows him to remain in the condition of sorrow, in which he has plunged himself, until he does enter into it. We believe that all of the good of this state will be accepted by all who will stop to reason, as sound, just, and right. And feel at once a desire to become acquainted with such an association and the Framer of it; almost desire to become acquainted with the mission of Christ, the Messenger of the gospel, that he was "to proclaim liberty to the captives," which Peter stated he had done and why, (1 Pet. 3:29; 4:6).

We shall embrace these thoughts to the public for their consideration, and if by the perusal of them some shall be granted more knowledge concerning the glorious works of God, and the great liberties and blessings to be derived by being subject to his will we shall be satisfied that some may be convinced that the work of God is a work of love, and the gospel is indeed the gospel of liberty.

J. F. M. TUREN.

MADRASIA, I. OVA, Dec. 25, 1856.

Every thou not the oppressor and choose none of his ways. Meekness practiced is simply the labor for the enjoyment of life by and by, when paradise lost will be restored, and when the等工作 will be recorded as the 57th psalm.

Truth being founded on a rock, you must boldly dig to see its foundations without fear of destroying the edifice.

The Reason for My Hope.

I MAY ask myself, Why do I believe as I do? And it is an important question, which every one should be able to answer at least to their own satisfaction, to give their reasons for the hope they have in Christ as Paul says, "a reason for the hope that is within you." So I shall try in a way to give a few of my reasons for believing and holding to the faith that I do.

In seeking for life eternal the unprejudiced mind will seek for that which seems the nearest rights. The Bible and all other available God given books are the only means of obtaining a knowledge of the Deity, and of his laws and means of salvation. The New Testament of the Bible is the standard of authority, and in it we find what God's requirements are. Of course we must have faith in God, or we would not seek it, for it would be foolishness to search for something we did not believe existed. And we must repent of our sins if we wish to become good, for it would be folly to expect to be good in sin. Next after having faith and repenting of our sins we find we must be baptized for remission of sins.

And now, as to whether this last conclusion is necessary or not. In the New Testament contained the principles of the gospel, and when a man, who has been called to be a disciple of Christ, was baptized (Baptist because he baptized) coming forth after living as a hermit in the wilderness, studying and learning of the Lord. We learn (Smith's Bible Diet.) that "Many of every class pressed forward to confess their sins and be baptized." Now why should they press forward to be baptized, and why should John baptize them unless it was essential, according to his belief and teaching? And then learn in John 1:29, that John and his disciples continued to baptize after our Lord entered upon his ministry; and he doubtless would have continued on to baptism, had not he been cast into prison and he was beheaded to gratify the adulterous Herodias, whose sins he had denounced; or in other words had his work not been done. But one of the greatest proofs of God's saving faith is that the Lord of glory himself was baptized. It was not necessary in one sense, for John had no sins to remit. What is for? I answer, Did he not come here to save sinners, or to offer them a means of salvation? And could he do better than to open the door himself—set the example. And to fully show that it was a necessary principle to be performed by one of authority, John declines and says: thus, [because of his authority] and comest thou to me?" Whereupon Jesus answers: "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." Now couple with the above the Savior's declaration to Nicodemus, who believed that Jesus was the Christ, and thought that belief all that was required. Christ says to him: "Verily I say unto thee, Unless a man is born of water and the Spirit, he cannot enter the kingdom of heaven." And now Peter's answer to the multitude, when they wanted to know what they should do to be saved, he says: "Repent, every one of you, and be baptized," etc. Peter was an inspired man, one of Christ's chief apostles, a teacher of Christ's gospel; and they perceived all this, and wished to know of him what they should do, and he likewise told them. And Peter's answer was one that has been repeated as much as the Ten Commandments are. We believe it is wrong to steal—there is a commandment in the Bible against stealing; so also there is a commandment that we should be baptized. This one passage would suffice for me without the many others which can be brought forth. It would be enough for me to know that the Lord allowed it in his gospel or plan of salvation; for if so it would be right, and what is right is essential.

And now to show that baptism does save, or is a saving ordinance, I quote from 1 Peter 3:20, 21: "While the ark was a preparing, wherein few, that is, eight souls, were saved by water; the like figure wherunto baptism doth also now save us."

And now I would like to give my ideas as to why baptism of water as an ordinance was instituted. In the first place there is no reason why it should not have been chosen as a means of remitting sin, while on the other hand there are reasons why it should be, and to answer a far better purpose than any other means that could have been chosen. For instance baptism is likened unto the flood, whereon Noah and his family were saved, and also to the Israelites crossing the Red Sea, wherein they were saved by water. Water is a physical means of purification, and so in a spiritual sense (as baptism) it is symbolic in purifying our souls—washing away our sins. And then it is likened to Christ's burial and resurrection, which was done by water and raised up out of the water or resurrected from it.

The next thing I find in the plan of salvation is the laying on of hands for the reception of the Holy Ghost. We find that, with the exception of the day of Pentecost, the Holy Ghost came through the laying on of hands. Although he had never laid hands on the apostles had laid their hands upon them previous to the day of Pentecost, as we have nothing to prove that they did not, and it is shown as a distinct principle of the gospel thereafter. We learn of the apostles of Christ laying on hands for the gift of the Holy Ghost. We read of the Samaritans, who were baptized, but had not received the Holy Ghost, which is shown was necessary for them to receive; for we read in Acts 8:14:17: "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Ghost; for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost." How plain is the above to me, that it is necessary for the Holy Ghost to be given to one baptized: but the next thing after they were baptized (another proof for baptism) was the reception of the Holy Ghost, and the apostles were very particular that they should receive it. Again we learn in the eighth chapter of the Acts, of the disciples at Ephesus, who were baptized of John's baptism, and it would seem

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that John had not taught or practiced this
principle, as he only taught them repentance,
and prepared the way for "Him who should
come after him." Now when Paul came to
Ephesus, he asked them, "Have ye received
the Holy Ghost since ye believed? He
Then, he said unto them, "Have ye ever
heard the name of the Holy Ghost?" He
seemed greatly surprised that they
had not received the Holy Ghost after
they were baptized. So Paul baptized them in
the name of the Lord Jesus about 3. And when
Paul had laid his hands on them, the Holy
Ghost came on them." So we see that it was
as necessary for them to receive the Holy
Ghost as it was for them to be baptized. But
another passage which I have heretofore
quoted, in St. John 3:4, where Jesus said
unto Nicodemus, "Verily, verily, I
give unto thee a new birth." And when
Jesus said, "Believe in me, that thou mayest
grow into the kingdom of God." Here the two
are also coupled together, showing they are both necessary, and one
as much as the other.

Next I believe that every one will be re-
warded or punished according to the degree
to which they have done. (See L. Cor.
15:14-41.)

I believe in the gifts being manifested in
the church, and the existence of apostles,
prophets, elders, etc., because there is nothing
to indicate that they should be done away,
and they were set in Christ's church. I be-
lieve that the Holy Ghost also can be poured
forth on all flesh, as on the day of Pentecost,
and that the church, in the days of Christ and his apostles, or it is not
complete.

And now, to conclude, where can we find
all the foregoing, except in the Church of
Jesus Christ of Latter Day Saints. There,
and there only, can we find them. They are
taught in simplicity, with all the adjuncts for
our benefit and knowledge.

Hope may we all grow more and more
in the light of the gospel, I am yours truly.

PROVO, Jan. 11th, 1881

WM. H. DEMPSEY

A Destructive Year.

If good old Mother Sappho, instead of fright-
ening timid people with the prophecy that the
world would come to an end in 1881, had an-
nounced that it would be a very extraordinary
year, and that the natural elements would be
in unusual commotion, involving vast destruc-
tion of property and entailing great human
suffering over wide areas, and that an era of
casualties would set in, occasioning severe
loss of human life, all that violence, murder, and
suicide would run rampant, she would have
hit much nearer the truth. There yet remain
ten months and a half of the year, and if the
destruction which has been caused during the
past six weeks continues in anything like the
same proportion for the rest of the year it will be
a very great and fearful year. The winter seems to have accom-
panied its ravages since the first of January.
Fierce blizzards have continuously swept down
from the Arctic region, via Manitoba, piling
up snow almost mountain high and burying
many victims beneath its avalanches, while
numerous others have frozen to death, exposed
to its pitiless blast. Continuous rains have
launched the Pacific Coast and have washed
cut several mining towns. The ice gorges have
burst with great violence in the thaw and
flooded Washington, Toledo, Philadelphia, and
other cities, involving damages to property that
amounts up into the millions. A large part
of New Orleans has been under water for days.
Innocent little brooks and creeks in the rural
districts that barely live enough to run in
the summer have been transformed into raging
torrents and have swept away mills, farm-
houses, bridges, and fences and inundated
their land. Eternities have been blocked up until supplies of food and fuel have
grown scarce and prices have mounted upward
with astonishing velocity. The ocean has been
struck with wrecks. Not satisfied with their
damage in their own region, the snow-blizzards
have crossed their natural boundaries and de-
terminated unfamiliar regions, killing the fruit.
Disease has followed in the track of these ex-
traordinary natural manifestations, and epi-
demics of scarlet-fever, small-pox, diphtheria,
and other diseases have spread with fearful
fattality. Every element of destructiveness
seems to have been let loose. In this country
alone the railroads have killed 102 persons and
satisfied with their
seven severely wounded. By marine dis-
tasters 470 persons have lost their lives. One
who merely glances over the list of casualties
as reported by telegraph from day to day can
have but little idea of the fearful loss of life by
exploans in this country. Since the first of
January fifty-three lives have been lost by
explosions in New York city, of which fifty-
fourteen by powder and nitro-glycerine, three
by celluloid, which is a very explosive com-
pound, and twenty-nine by explosions in mines.
Besides these, large numbers have been in-
nured and maimed for life. This is not the
entire list, as solitary cases are rarely re-
ported by telegraph. Not content with the loss
of life by natural and unavoidable causes,
eighty wretched persons in this country have
taken their own
lives. One from Egypt; in fact, I have good ground
for believing this to be the case. This thing
is not the least hope of our getting another Egyptian obelisk
for we can buy one from the European
residents of Egypt. But I can see no reason
for not having another obelisk, cut out of
the beautiful red granite of Connecticut, and
created on a neighboring knoll, on which there
would be placed a monument recording the

The Obelisk's Story.

LIEUT.-COMMANDER GORING, who has suc-
cessfully brought the obelisk from its Alexan-
drian home to our Central Park, New York,
told the story of this Egyptian monument be-
fore the New York Association for the Ad-
vanement of Science and Art, in the Brick
Church, at Fifth Avenue and Thirty-seventh
street, last evening. Thirty-five centuries
have passed, he said, since the obelisk was
erected from its natural surroundings by
the hand of man and brought into its present
form. On the banks of the Nile, about 650
miles from the sea, is an immense mass of
granite, known as syenite, noted for its freedom
from decay and for its heavy, dense, and
polished substance, and one from Egypt; in fact, I have good
ground for believing this to be the case. This thing
is not the least hope of our getting another Egyptian obelisk
for we can buy one from the European
residents of Egypt. But I can see no reason
for not having another obelisk, cut out of
the beautiful red granite of Connecticut, and
created on a neighboring knoll, on which there
could be cut a brief historical record."

He had been requested, the speaker said,
to write a detailed history of the obelisk for
publication in a school book, but had declined;
he then gave an extended account of the
heiroglyphs, which have before been fully
described, and gave some facts about Thothmes
III, Rameses, Thebes, Memphis, and Lycus
Verus. "Thothmes was enabled to conquer
Asia, and Asia to consort with the most powerful
Asiatic kingdom. He built new temples and
restored others that had been destroyed by the
Asiatics, and he set the latter was the
the temple of On at Heliopolis. Before that
temple he erected a pair of obelisks, of which
ours is one. I have a model of that temple,
which is as interesting as the obelisk itself.
It is the oldest model or plan in existence.
It was found at Heliopolis by an Italian,
Giovanni Ascoli, who sold it to the latter was
so highly polished that the
polish still remains. With all the science of
our own day we have to work with the skillful
worker to reproduce the figures cut upon that
shaft, and then give the surface such a lasting
polish.

"On the base of the obelisk of Hatsaton," con-
tinued the speaker, "it is inscribed that
seventy years after his death in 1441, 400 tons, which was so
that the obelisk itself.
the building of the temple was begun. In the
summer of 1448, 400 more were added, making 800 tons. Not
a man living who would undertake to
build 400 tons on a stone of that size."

"The obelisk is the most remarkable
structure of its kind in the world. It is

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The Body of Moses.

HAVING been called upon at different times to defend the doctrine of the conscious state of the dead between the death of the body and the resurrection, I have tried to make myself conversant with the Scriptures relating to the subject; not only that portion of them that seem to favor and establish the truth of the doctrine, but that part also that is being used by opposers of the doctrine in order to overthrow it. Among other passages of Scripture used in defense of the conscious state of the dead is Luke 9: 59, 31: "And beheld, there talked with him two men, which were Moses and Elias, who appeared unto him and spake of his decease which he should accomplish at Jerusalem."

It is claimed by soul sleepers, that Elias was Elijah who was translated, and therefore his presence on the mount of transfiguration can easily be accounted for. But the appearance of Moses also can not so easily be accounted for; for it is positively stated in Scripture that he died: "So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord; and he buried him in a valley in the land of Moab, over against Beth Peor; but no man knoweth of his sepulcher unto this day." (in the day or time when this was written)—Deut. 34: 5, 6.

Again, "Moses, my servant, is dead."—Josh. 1: 2. With these facts before us, together with the understanding that Christ was the first fruits of them that slept, (1 Cor. 15: 20), that Moses having died, and also having transpired before his resurrection, we are forced to the conclusion that the spirit entity of Moses was at the mount of transfiguration. With reference to the dispute between the archangel and the devil (see Jude 9th v.) it is claimed that in this saying of Jude it may be that Moses did die, but that he was not, for he was translated, but was translated; hence could easily accompany Elias (Elijah) to the mount. But, as before noticed, Moses did die, and therefore the argument that he was there in the body falls to the ground. We propose to show that the aforesaid dispute between the whole real and Satan, was not about the physical organization, or corporeal body of Moses, but about the house or body of people of which Moses was the head; that Moses was the type of Christ, and that the whole law under the old covenant with all that appertained to it, were typical of that which was to come. In proof, we read, "And the Lord said unto Moses, Behold, thy brother Aaron shall be thy prophet."—Ex. 7: 1. Again, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken."—Deut. 18: 15. He was to be like unto Moses in that he should be in the same class with him and should be their law-giver and anti-type of Moses. The deduction to me is this, that Israel under the law sustained the same relation to Moses that the church sustains to Christ under the new, or gospel covenant. This being true, it will be no hard task to find out how we should stand in the house of divine truths mentioned by Jude 9. To my mind it is clear that it was with reference to the people of God, Israel, or the body of Moses; because, as before stated, of the peculiarity of the position occupied by Moses. Now for the proof: "Now, in the second year of their coming unto the house of God at Jerusalem in the second month, began Zerubbabel the son of Shealtiel, and Joshua the son of Josedek, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to the work of the house of God."—Ezra 3: 8. Here we see that preparations were being made for the erection of a house unto the Lord by the people of Israel, or body of Moses.

Again, "Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel; then they [the adversaries] came to the fathers, and said unto them, Let us build with you; for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assyria, which brought us up hither. But Zerubbabel, and Joshua, and the rest of the chief of the fathers of Israel, and said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us."—Ezra 4: 1-3. Here we discover that the adversaries claimed the right to assist in building the temple of God, because they sought the same God and offered sacrifices to him as Israel did; but their right was not recognized by Israel (body of Moses) hence a dispute.

Again, "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lordrebuke thee, thou rich adversary of the Lord, is not this a brand plucked out of the fire?"—Zech. 3: 1, 2.

In the above we notice that Satan is represented as standing ready to resist Joshua. By referring to Ezra 4, you will see the manner in which the adversary did resist, by appealing to Artaxerxes, and succeeding in regard to the work on the house of God by force, so that it ceased until the second year of the reign of Darius.

With the understanding then that Moses was a type of Christ, we can readily understand that Israel was the body of Moses, in the same sense (typically) that the church under the new covenant is the body of Christ. Let us see: "Wherefore, holy brethren, partakers of the heavenly calling, let us hold the confession of our hope without fear; for we have a God who is faithful; who hath promised before; and whose apostles and high priests of our profession, Christ Jesus, who was faithful to him that appointed him as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house; so that the building of the house is by man, but the foundation of the house is by God."—1 Cor. 3: 9-11. The same class is spoken of by Jude, in connection with the dispute about the body of Moses. See Jude 6-11. The apostle Paul, in his efforts to bring about a correct understanding of the law and its purposes, tells us that it "was our school-master to bring us unto Christ, that we might be justified by faith. But after that faith is come, we have no more under a school-master. 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."—Gal. 3: 24-27. Again, "Now ye are the body of Christ and members in particular."—1 Cor. 12: 27. Again, Moreover, brethren, I would not that ye should be
ignorant how that all our fathers were under
the cloud, and all passed through the sea; and
were all baptized unto Moses in the cloud and
in the sea. —1 Cor. 10:1, 2.
Now, it is clear to my mind that the dispute
between Israel and its adversaries was to the
claim of the Gentiles as being of Israel; or
in other words in favor with God as in the
texts referred to. The adversaries of Israel
doubtless understood that Israel was the
people of God, at whose head stood Moses as
the Mediator under the law, (Gal. 3:19, 20).
Hence, Israel may legitimately be termed
the body of God, and his adversary is
Christ is foreshadowed; and since the or-
organization of the body of Christ, the
advocacy has been disputing about it, claiming to be
a part of the body. And contention still con-
tinues, not with reference to the literal, fleshly
body; because all agree that it was dead and
buried; but the Church, or people of God,
and it is fair to presume that Jude understood
believed that Moses was dead and buried
at the time he wrote, and that those to whom
he wrote fully understood the matter.
Having thus briefly examined the subject,
I leave it to others who are wiser and able to
disentangle modern theological puzzles as
myself, or as satisfied, and it appears to me, that the
translation or resurrection of Moses' dode, is a failure as an argument
in favor of the soul sleeping theory, and that it
cannot legitimately enter into the discussion of the subject; for,

"In Noah's Ark, near to Beth-peor, and judging the saints,
The mighty prophet of the Lord, Moses, and the mighty Michael.
M. V. Spinden.
Harmony, O. April 8th, 1879.

Cry Aloud.
BY ELDER AMOS CAPPAL.
Concluded.
We, instead of using liberty in seeking to make
our duties less, or changing or modifying those
so plainly written, are assuming or taking a
license, and, if persisted in, will prove injurious
to ourselfs.
The fact of the Teacher being commanded
to see that all do their duty, he being a standing
minister of the Church, not only gives him
liberty, but obligates him to go wherever
the Saints have duties to perform. And
while he should seek to act in conjunction with the
president and other branch officials, for branch
officers are weak if not united, he is not sup-
possed to be hindered in his labor by undue
interference, by the president or any other
official. That which is significant, as above
alluded to, is (in our understanding) that
which obligates the Saints to offer their vows
in righteousness, on all days and at all times,
destroying the idea that a one-day religious
would suffice. He would be a strange shep-
derd, who would bring his sheep to fold, and
care no longer for them. And so the gospel
society, the author of which is the Shepherd
and Bishop of our souls, would appear a curi-
ous arrangement, if it be brought us together
without rules, order, and laws, but having
control, subsequently to our adoption; but
such is not the case. So far from this that
for the purpose of teaching, preaching, admonish-
ing, reproving, etc., officials are appointed
and set apart, and their willingness to accept
an ordination is tantamount to a covenant to

 discharge duties belonging to the accepted
position.
The desire for an increase of laborers in
this and other countries is proper; but the
necessary reformation in branch and district
organizations is among the essentials of the
time; to effect which a necessity arises for
presidents, priests, teachers, deacons and
members of branches to stand in their place,
and always abounding in the work belonging
to their particular calling; helping others all,
but the most effectual way to help others is for every one to understand and per-
form the duties of his own position. To
from every one pursuing this course, would be
as much appreciated, as a calm to a sea pas-
senger after a severe storm, caused by the
winds blowing and the waves roaring.
The practice of kissing the Pope's toe has
been condemned as paying too much homage
to mortal man; nor will it be an exasperation
to say that the gospel economy introduced
by Joseph Smith, was condemnatory of such
practees. He taught by the fact that the
Reorganization has so taken from its incception.
But, whereas, Christ has de-
creed that he is honored or dishonored as the
world, and church, by receiving or rejecting
that which is taught by those he has sent, it can
not be that a failure to duly respect and
pay attention to the affairs of the society
in several positions, will produce good follow-
ship and unity, and duly honor his laws, by which we
give evidence of honoring him. The law
of common consent is very necessary and far
from being oppressive; as in all business
transactions there must be some rule or law by
which controversy shall be stopped, and a decision
reached. But the confusion and heart
burnings growing out of, or from this practice,
would rather evidence a determination to rule
or ruin, than a desire to abide by a decision
reached in a legitimate way. This can not be
right, and he who is so willful as to not rest
until he creates a party feeling, on any issue
thus decided, should for the benefit of those
who are willing to stand by such issues and
thereby seek peace, as well as for the credit of
the church, be labored and dealt with.
If not, and he is allowed to go on under the pretext
of showing mercy, or a fear because of possi-
bility or wealth, he is allowed to fan the flame,
it will not be long until a necessity will exist
for the disorganization of a branch or district
because of discordant elements; and it were
better to bring about a disorganization, than
for a branch or district to exist and in their
legislations give evidence of disorder, bitterness
or strife, to the disgust of sober, thinking
men of good will. How much more would
it evidence the existence of no, or but a very
poor discipline, or a non disposition to enforce
the same. There are no provisions made for
disorganization and resignation in the gospel
society; though removals may bring about the
former; and there be circumstances justi-
fying the latter. I have heard the gospel trump
says, "retreat."
Not only is reformation in branch and dis-
tict organization necessary, as a preparatory
work to increasing laborers; but a thorough
coop-operation on financial matters is also essen-
tial. Because the law of tithing, or the finan-
cial policy the church has accepted, is not
rigidly enforced as to be made a test of fellow-
ship, it does not follow that any have a right to
repudiate or work against it any more than
any has a right to keep on agitating the ab-
struse questions,which the church by her legis-
lative acts have deferred. He who fails to abide
by the decisions of the church, is certainly
an unfaithful representative. And in this same
discretion should be used, in ordination as
well as appointing branch and district officials;
for, though no official has absolute power, it
is sometimes more difficult to reach a trouble-
some member in, than out of power. Position
seems to lead to activity to some extent, but
an official who has been much out of power
may show that activity out, that he sought to
impose on others while in power. The negligent
while out of office, aspiring to power, would
do little to advance the interests of the cause if
elevated, but may create a deal of trouble.
Branch organization should be sustained, to
do which something more is required than
talking to, and sitting on the platform once
or twice a week. Worth should be had in
the nature of the organization; nor should adaptability for a given position be
altogether lost sight of. It does not always
follow that because one is an elder that he
is adapted to preside; nor does it follow that an
elder would make a good president who has
made no effort for months or years to magnify
his calling. The custom of elevating men to
positions through favoritism, ought never to
have obtained among Latter Day Saints; nor
that of hindering them through spleen; but
as there is reason to believe that both have
been done, we ought to show a more excellent
way, and thereby be consistent within ourselves.

There are districts that by perseverance and
a reasonable sacrifice, might have one, as pre-
siding elder of the district, free to travel and
devote his entire time. Many members could,
or they believe, often donate five dollars
worth of provisions that could not pay cash to
that amount; which by a proper co-operation
might be received and used to advantage;
which, with other matters of equal importance,
could give rise to many interesting stories.
The elders when in conference; leaving much less
time for useless and heated discussions. And
then every priest and elder whose services are
not required in branches, or Sabbath-schools,
should be out on the Sabbath day, preaching
the gospel, and let his conduct through the
week testify to its purity. What is a district
of two or three hundred doing for the cause,
whose labors begin and end in meeting, three
or four times a year in conference, to go away
gladdened through a good time, or made sad
after reflection, through disorder? How long
will it take to lengthen the cords, and strength-
then the stakes of Zion, through such an easy-
going case like district and branch super-
intendents? Why do we have quorums of elders,
amounting in the aggregate to three hundred and eighty-four; if but a
douzen of each quorum be heard on the Sabbath
day, holding up the gospel banner, and inviting
the weary to rest under its broad fold; and
the balls and folding their arms and standing
in the great work, in the face of our enemies,
the manner of the world? If by virtue of our
connection with the church, as officers,
branches and districts, we have the power or
right to confer power and make appointments,
surely we shall be condemned, for allowing
the power conferred to be prostituted to

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holy purposes; or be justified for using legitimate efforts for its proper use and appreciation?

The financial welfare of the church may be enhanced by all members paying to branch treasurers five or more cents per week or month; and making remittances to the Bishop's agent. Officials are not expected to try to force the Saints, but should encourage them to thus give their means. I understand that Israel's children are to be their own executors; which means to give to the Lord what you have, not what any has a surplus, or no. I did not wish to infer in my last letter to the Herald that none paid more than five or twenty cents per week; for I know better. Many pay much, very much more. But whereas the aggregate which five, ten, or twenty cents per week would reach, is not paid into the treasury; it proves that while some are cheerfully doing more, that many are doing nothing. And hence the necessity for co-operation to effect a change, or a more equalization in bearing the burden and making sacrifices.

The practice of doing business with a promise to pay, borrowing and loaning money, has obtained to a great extent, with sharp practice "hobbing around" to cheat creditors. And while it would not be proper to grant a certificate of removal to one who intentionally was going away to evade his creditors; suspicion being created by his designing to take property which might be disposed of without subjecting him to suffering. It must be remembered that there are those who are compelled to contract debts, and prevented, by reverses, from paying, and who would be benefited by mov-
ing, who it would not be right to deprive of church membership more than it would to prevent them going to the temple of worship, through coarse garments.

To be kind and hospitable is incumbent upon all Saints; especially to strangers. But this does not necessitate the bestowal of your goods or money on those who strive not to help themselves. Branch has suffered much by extending a helping hand to new comers, in opening their houses to feed and comfort them; and in some instances in loaning money. This is a pity, for such procedure from those thus assisted may injure others that might be worthy. You are under no obligation to accept any as members or re-presentatives of the church, in the absence of the evidence the usages and customs of the church require; and when you loan money, whether to members or representatives, you do it on your own responsibility.

To open your hearts in giving food and money to the traveling ministry is lawful. To loan them money may be safe, but it is well to be careful.

The practice of attempting to adjust difficulties in a public meeting, is a violation of church rules; nor should any be tolerated in consuming time in a prayer meeting, in sermonizing, or offering remarks likely to call form them. The difficulties arising from a neglect of members when moving from one branch to another may be obviated by united efforts in branch and district officials inducing the mov-
ing Saints to carry their certificates along. And one step towards a more faithful recording of baptism, removals, etc., may be reached by arrangement to note changes occurring in the absence of the secretary.

The above thoughts and suggestions are offered to the Saints, scattered throughout Ne-
braska, Kansas and Colorado, with respects and a desire for peace and prosperity among them.

Are We Keeping the Commandments of God?

We learn in the days of Alma, the children of God were commanded to meet together oft, and join in fasting and mighty prayer in behalf of those who knew not God. (Book of Mormon, page 155). If there was any necessity for it then, why not now? Inasmuch as the same cause will produce the same effect. There are many who know not God, who would be as happy in his service as we are; and if God has commanded that we pray for them, it is binding on us; and if we neglect or break these commands, or any of them, it is sin. (1 John 3:4). When Adam disobeyed one command of God he was banished from his presence, and could only be restored by the sacrifice of the Son of God. We learn that many have been called, but few chosen. "Behold, verily I say unto you, there are many who have been ordained among you whom I have called, but few of them are chosen. They who are not chosen have sinned a greater sin, in that they are walking in darkness at noonday; and for this cause I gave unto you a commandment that you should call your solemn assembly, that your fasting and mourning might come into the ears of the Lord of Sabaoth." D. & C, page 225. It seems to be a command of God to meet together and fast and pray. We can see no reason why it should not be kept.

And again, we find in another command and promise in the Concordance which says: "Loose one another's hands, and uphold one another's burdens. The Twelve may all labor in the vineyard; for up on you rests much responsibility; and if you labor diligently the time is soon when others shall be added to your number till the quorum be full, even twelve."

It seems to me there are some very important commands almost entirely lost sight of. If we were to fast and pray once every month, or on sacrament days, and keep the commandments, I believe the time would soon come when our brethren held in bonds would be restored, the rest of the quorums be filled, and many be made to rejoice with us in the gospel of Christ. Christ commanded his disciples to fast and pray lest they enter into temptation. If this is to prevent us from temptation, ought we not then to obey this command? If those who are trying to overcome the lusts of the flesh would renew their covenant with God by sacrifice of those things which are hurtful to the body, and pay the cost of the same to the Bishop, and look to the Lord as the Oracles of Fire, they would thereby save themselves and others. They would soon be prepared to go to the place the Lord has appointed for the safety of his people. The time will soon come when they will not take up their sword against their neighbor, but will have to flee to Zion for safety.

In the third paragraph of the "Word of Wisdom" the Lord promises to those who keep and do these sayings, walking in obedience to the commandments, shall have health and length of days. ... And I, the Lord, give unto them a promise that the destroying angel shall pass by them." I hope that every one who reads this article will be inspired by the Spirit of the Lord to pray in mighty faith for the deliverance of his afflicted people.

H. ROBINSON.

The Baptism of the Apostles.

A PRECIOUS and positive statement of the baptism of the apostles does not come down to us in a literal text. Those who have been inspired or uninspired. As regards an infallible certainty, at this late date, naught can give it a save "Thus saith the Lord." But we not be deemed presumptuous, we, if we venture to assert that the circumstances indicate, and make it reasonably sure that they were baptized, and by whom the baptism was administered, which is recorded in a sort of general way: "Then went out to him Jerusalem, and all Judes, and were baptized of him in Jordan, confessing their sins."-Matt. 3:5, 6. "And all the people that heard him, and the publicans justified themselves in baptism, being baptized with the baptism of John, but the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized of him."-Luke 7:29, 30 See also Mark 1:5. If the apostles had not been baptized, then it is evident, first, that they were strangers, and hence not have been in any need of baptism, and his baptism; and secondly, that they rejected the counsel of God against themselves, not being baptized of him." It was the mission of John to "prepare the way of the Lord;" to proclaim his advent; to baptize with the "baptism of repentance" for the remission of sins. (Mark 1:4; Luke 3:2). This part of his mission and ministry, were prepared to receive Christ when he announced himself as the one promised to Israel. John had proclaimed, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with fire."-Matt. 3:11. The identity of Jesus as the Messiah promised, was made known to John by the Spirit visibly descend-
ing upon Jesus immediately after his baptism, in the form of a dove. It was given as a sign to John, that he might be a witness of the Redeemer. The Russians, to-day, because of the form assumed upon that memorable occasion by the Spirit in its descent upon Christ, have a sort of divine reverence for the pigeon or dove. It can safely be presumed that the teacher sent; the "Forerunner" of Christ, not only pre-
pared the way by preaching and baptism; but when once the identity of the Messiah was revealed, he announced it to the world, and especially to the "willing and obedient." The fact that Peter and the rest of his brethren subsequently ordained to be apostles, needed no persuasion by Jesus, no argument to con-
vince them, shows that they were apprised of his coming, and presumably, of the circum-

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stanes attending his baptism: "This is my beloved Son, in whom I am well pleased." Jesus selected the twelve, and ordained them, as he subsequently said: "To have authority to baptize, until the day that I am lifted up, I have given them." He did not administer water baptism to them; but after his resurrection he said unto them: "For John truly baptized [you] with water; but ye shall be baptized with the Holy Ghost not many days hence."—Acts 1:5.

New please notice John’s declaration and promise: "If indeed you receive water unto repentance; * * * he shall baptize you with the Holy Ghost and with fire."—Matt. 3:11. The Spirit’s baptism was emphatically promised to those that received of his baptism. Neither Jesus nor John promised to any one the baptism of the Spirit, save he complied with water baptism. The promise of the Spirit’s baptism to the apostles, seeing that Jesus did not baptize them with water, makes it reasonably certain that they had received of John’s baptism. Jesus was the pattern; he received of water baptism and forthwith, in recognition of the Son and the divine ordinance, the Spirit’s baptism was given. The apostles were the pattern of John, for their certain "justified God;" and upon seeing Jesus, received him; and hence Jesus said: "Ye shall be baptized with the Holy Ghost." Jesus said: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John 3:5. The apostles were men, and hence the necessity of their baptism.

It is not to be presumed that Jesus selected for his "ambassadors," as the "swift messengers" and heralds of salvation, men that were unregenerated, and disobedient to the requirements of divine law. If they had not complied with this important ordinance, the Savior would have commanded them to be baptized at once; but they taught that which they did not observe; lest they proclaimed salvation to others while they themselves were in the bonds of sin and death; lest they would stand before the world as examples of insincerity.

The apostles in receiving the Spirit’s baptism, attested that the promise of John and Jesus had been fulfilled, that they then received the "seal" of an inheritance, glorification, and exaltation. Its conformity under the circumstances, stands forth as the witness of God, that they had received of John’s baptism. As they received of the water, so they received of the Spirit’s baptism; as they had been "born of the water," so also the Spirit’s birth was given, and they had put off that "old man" and his evil deeds, by baptism, according to divine law; so they now received the seal of the "new creature," the Spirit for the "new life." They had been "translated from a kingdom of darkness into the kingdom of God’s dear Son," and now they received the "testimony of God" in confirmation of his truth, and that citizenship which they had so secured.

The difference between their baptism and ours is this: They were baptized while yet the church was unorganized; and we were baptized after the church was organized. They were but parts of that which was organized, that corporation known as the church. We became members of the church or corporation by being baptized into it. We were baptized into it—they were organized into it. The law to the lady is also the law to the minister and priest of God the Lord required the same obedience of all to his "perfect law," for "The law of the Lord is perfect, converting the soul."—Psa. 19:7. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewal of the Holy Ghost."—Titus 3:5.

November 26th, 1879.

T. E. LLOYD.

SPECIAL NOTICE.

All Herald Office business should be addressed to the Business Manager and Editor: Joseph Smith, Plano, Kendall Co., Illinois.

JOSEPH SMITH, EDITOR.

Plano, Illinois, March 1, 1881.

QUESTIONS AND ANSWERS.

Ques.—An Elder marries a wife; after he lives with her a while, he finds she is somewhat cross; after a while he discovers that he has no peace he will not live with her. The two choose a committee of two to hear their stories, and to try to adjust matters. Before that committee he begs forgiveness, and asks him to "let’s try to live down the past." He replies, No; that he can not have any confidence in her any more, and will not try any longer; and the wife leaves. Is such an Elder justifiable in such acts? Is there any law governing such cases? If so, where is it?

Ans.—To this question we answer, that said Elder is not justifiable. The wife may have seen the error of her ways, and it is this Elder’s duty to give her a full opportunity to retrieve herself. The law governing the case is found in the Doctrine and Covenants, sec. 101, par. 2; sec. 43, par. 7; also par. 33; also Christ’s words, in Luke 17:1, 2. These are enough. By such a separation it is impossible to live down the past. It is only possible to get away from one who is a bad partner.

The brethren who sent this question will please bear in mind what we have so frequently written, that questions that have a local application had in mind by those sending them to us, put us in an unfair position to answer them; as we are in no position to know what the circumstances are. We must therefore be excused from judging the parties to all such questions.

In Bro. Rice’s desire to see that no injustice was done to Elder Huntley, he mistakes us clearly. We stated that Elder Huntley deeded the Temple to Elders M. H. Forcutt and Joseph Smith; and did not state, nor infer that he so deeded them in trust for the Church. The reference that we made to the Church holding property by trustee is made to the manner in which the Temple was originally held by Joseph Smith and others in trust, and not to Elder Huntley’s title, nor to the title made by him to Elders Forscutt and Smith.

We desire particularly not to do Elder Huntley an injustice; but how his desires in deeding the Temple to Elders Forscutt and Smith, may blind the Church to respect them, so far as to pay the amount expended in repairing the Temple to those to whom he deeded said Temple; unless the title he so made to these men was legal and entitled them to hold the property, is more than we can see. It would simply be poetic justice, if it proved true, that if Elder Huntley had any just cause of complaint against the Church for making the inquiry as to the legal title of the property in question; for if he conveyed anything to brethren Forscutt and Smith, he conveyed any cause of complaint he might have had in this particular. These latter brethren could have no just cause of complaint against the Church for such inquiry and the consequent result, unless such a inquiry has developed the fact that the title was in them, and the Church should then have fraudulently taken possession.

But the inquiry proved what some had believed, that the property belonged to the Church and not to Elder Huntley, nor to those to whom he deeded it. The only claim that Elders Forscutt and Smith can possibly have, is a remote common law one for monies expended and paid out to the use and benefit of the Church in making necessary repairs to prevent decay and loss; and as to the propriety of this claim there may exist a variety of opinions, all of them dependent upon absolute right in the premises difficult to decide.

As to Elder Huntley’s connection with Elder David Whitmer, we only stated that we had been told so; and that we knew nothing from Elder Huntley himself; and if we have misinformed in this in regard to the matter, we regret having made the statement, and beg pardon of Elder Huntley, and those aggrieved, by what we wrote.

We thought that we had known Elder Huntley, having made his acquaintance about the years 1833 and ’4; and having sold hundreds of dollars worth of books for him during our acquaintance, and seeing him every few months during that time, either at Plano or elsewhere; and we are sure that he has no friend or acquaintance who respects his honesty and integrity more, or one less likely to injure him willingly than we. Besides this, no one else has been telling us anything to effect Elder Huntley's downfall. Nearly all who have written us have mentioned his name kindly; very few have anything written of him at all, when they incidentally. A man’s public acts may be spoken of as facts, where his connection with others is affected, his honesty, and so on. We have never heard of one who has been said to have injured Elder Huntley with us. We are also for truth and justice to all, and neither wished nor intended to do any one injustice in what we wrote respecting Elder Huntley; but deeded it a duty, as many damaging rumors were afloat about the connection of Bishop L. Rogers, the Board of Publication and the Presidency, with Elder Huntley and his affairs, that if he married the woman, we regret having noticed this with any of the property in question.

The following epistolic bit of information is from a "good Mormon woman," as given in the Anti-Polygamy Standard, of February, 1881. We think this view pretty effectually disposes of the idea of the majority of men marrying plurally for pure motives.

"It is a divine institution," she said, "but the majority of people marry for a deceitful one. Now, when my husband took his second wife, he did it with my consent, for I knew it was done with pure motives, for religion's sake, to build up his

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kingdom. He chose a sober, steady woman, who has brought up their children properly, and who has kept her place and never interfered with my wife. But, when he took the third, it was done for pure sensation; he was captivated by her pretty face, and she threw herself at his head, because he was the bishop's son, and the old gentleman is said to be pretty well fixed, although, dear knows, there are plenty to share it when he is gone, for he has about twenty children. The third had a wife, who was of good; so it was thought.

John Bio wrote February 18th, that the Saints of the Spring River District thought of building a meeting house on Cow Creek, which would furnish her own room, and aid him in the work of God, and says

W. W. Blair, Springville, Utah, 7th February, says: "I was out in the field of good; so it was thought. I have not seen a member of the Church."


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The SAINTS’ HERALD.

The last issue of the HERALD and HONE was mailed and left here on the 14th of February; but the heavy snows and floods may have caused delay in reaching many points.

Letter from Bro. A. W. Glover, New Bedford, Mass., states that their Tiffany Conference was a decided success. The gospels were set forth and maintained by various brethren, among them were Elias N. Webster of Boston, John Gilbert of Fall River, Wm. Bradford of Providence, and John Smith of New Bedford. "Glory to God in the Highest," the gospel message is being told; earnest hearts are bearing the burden, and the Lord is with them. Lift high the banner, and let the loud clarion ring, and the glad news ever spread.

Bro. J. R. Scott writes from Palacky, Kansas, strongly commendatory of "Stormy Petrel's" finance. He deems it all sufficient, if God has revealed a law, that that law should be studied by the Saints and be observed. Send for the Doctrine and Covenants, and become good lawyers,—yes, in the Law of the Lord.

Bro. Robert L. Ware of Kingson, Mo., writes us a good letter, dated January 18th, in which he states: "As in the number of Aberrations living to live for the gospel's sake, "through evil as well as good report," to the end of mortal life, that he may gain the crown of immortal life. Of such is the kingdom.

Bro. William Still wrote February 4th, from St. Louis, Mo. He had sick nearly two months, but was in hopes then to be about again, and in his place to do good. We sympa-thize with his affection.

Bro. J. H. Hansen is at West, Iowa, striving to make the proper arrangements to take the mission to Denmark, which he will do if all goes well.

Bro. T. W. Smith forwards the following, cut from an eastern paper. It is peculiarly good.

THE LATTER DAY SAINTS.

Editorial.—Dear Sir: In your favorable notice of our remarks on Sunday night, on Utah Mormonism, we expressed the wish that you would like to correct. Your report is unusually fair and correct; I say this, for generally those who attempt to report our sights and doings, seem to do blackwash in the matter. I do not please to be public, if we were presented in anything like a favorable or attractive shape, in the columns of the evidentiary journals.

"We are generally looked upon as a mere handful of ignorant, and frequently, immoral people, and our faith as being decidedly heterodoxical, whereas, if tens of thousands of members, a thousand, and more and more ministers, and several hundred churches; if to count lawyers, judges, doctors, merchants, manufacturers, and wealthy and learned men in the list of members will give receptability to a religious body, then we may claim, that we too, are a respectable, and practice the teachings of Christ and his apostles is evidence of orthodoxy and evangelical position as a denomination, then we claim to be emphatically orthodox and evangelical. But if we believe additional truth to that taught in the Bible (but that which does not conflict with it, but which is consistent with the Bible, and practice the teachings of Christ and his apostles is evidence of orthodoxy and evangelical position as a denomination, then we claim to be emphatically orthodox and evangelical. But if we believe additional truth to that taught in the Bible (but that which does not conflict with it, but which is consistent with the Bible, and practice the teachings of Christ and his apostles is evidence of orthodoxy and evangelical position as a denomination, then we claim to be emphatically orthodox and evangelical. But if we believe additional truth to that taught in the Bible (but that which does not conflict with it, but which is consistent with the Bible, and practice the teachings of Christ and his apostles is evidence of orthodoxy and evangelical position as a denomination, then we claim to be emphatically orthodox and evangelical. But if we believe additional truth to that taught in the Bible (but that which does not conflict with it, but which is consistent with the Bible, and practice the teachings of Christ and his apostles is evidence of orthodoxy and evangelical position as a denomination, then we claim to be emphatically orthodox and evangelical.

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with concealing is one to blow up Windsor Castle. The Queen is at Osborne, and will remain there, fearing that the plot may be carried into operation.

Eighteen thousand cattel perished by floods in the province of Reville, Spain. The Windsor Company's cotton mill at Oldham, England, has been in operation for twenty years. The Mersey Steel & Iron Company, of Liverpool, England, has failed. Liabilities about $1,800,000.

An enthusiastic meeting was held in Faneuil Hall last night to express sympathy for Ireland. Mayor Prince presided, and Wendell Phillips and Gen. Butler were among the speakers.

There has been incorporated in the Business laws of the province of British Columbia a company called the Canadian Northern Railway, which has capital of $3,000,000.

Intelligence of the steamship Batavia, thirty four days overdue, has been received. She was sighted in tow of an Anchor Line steamer, 100 miles west of Payal.

14th.—By an explosion in the Petoria Sugar Refinery, one man was killed, two fatally injured and three seriously hurt.

The heaviest fire in a number of years outside of the business district was that of Saturday night, which destroyed the magnificent and valuable Mission Hall in the Ward of St. John's. The fire has done an estimated damage of $100,000.

The papers have had a constant demand for the poems and speeches of Mrs. Luella Cobb, a handsome young girl of Salt Lake City, and the Nebo papers have been engaged in extensive contests in Arizona, and from there went to St. Louis, where he telegraphed Luella to meet him in Denver, on his way East. Mrs. Cobb arrived in Denver yesterday evening, took quarters at the Windsor Hotel, and Young arrived last night. He was immediately arrested by Charles H. Hawley, Deputy United States Marshall, at the Denver hotel. The Marshal is a native of the United States Marshall at Salt Lake, where he has been indicted for bigamy,—it is supposed at least for bigamy in Idaho, before the last election. The Marshal was the United States Commissioner this afternoon, and gave bond in $2,000.

Small-pox is on the increase again in Chicago. There are about three hundred persons sick. The public authorities are again in an emergency and a law has been passed that all homes that are opened up for people are liable to a fine of $500, and if any person is found there with small-pox he is liable to be imprisoned, and the house is to be inclosed and decontaminated.

There is a large outbreak of small-pox in Russia, which has been stated to be due to the entrance of a Russian soldier. The Russian minister has been notified, and a commission has been appointed to inquire into the matter.

The Convent of the Good Shepherd, the principal female Catholic school in the city, was also burned.

Small-pox is raging at Callopo, Sioux county, Iowa. Sixteen cases occurred there last Saturday. It is impossible to obtain nurses to attend the sick, and it is feared that the disease may spread.

An attempt to blow up the military barracks at Beggs' Rush, near Dublin, with Dynamite, Tuesday night, was only prevented by the accidental discovery made by a passer-by.

The heavy ice blocks in New York Bay and Long Island Sound have done much damage to shipping. The passengers of some of them have been required to be rescued by some. The society was heavily in debt, and the building was well insured.

The English Government continues to receive new reports of plots to blow up public buildings, and, as these stories come from sources which do not admit of doubt, they excite great uneasiness. Increasing activity of the Fenians in different parts of England is undoubtedly a source of anxiety to the authorities. All day long to day there has been an uneasy feeling lest the public meeting called to express sympathy for Ireland be turned into an opportunity for creating some serious disturbance. Public offices in Downing street, it was said, were opened late last night, and the minister was supposed to be there, but he need feel no alarm unless a stronger case is made out against him than is at present had. The junior has been released from his parole, and the minister has been suspected by some. The society was heavily in debt, and the building was well insured.

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Bro. G. T. Griffiths, just returned from his field of labors in the west, has proceeded north to Gray county. Bro. Griffiths has done a good work at Walsingham and vicinity, and is now teaching a class of some noble Saints in London. We should like to see more unity there in the branch; but we wish to understand that the Saints there would have to live by the grace of God and keep his commandments, it might be had. We trust the Lord will enable them to do so.

On the 23rd we arrived in London where we met

enjoying perfect health, such as she never before enjoyed.

Our branch numbers about twenty-three; Bro. Pearson is president; I assist him as much as I can, while Bro. Blair, who is the secretary, presides at the meetings. We have some good meetings, a spirit of love and unity being with us. We desire to live as becomes the Saints of God. We are grateful for all that has been done by the brethren of the east, and in obedience to the commandments of God, the miraculous power of God was manifested in her behalf, and since being baptized she has speedily gained strength; she is now

Br. Samuel

to hear about the debate in Lehi. I hope and

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self more highly than he ought to think; but to think soberly, according to the measure of God, has dealt to each of us an inheritance among the Saints.

Here I will close, trusting you will see that justice is dealt out to all parties who ought to be considered. May God bless and preserve all who are seeking the true Church. Amen.

Respectfully yours,

AN OLD MORNON.

Lehi, Utah, February 26, 1881.

Bro. Joseph.—I came to this place last Thursday and on Saturday and Sunday assisted Bro. P. E. Majors in his work, and found that "the work" of the Lord is in the land, and the people appreciate it. The Smith mission is, necessarily, the legal successor of his father in the Presidency of the Church of the Jesus Christ of Latter-day Saints. Our opposition, Messrs. Evans and Thurman, lawyer-elders, did well when we consider they were on the wrong side. The attendance was large, and the atmosphere friendly; and we believe the preacher, Henry Smith and Elder David John, of the Utah Church, convinced the people to not attend. Some of the Salt Lake Mission churched, killed the views of Messrs. Thurman and Evans, while others of them, with the liberals, and apostates, and Josephites, claim that the discussion went all in favor of the Church. My prayer is for these two brethren that God's blessing may abide with them. In gospel bonds,

IsABELL GIlLS.

Chicago, Ill., February 5th, 1881.

Bro. Joseph Smith.—In the Herald for January the 20th, you stated that "the legal successor to the Church must be a rightful heir according to the Doctrine and Covenants; and (3) that they had not been "ordained" to it as the law of the Church directs and provides; (5) that they did not even claim said calling and ordination at all, thus treating lightly the law and order of the Church: and (6) that they had not been taught the law, the order and the doctrines of the Church as found in the approved and accredited scriptures; (7) that they had no right to teach the law, the order and the doctrines of the Church as found in the approved and accredited scriptures; (8) that they had no right to ordain or quibble on the plan of salvation taught in the Holy Scriptures. He was blessed with good liberty, and the Spirit that guides into all right truths was manifest to him with the respect of the community, with the exception of two or three individuals. Marked kindness and sympathy were shown to them in this respect, and the repair of mistakes made by self. I have had one of the heaviest storms of the season.

In, and remained with the quorum of the Twelve. They have now the liberty to correct the wrongs that were done to them. I have an investigation made and provided for governing the Church, and (10) that the successor would be to lead and direct the Church. They are pleased with the results. Five have been baptized, others have given their names, many are believing with us, and others are fearing and trembling for their craft.

We maintained (1) that the question must be decided by the approved law of the Church in the Doctrine and Covenants; and (2) that under the law and promises therein contained the successor must be a rightful heir according to the faith and the approved law of the Church. Through Joseph the Seer: (4) that he must also be called by direct revelation to himself; (5) that the Seer must be a chosen leader, with faithful disciples; (6) that he must be "ordained," and that, too, by the direction of a High Council, or a General Conference; and (7) that he must teach the gospel as contained in the accredited books, and teach the law and the order of the Church as found in the Doctrine and Covenants as approved under his predecessor, now. (8) That the successor was to come to the scattered Saints just before the Lord would set his hand to redeem the land of Zion "by power," and (9) that his first work would be to establish the work of the Church, and (10) to lead and direct the Church by revelation when occasion demanded it.

On the 23rd, I think that after the Seer's death, the sole and entire authority to lead vested abroad among the Gentiles until the Lord should come to do this, depended upon their learning their business, and it. to do this, depended upon their learning their business, and doing it as they would.

We have had a meeting in the Presbyterian Church, which was opened up by Bro. Majors, and I have preached three nights, with fair congregations and good liberty. Am to preach to-morrow again. We have very pleasant meetings, and I feel it a good, easy, pleasant task to speak to the people at this place. I think that prejudice is greatly subdued. There are three branches in the town: (1) the branch of my father-in-law, (2) a branch of the "Pleasant View" branch.

There is a talk among the membership of this branch of putting a good meeting house on Cow Palace grounds. Mr. Majors will talk to this effect. We are to take cognizance of the master at our next conference. I hope it will be a success.

We have a pleasant meeting in Company town, five miles south of here; I was out there this week, and met there a family of my acquaintance over twenty years ago. We labored there during the time of the "Old Church." In meeting, our joy was, if (not full), very great.

Bro. Abram Morgan, which by the way, is his name, has been given up by doctors and all to die; but Bro. J. D. Davies and C. M. Fuls went over last Sunday and administered to him, and his testimony was to me last Sunday morning that the word of the Lord is his constant companion since he was administered to, "as in days of old."
Let us therefore preach and practice this "sound doctrine," and not teach for doctrine the opinions of men, which are not in accord with the word of God, keeping back "nothing that was profitable," we may perchance be accounted worthy of the commenda- tion, "Well done good and faithful servant!" to mote it be.

T. W.

CORNWAL, Ontario.
February 15th, 1881.

Bro. J. Smith.—I am laboring in Canada at present. The Saints are scattered in the land.

The progress of the work is slow; but the reason is obvious, the laborers have been too few. There are many who are laboring here that were not present at the last conference, as to numbers; gaining, however, so far breaking down prejudice and stimulating a spirit of inquiry in the minds of the people. Services here again tonight. We had a good hearing last evening.

We held meetings a week in London, and with seeming good effect. At the last service the house was well filled. Some of the Saints there are still wrestling with their difficulties. I feel well preaching the word among them. I am quite convinced that I see the way for the improvement of the work there.

Bro. G. T. Griffiths started for the States work before last. He leaves a boat of labor for us. A. McIntosh has moved north, to Alliston, with a view to continue in the ministry. Canada is cold this time; weather is moderating, however.

In the faith,

WM. H. KELLEY.

MooNHEED, MOORE Co., IOWA.
January 21st, 1881.

Dear Herald.—After our last, from Blooming Prairie, we remained there until the 24th inst. We are laboring in that town among whom we feel we have been very well received. We have had to forebear making the acquaintance of the people, and are confident that the plan proposed by men divinely appointed to see to this matter, covers the people for all we can do; that the Lord has been with us, and that our attempts have been accepted by the people. We have been well received, and have been able to hold meetings here nearly every night. We arrived home Thursday the 27th last. After an absence of over three mouths we expect to remain at home some two or three weeks. We are missing the "field" again till Spring.

In bonds,
J. O. W. WIGHT.


Bro. Joseph:—I have been to this place from home just thirty days ago. Found a number of open-minded Saints in this section. Have occupied four school houses in this vicinity, and expect to occupy the fifth one this evening. A good interest is manifest. Our main effort, however, has been at the school house at the station-Davison; notwithstanding the stormy weather, we have been holding meetings nearly every night. On the 29th here we are deeply interested in the gospel; think some will obey. I expect to go to Goodland, on the 10th. I feel like pushing on in the glorious cause. Am much interested in the work in Utah.

C. Scott.

COLUMBUS, Platte Co., Nebraska.
February 3rd, 1881.

Bro. Joseph Smith.—We are still alive in this part of the Lord's vineyard. Although we have been in the midst of the stormy weather in this part of the country, we have been able to keep up with but few exceptions. We have had considerable sickness in the shape of cough in the throat and head. I have not been able to visit my district this Winter, having been afflicted with rheumatism and cramping pains. I went to Tooele last week, hoping first time in about four weeks. Bro. Hudson spoke to us a short time; then we partook of the Sacrament; though we had some trouble getting all the people to come; each one testifying of their love of the work and the strong desire they had to remain faithful to God. We found the work going on fine. Our quarterly conference in January proved a failure in consequence of the failure of the weather.

G. W. GALLOW.
and then, O, then, woe to the workers of dark­ness. For even! I know not what my budding tree of mercy, we have good foundation for this belief. I pray God that the time may soon come that the true language of the kingdom will not only envelop the earth, but will flood the spirit of every man and soul, and raise the Fire to a burning blaze, so that Israel can warn herself from her neglect of the Lord. E. W. Tullidge's history, and think it fills a vacuum long felt by the earnest seeker after truth. Yours, waiting for the fall adoption.

M. N. COLL.

Conference Minutes.

FREMONT DISTRICT.


Moved that we discuss and adopt some practi­cal method of carrying out more clearly the law of God; to which the motion was seconded, and adopted.

Whereas, there appears to be considerable sus­picion that the officers of the various branches composing this district; therefore, be it resolved that the Presiding Elder, or some substitute appointed by him, meet with and assist the Branch Presidents in an effort to persuade the officers to give more earnest attention to the government in the Church; and to live more humble before God.

Elders J. E. Ribar, J. R. Graves, all Eiders and Priests belonging to the district be requested to labor as much as possible, wherever openings can be made.

Moved that we request A. J. Cato to labor in our district as far as circumstances will permit.

Resolved that we sustain our president and the debts of the officers of the district as they now stand. Eiders J. E. Ribar, J. R. Graves, to be requested to labor in the district as far as circumstances permits.

Prayer and testimony meeting was held in the evening by J. E. Ribar, and morning by G. E. Deuel, and in the evening by A. J. Cato.

Adjourned to meet at the Plum Creek Branch, Plum Hollow, Iowa, Saturday, May 14th, 1881, at 10 a.m.

CENTRAL MISSOURI DISTRICT.

This conference meets with the Alma Branch, December 4th, 1980; Elder Craven in the chair; M. A. Trott, clerk.

Report of Branches:—Carrolton Branch, Rev. J. Cato, baptized 2, removed by letter 1; Alma Branch, baptized 9, received by letter 2, received by vote 1. Wa­kend, report sent back for correction. No reports from Little River Branch.

Building committee reporting as follows:—Bro. Ware having moved out of the district, the other brethren appointed Bro. Cato and Bro. Mullin to assist them in their duties as committee; also, they had bought and paid for most of the material, and had it all on the building site, except some that had subscribed lumber, and had not as yet put their lumber on the ground as agreed. They had some money on hand, but owing to the inclemency of the weather, had not commenced work. All in good heart.


The committee have examined the reports and find some discrepancies in the Alma and Wa­kend reports. The committee directed work­ing back to the branch for correction. Report received and committee discharged. The Alma report was adopted and received.

Prayer and testimony meeting was held in the evening by Rev. J. Cato, and morning by Rev. Hoge, and afternoon by Rev. J. Cato.

Bishop's Agent's Report:—J. Cato, sustained as traveling Elder in this district, and Bro. David Powell as co-laborer with him, by our prayers, faith and means.

Adjourned to meet at Alma Branch, December 11th, 1880; J. Suively, president; J. V. L. Sher­wood, clerk pro tem. Few being present, the morning business was transacted in prayer and testimony.

Reports of Branches:—Davis City Branch, Little River Branch, died 1. Greenville 14, Lone Rock 22, received by letter 5; removed by letter 2, died 1. Lamoil 265; baptized 8; received by certificate of baptism 1, Lucas 106; baptized 6, received by letter 3. Charlton 27; baptized 1, received by letter 1, removed by letter 1.

Bishop's Agent's Report: Balance due Agent last report $222.81; received since $70.55; bal­ance due Agent 91.26.


This conference faced with the Plum Hollow Branch, one mile north of the Wilmott Post Office, on the 8th day of March, 1881.

NODAWAY DISTRICT.

Conference convened at the Ross Grove School House, Holt county, Missouri, Saturday, January 15th, 1881. Wm. Hawkins, president; Joseph Flor, secretary. Branch Reports:—Ross Grove 32, Oregon 29, baptized 3, received by letter 2, expelled 1. Plate 50;

Branch Report.—Ross Grove 32. Oregon 29; baptized 3, received by letter 2, expelled 1. Plate 50; removed by letter 1. The president called for a report of the condition of their branches. R. K. Ross, Jr., urged an objection to reporting his branch to the church, as he had been requested considered it in order for him to do so.

Afternoon:—Reports.—Elders T. Nutt, W. Hawkins, J. Flor, and R. K. Ross, Jr., reported their labor.

Wm. Hawkins, as committee appointed for per­forming duties of Bishop's Agent, had in­finished the work, and had also forwarded a copy of the same to the General Church Recorder. Re­port accepted and committee discharged.

Adjourned, to meet at the Ross Grove School House, on Sunday, 10 a.m., on Saturday, 7th May, 1881.

WELSH MISSION.

The Eastern District Conference was held at Ab­ramuse, Wales, January 9th, 1881; T. E. Jenkins, president, pro tem.; Dan Davies, clerk pro tem.

Mervyn, Aberaman and Rhonda branches, reported without any difference from last report, with the exception of some who have emi­grated from there to America, and one cut off.

Elder J. Morgan reported that, according to application for admission of one person, the Branch was restored to full fellowship, and has since baptized one, and there are prospects for more. Report accepted and he requested to visit the Branch again.

Elders Davies, J. Morgan and J. Evans re­ported their labors with the difficulties in the Rhonda Branch. Reports accepted and they dis­charged. Elders D. Jenkins and F. Price were appointed to labor with transgressors in the above branch.

Elder T. E. Jenkins, Dan Davies, Wm. Morris, Philip Price, J. Morgan, J. Evans, J. Lewis and D. Jenkins reported.

The activities of the Church in America were sustained. T. Taylor, president of the European Mission; J. B. Gibbs, president of the Welsh Mission, was reported.

The president said, inasmuch as D. Griffiths was released last conference from the presidency of this district, it was our duty now to choose one. Elder John Lewis was unanimously chosen.

At 6 p.m., preaching by J. Morgan and David Jenkins. Good feelings prevailed throughout the day.

Adjourned to meet April 10th, 1881.

INDEPENDENCE DISTRICT.


Branch Reports:—Independence 145; received on certificate of baptism 1, Wyandotte 31; bap­tized 3, received by certificate of baptism 1, by letter from other branches 10, removed by letter 2, Holden 5, Belton, no report.


On motion, F. Campbell, J. Luft and A. C. Iman were appointed to investigate the membership of J. S. Amado Boleyn, with power to grant a letter of removal if found worthy.

On motion, C. C. Frase was exonerated from all charges, and the silence removed, on his con­sent. The conference approved of this, which was made and accepted.

Evening.—On motion, Bro. F. C. Warnky was appointed to visit the Belton Branch, and give them instructions.

The petition from Wyandotte Branch was re­ceived, and the clerk of this conference instructed to forward a copy of the same to the respec­tive districts, record, deciding that all mem­bers or persons belonging to this Church are amenable to the nearest branch.

A motion to sustain J. J. Kaster, as president
of the district was lost. A motion to sustain W. B. Tigges, was carried. A motion to elect a district

A motion prevailed, requesting Joseph Luff to represent the district at the next General Conference.

On Sunday morning and evening, preaching by Joseph Luff. Sacramento, prayer and testimony

Adjourned to meet at Independence, Missouri, May 14th, 1881.

SOUTHERN NEBRASKA DISTRICT.

Conference held at the house of Bro. F. L. Tucker, near Palmyra, Otoe county, Nebraska, February 15th and 16th, 1881; H. Fields, sen., president pro tem.; R. M. Elvin, secretary.

Friday evening the meeting was adjourned to the evening by R. M. Elvin.

Reports.—Elders R. M. Rivin (baptized 1), H. Fields, Priest E. L. Tucker, and Dacson A. Carpenter, reported.

Branch Reports.—Nebraska City, 104; removed 1, died 1, received by vote 2. Palmyra, no statistical change.

Business in progress.

On motion, R. M. Rivin was appointed to represent the district at the General Conference, either in person or by letter.

Adjourned.

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 line. Notices of prominent Church officials excepted. Money to accompany notice.

Dawson.—At Iowa Valley, Amandor county, Cal., January 28th, 1881, to Bro. Wm. N. and Sr. Sarah C. Dawson, a son, named William Harlan, 21 years, 6 months and 14 days. It was said to be one so young and full of hopes stricken down by the destroyer, his desire was to live. He had previously seen his death, but in his own eyes the time. Many of his friends dropped the silent tear when they realized he had passed away. He was conscious the last, thinking to die, and T. J. Andrews conducted the funeral service.

Briggs.—At Davenport, Scott county, Iowa, February 24th, 1881, of scarlet fever, Jessie Irena, daughter of Bro. and Sr. Milo O. Briggs, aged 1 year, 6 months and 18 days.

Pickering.—At Lebanon, Cal., December 30th, 1880, to Bro. Wm. and Sr. Sarah Pickering, a son, named Edward Price; blessed January 24th, 1881, by Elder Z. D. Sawyer.

MARRIED.

Tweddy—Newberry.—At the residence of the bride's parents, Spring Prairie, Lee county, Iowa, January 3d, 1881, Mr. Robert M. Tweddy and Sister Anstee Newberry, daughter of Brother and Sister J. W. Newberry.

DIED.

Davidson.—Near Sullivan, Franklin county, Missouri, January 15th, 1881, Sister Ann, wife of George W. Davidson, aged 42 years, 6 months and 13 days. She was born in Yorkshire, England, August 2d, 1838, and joined the Church of Christ September 22d, 1877.

Combs.—At Plainville, in Wrenn, Norfolk county, Massachusetts, upon January 3d, 1881, Ernest Eugene, son of Mr. Eugene and Sr. Carrie A. Combs, aged 16 years, 9 months and 21 days. Last to earth for childhood’s mourning—Now, where God and blessed ones are, Brightening his parent’s footsteps; Ernest shines a glorious star.

Swank.—At Lebanon, Cal., January 3d, 1881, Louise Amelia, daughter of Bro. Peter and Sr. Sarah Swank, aged 3 years, 11 months and 9 days, the sixth child lost in infancy by these sorrowing parents. Funeral sermon by Elder D. A. Stebbins. A family burial.

Smith.—At Afton, Mercer county, Indiana, December 14th, 1880, by death administered by his own hand, Samuel E. Irwin, a former resident of Plano, Illinois, aged 56 years, 6 months and 17 days. He was a hard working man, and an honest one in his dealings; but was very unhappy in disposition, and in his later years continually reproached his Black for not letting him die, and said his Black did not wish to, while others died who wished to. A species of insanity seems to have grown upon him, till he thus ended his own life. He left a wife and one child, a married daughter. Funeral sermon by Elder H. A. Stebbins, in the Union Chapel at Davis City, upon the subject of the Judgment.

McMillen.—At the residence of her son, S. J. McMillen, near Kahoka, Missouri, February 22nd, 1881, Mrs. Hannah McMillen, aged 57 years. She was born in Loudon county, Virginia, March 4th, 1826; consequently lacked one month only and two days of being seventy-five years of age. She was always popular in Ohio, and there united with the Church of Latter Day Saints, and was with them through all their troubles up to the time of her removal from Navoo, in 1846. Her father was killed by a mob near Far West, Missouri. She enjoyed exceptionally good health to the day of her death which occurred in less than forty minutes from first alarm.

Anderson.—At Oakland, California, February 5th, 1881, of pulmonary consumption, James S. Anderson, son of Elder William Anderson, of Springfield, Ohio, aged 21 years, 6 months and 14 days. He was to be one so young and full of hopes stricken down by the destroyer, his desire was to live. He had previously seen his death, but in his own eyes the time. Many of his friends dropped the silent tear when they realized he had passed away. He was conscious the last, thinking to die, and T. J. Andrews conducted the funeral service.

An obituary notice for the late Mrs. Hannah McMillen, who died on February 22, 1881, at the age of 57 years. She was a member of the Quorum of the Twelve, highly regarded by her fellow members and loved by all who knew her. The obituary notice is in memoriam of her life and service to the Church. It also mentions her family, including her son S. J. McMillen, who resided near Kahoka, Missouri.

The obituary notice also highlights the struggles of the Church in California, where Mrs. McMillen lived in Oakland. It notes the challenges faced by the early Church in the West, including the difficulties of maintaining a strong presence in the face of opposition and adversity. The notice ends with a tribute to the memory of Mrs. McMillen and her contributions to the Church.
McGowen.—Near Volney, Alamosa county, Iowa, after an illness of six months of heart disease, Sr. Dalliah McGowen. She was born in York State, in 1819, baptized into the Church on May 1845, by Elder David M. Gamet; she fell asleep in Jesus January 12th, 1881, strong in the faith and hope of a part in the first resurrection. She was kind and affectionate to her husband, eight children, and twenty grandchildren mourning her absence.

JACKSON.—At the residence of Bro. Henry Carr, near Bay Point, Fla., January 5th, 1880, of consumption, Mrs. Maria W. Jackson, aged 66 years. The deceased was born in England, and emigrated to this country in 1847. She was an eye witness to many of the trials the Saints passed through in Nauvoo, at the time of the death of the martyrs. Notwithstanding the evils practiced in the Church at that time, and the unshakable gur- gamel. She was a strong believer in the Book of Mormon, and testified of the truth of it but a few hours before her death. She departed this life February 11th, 1880, leaving behind several branches and several generations. She was a refined Christian, and unshaken in the belief of her faith. She is mourned by many who held her in high esteem and affection. She is also loved by her neighbors and friends. She is now sleeping peacefully in the faith, and resting in the Saviour that she so well loved and served during her long and fruitful life.

Wyatt.—At Savannah, Ill., August 17th, 1880, Sr. Hester Myers, aged 75 years. She was born in Moomouth county, N. J., April 6th, 1805. She was married to James A. Myers, she was a member of the Church, and a faithful friend of the Saints, and died in the hope of a glorious resurrection. Funeral sermon by Rev. Joseph Crummer.

NIGHTINGALE.—At Kesick, Lee county, Iowa, at the residence of Bro. George Wilson, February 28th, 1881, Elizabeth Nightingale, wife of John Nightingale, Sr., and has been taken by the angels to her heavenly rest. The deceased was the mother of many children, and leaves a large family of grandchildren. She was a devoted and faithful friend of the Saints, and was known for her kindness and benevolence. She was a member of the Church, and died in the hope of the resurrection. Her funeral was held on March 1st, and the remains were interred in the cemetery at Decatur county, Iowa.

THE SAINTS’ HERALD

 contents is the true philosopher’s stone. The poor are rich that have it, and the rich are poor without it.
Coming of Christ.

As many take in hand to write on different subjects, I offer a few thoughts upon a subject that seems to impress itself upon my mind, the sudden coming of Christ.

"Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."—Mal. 3:1, 2.

Malachi was the last of the prophets. After a space of four hundred years, in which the prophet appeared; then came John the Baptist. He is the messenger spoken of here, the messenger who was to be sent to prepare the way of the Lord. His coming was the next great event that was to happen after the prophecy of Malachi. Then after, with hardly any interval, the Lord himself was to come; "the Lord, whom ye seek." Generation after generation the Jews were looking for, desiring, seeking the promised Messiah. The Jews in Malachi's time were doing so, when the forerunner should have arrived and have done his office, then the Lord himself, the Messiah should come. Though looked for continually, he should come suddenly, unexpectedly; in an unlooked for manner. He should come to his temple; he should appear there in person, and thus the glory of that latter house should be greater than that of the former. The temple of Solomon was far more magnificent; but Christ himself, the Messenger of the covenant, he came from the Father to bring the new covenant of grace—to proclaim the gospel. He came as the Messiah, the Saviour, the Redeemer. The new covenant was in him, and he brought it himself.

"Whom ye delight in," The pious Jews, and there were such in the days of Malachi, as we had from verse sixteen. The pious Jews by faith delighted in the Messiah before his coming; even as Abraham, so many hundreds of years before, rejoiced in the days of Christ. The pious Jews thought of the promised coming of the deliverer; longed for it, prayed for it, looked for it, rejoiced in it. And now, in the inspired words of the last of the prophets, the believing Jews of his day received a fresh assurance: "The Lord whom ye seek shall suddenly come to his temple. Behold, he shall come, saith the Lord of hosts." Let us pass over four hundred years and turn to another scene. We find it described in the second chapter of St. Luke. The scene is in the temple at Jerusalem. An aged man has come thither to worship; he is one of those who were waiting for the consolation of Israel, a believing Israelite looking for the Messiah; but he has received a special assurance, has been told by God, that he shall not die till he has seen the Lord's Christ, the Messiah. Daily he frequented the temple; but time had passed and he grown old and the Lord had not come. Yet still his faith held out; still he believed the promise. A little child was brought into the temple, an infant, his parents humble people, bringing him in to do for him according to the law, to present him to the Lord, and to make the offering for him. Simeon saw the child, than he knew that this was he, God had fulfilled his word. Simeon saw the Lord's anointed. Then he took the child in his arms, and blessed God in the words we know so well, beginning, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation." The day had arrived, the Lord so long sought for, had come in this unexpected way; he had suddenly come to his temple. Not as might have been thought in some glorious appearance, but as a little child carried in his parents' arms. Thus the prophecy of Malachi was fulfilled; thus the Lord did suddenly come to his temple. If the pious Jews of old rejoiced to see that day by faith; if Simeon saw in the coming of the Messiah all his hopes fulfilled, how should we rejoice. We know all that followed; we know of his life and death; we know of his resurrection and ascension; we know that his blood was shed for sin, that he is our peace; that he won for us complete salvation, and that he now ever lives for us. How should they who believe thus rejoice that he came, and never left this world till he had done all that he came for; and finished the great work, even our salvation.

But we are startled by the words that followed. Was not his coming a coming to be glad for; to rejoice in? Did he not come to save? How is it then that we read: "But who may abide the day of his coming? and who shall stand when he appeareth?" This seems to point to something terrible rather than joyful? Is this the coming that Simeon gave thanks for? Is it that coming that appears that are meant? No. Between these two verses the eye of the prophet passed over a great space of time—how great none can tell—and sees another coming, another appearance, very different from the first. How shall this be different? A babe was brought to the temple by his parents; that was the first coming. What will the second be? "Behold, he cometh with clouds, and every eye shall see him; and all kindreds of the earth shall wail because of him." Even so, Amen.

All must be present, all must see, but who may abide the day of his coming, and who shall stand when he appeareth? Not the impotent; not the careless; not the half-hearted, nor the undecided, the procrastinating. All such will because of him. Only those will stand before him with joy, who are his by faith, sharers of the covenant of grace, delighting in him, believing in him, revering him, seeking him, and serving him. There were such in Malachi's day. They that feared the Lord and spoke to one another. There were such when the Lord first came; and there are such now; and some such will he find when he comes.

Hiram W. Shapley.

"Christ Visits the Spirits in Prison."—Job 20:15-17

As I find many Elders who differ from me on this subject, and set forth views which I cannot receive until I am convinced that I am wrong. I take this opportunity to set forth what I believe in regard to the spirits in prison; and give those who hold different views, an opportunity to set them forth, that my mind may be enlightened, if I am in error. I have heard it preached from the stand, (by a travelling Elder), that Christ went and preached to the spirits in prison "after his resurrection, and before he ascended into heaven" (He being in the flesh). And I find others who hold the same views; but they have failed to convince me that that idea is true. They claim that the word "He" has reference to that part of Christ which was with the Father before the world was, the immortal, intelligent, reasoning, active part of Christ. For instance. "And now, O Father, glorify thou me with thine own self; with the glory which I had with thee before the world was."—John 17:5. Also with Job. "Where wast thou when I laid the foundations of the earth?"—Job 38:4. I bring these to show that the word "He" has reference to Christ, and that the word "thou" has reference to Job, and they were not in the flesh at that time. Also with the thief. "To-day thou shalt be with me in Paradise."—Luke 23. Did they take their bodies with them? No. Therefore we conclude that the words, he and them as well as I and me, have reference to the immortal, intelligent, reasoning, moving principle, or part, of man. Paul says, "I knew a man about fourteen years ago, whether in the body I can not tell, or whether out of the body I can not tell, God knoweth; such a
one caught up in the third heavens." 2 Cor. 11:2. It is evident from this, that a man can be in the body or out of the body. Why could not Christ be out of the body when he went and preached to the spirits in prison? "There is a spirit in man, and the inspiration of God giveth them understanding."—Job. Now for the words of Peter. "For Christ also hath once suffered for sins, the just for all, that they which live henceforth might not serve sin, but serve the living God;" 1 Peter 3:18. Bringing us to God, I believe there references to the ones who are in the flesh. "But he went in spirit form, and in the power of the same spirit which afterwards quickened his mortal body," and preached the gospel to the spirits in prison, that they also might be judged according to the flesh, but live according to God in the spirit."—1 Peter 4:6. Being a disembodied spirit, he went and ministered to disembodied spirits, (for like must minister to like). After this mission was accomplished he took up his body, and became an embodied spirit, a resurrected body, and came and ministered to embodied spirits. Therefore, I believe that Christ became a spirit, and preached to the spirits in prison while his body lay in the tomb. He then took up his body and became a spiritual body, a ministering angel, and then ministered to men in the flesh. I believe in the teachings of Joseph the Seer, in 1841, Times and Seasons, vol. 2, page 277, as quoted in the Advocate, January 1879, page 71.

These are my views in regard to this subject, and any of the brethren who may differ from me, will please set forth their reasons, for all I desire is truth, and if I am in error I do not wish to remain so. Amen.

JOSEPH A. STEWART.
PHILADELPHIA, Feb. 11th, 1881.

THE CROOKED HOUSE.

The following beautiful poem was composed by Miss Laura Minkler, and recited by her at a recent Teachers' Association, held at Edgewood.

By the urgent request of friends she has consented to its publication.

I stood on the banks of a murmuring stream, Where beautiful waters would flash and gleam Masth the golden rays of the glittering sun, Watching the song-birds one by one, As over the river deep and wide They drew like my thoughts to the further side.

The sky above was silver blue, And variety flowers of varying hue, Nestled in masses of green, Or hung in garlands the trees between, Fanned by the alphs that swept along Laden with perfume and sweetest song.

Wandering I gazed, for it seemed unto me, Such marvelous beauty there never could be, Save in the far-away tropical zone, Where the frosts of dread winter are ever unknown, Else in the fabled tropical wild, Where they've echoed the footsteps of woman or child.

As, in I gazed on the wondrous scene, Pondering what such unalloyed beauty could mean, I saw in the midst of the vast solitude A tree was standing, stately and rude, I forgot all the beauty on every hand, Eagerly trying to understand

What made an Ishmaean structure mean. The logs were decayed, knotty and bent, Garbled and twisted, Ishmaean and scare. Yet it seemed the labor of many a year,

For the crooked building was strangely high, Towering from the earth to the very sky. And this is the work of a mad man's brain, I said, Yes, beautifully trenched, For there are so many beautiful trees He might have selected as well as those, so gnarled and knotty and bent and brown. And I cried unto the dumb, what of it? "Better 'trewel be if it only would fall If that could be the end of all!" These words were said in a pitying tone, And turning I thought, for a stranger stood near me with glorious eyes, and said furthermore to my pain and surprise, "Behold now the work that your whole life has wrought. These built by your every day word and thought. From childhood's hours till this very day, And sadness of all is will stand for eye. For these curious logs that you wondering beheld Are so many days of your life that is told. Each day in a log and each log is a scroll, At the trumpeter's sound they all enroll, And then you shall read in letters of flame, Read to your honor or read to your shame, Every secret word and thought and deed, You and the thought in your heart to read, And every log that is knotty or bent Suggest a sin or a day misplaced." Then master, I cried, it can never be That any such structure was built by me, For surely the logs are not mine, And no vioUent thoughts have I ever had, Though I've wandered a little way now and then From the path the Savior marked out for men. "If ye then stand in my way," he said, "And tiny drops fill the ocean's bed. Though much of the past be forgotten by you The record is made and the record is true. But you can remember the work that is gone, The feeling is gone, but the deeds you have done, Begin with the Sabbath and count every day And see if you've walked in the straight narrow way.

Then master, I said, I can take the blame I've sinned and I know it, And better forget the past than blame. But the Parson thought 'twas the spoken word That so profoundly my feelings stirred.

Monday I washed and scooped too, As tried to work my heart to gore For I worked so hard, arrow were unstrong, And I hadn't the power to bridge my tongue. Tuesday I purchased from merchant B. Two yards of muslin, he gave me three, But I said I'll bet her to right the mistake As 'tain't the sort they usually make. Wednesday I spurred on the hurrying street A motherless maiden I happened to meet, Because I had somewhere unknown It was unsuitable, but I bought it, And thought I'd be first to show I didn't approve of mixing so. Thursday I talked at a quilting up town. Forgiving an angel was writing it down. We discussed the merits of our friends and All who were eminent were shockingly bad. They were stylish and proud, or too considerably. They walked and strolled and "goddess" the street. Made horrible better that no one could eat, But we promised each other we never would say One word of the whispers we whispered that day. And Friday more I told Mrs. C. I was so glad she called on me. And hoped she had come to remain all the day, But I wasn't glad till she went away. Saturday I turned away from my door An aged mendicant ragged and poor, For I said and thought I had nothing to spare, And kindly I wished him success elsewhere. Yet my Sunday's baking was stowed on the shelf, And I had plenty for expense to spend. Thus I saw no sorrow each day of the week I'd wander still farther and farther from heaven. And I cried, Have compassion, in mercy forgive, And I'll promise in future more perfect to live. "The too late," he answered, "your life work is done. Receive the reward you have righteously won." The earth reced beneath me, the sky turned to flames, Whatev legions re-echoed my sin and my shame. I fell to the earth with a terrible scream, And avow to thank God it was only a dream.

Strawberry Point Press.

"The Brethren of Christ." Who Are They?

It has been assumed that the brethren of Christ spoken of in the 25th of Matthew are the Jews; I suppose simply because Christ was a Jew, and that Christ when speaking of the separation of the rightous and the wicked, said, "Inasmuch as ye have done unto one of these my brethren ye have done unto me;" he meant, inasmuch as ye have done unto one of these of ye have done unto me, without intending the Jews, and rejected Christ, and by their authority he was crucified and slain. If we accept this position we are forced to the conclusion that those upon the right hand of the King, are the Saints in general, and those upon the left are the wicked, and the third, or most favored party are the Jews. Granting this position to be correct, let us see what the ultimate result will be. It seems that those doing good to Christ's brethren were in total ignorance of the fact, as also those who did not do good unto them. If we accept and teach the doctrine that the brethren of Christ are the Jews, and those who do good unto them are the Saints in general, we teach that which in the very nature of the case can not be true, for those spoken of in Matthew 25th will not know that they have done good to Christ's brethren, or to Christ; while the Saints, who will have a perfect knowledge will know all about it; hence they could not, except with feigned ignorance (which would be deception) say "when saw we Christ, or feed or clothe him or Acts of piety or prison, and was in distress, or in prison, and was in distress, or in prison," Hear the testimony of Christ concerning this matter. "While he yet talked to the people, behold his mother and his brethren [evidently Jews] stood without desiring to speak with him. Then one said unto him, Behold thy mother and thy brethren and stand without desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." Matthew 12:50—51. Again, "He came to his own and his own received him not, but as many as received him to them gave he power to become the sons of God, even to them who believed on his name." The language of these scriptures plainly indicate that the brethren of Christ are the sons of God, even to those who receive Christ. "And if sons, then heirs, heirs of God, and joint heirs with Jesus Christ." If the Saints in general are the children of God, and joint heirs with Jesus Christ, then they must be the ones referred to by Christ when
he said, "These my brethren," and "Behold my mother and my brethren," and "The same is my brother and sister and mother." If those who received Christ were given power to become the sons of God, then the opposite must be the case of those who did not receive him. They can no more be called sons of God, and if not sons, they are not the brethren of Christ, and hence can not be the ones referred to by Christ when he said, "These my brethren."

While I do not desire to appear to dictate to the few who rank higher, officially, than myself, I do desire to offer a suggestion which I hope may be charitably considered. Hence I offer these thoughts as a reply to a part of 'Scripture Exegesis' in Herald, December 15th, 1880. In love of the truth, Fidelia Defensor.

**Past, Present and Future.**

**Can there be any of greater importance to mankind than a correct understanding of the future?** I refer to the future in its relation to myself and hereafter; and of man's present and future relationship to the same? That there is a first great creative power one should deny: and that that power is a God of intelligence, wisdom and love; also, that there is a hereafter, requires no revelation to prove. It can be demonstrated independently of inspiration, as has been shown in the Saints' Herald December 1st, 1879, under the title of "God and hereafter." As intelligence exists among men; it is evident that there was and is a self-existent Creator, of unlimited intelligence, wisdom and might; else there must have been a time when nothing, (or a good many nothing's), was added to nothing, which has produced the intelligence with which the world is present abounds. This being true, we may determine whence came man's intelligence, for his capacity for receiving it.

Granting the above, man being the crowning work of God's hands, what more reasonable than to accept the Lord's revelation to himself, or his will to man; to those whom he had created in his own image and endowed with a portion of his intelligence?

As the Bible is believed to be a portion of his revealed will to man, that he might come into a nearer relationship to, and be in harmony with his God; and as that book, (its teachings), has not nor can not be overthrown, though man has tried for many centuries to do so, we will see what we can learn therefrom concerning the past, the present and the future. That book teaches that we are his by creation, hence his creatures; and as should be destroyed as his by adoption, or conversion; that it was the Bible which, when a man accepted it, the Bible revealed his understanding of whatever things were written aforetime were for our learning, that we through patience and comfort of the Scriptures might have hope; (Rom. 15: 4); we wish to see what they teach concerning the origin, duty and destiny of man.

We are told that in the beginning, God created the heavens and the earth. We are not told that he performed his work one thousand, ten thousand, or as many million of years ago; but simply, in the beginning. We read that prior to this creation, "The earth was without form, and void; (hence as an organization did not exist); and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters."—Gen. 1:2. So that one of the elements (water) did exist when the earth was without form, and void; so that if one of the elements of spiritual organization may be the same? Subsequently God caused to come forth light, vegetation, (the fruit of the earth), the sun, moon and stars; then the animal kingdom. "Then he formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Gen. 2:7. Thus (according to theology, the Lord made the heavens and the earth; the animal, the vegetable and the mineral kingdoms from nothing; just spoke the word and it was done; why should he resort to the dust of the ground to make man, or to a bone (rib) to produce woman? (Gen. 2:22). Is man so much different in his component parts, that God must take from that which he made from nothing the material from which to produce man?

This last creation was made in the image and likeness of God. (Gen. 1:26). So was Jesus "in the express image of God's person." (Heb. 1:3). Then God had body and parts as Christ did. The Inspired Translation says it is the Lord's own image and likeness. (Rom. 15:4); we wish to know the doctrine they have obeyed is true. (John 14:25, 26; 16:17; Acts 2:1, 6, 17, 18, 38, 39; 8:5, 6, 14-19; 10:44-46; 14:8-10; 20:9; 10:28: 3:9; 1 Cor. 12:1-11, 27-31; Eph. 1:17-18. The above are some of the blessings promised to the truly working believer; for "faith without works is dead, being alone." Thus he may learn some of the truths of Scriptur- e.

That the Holy Ghost, through which these precious gifts were received, are for us, if faithful, may be learned from this: "No good work will he [the Lord] withhold from them that walk uprightly."—Ps. 84:11. The promise of the gift of the Holy Ghost you will find in Acts 2:38; and in verse 39, the extent, and far the future it may be relied upon. For the promise of the gifts is not for you only, but your children, and to all that are afar off, even as many as the Lord our God shall call." If we have got beyond the offset, or beyond the reach of mercy, then we may not claim the promise; but if not, then "Let God be true, but [though it makes] every man a liar."—Rom. 3:4.

This is not all the evidence we have whereby we may know of the truth of the doctrine, or doctrines. (John 7:17.) We are not only told what gifts of the Spirit the believer shall receive, but what the officers are that were placed in the church or body of Christ; what they were placed there for, and how long they were to continue. (1 Cor. 12:28; Eph. 4:11-14). Then we have the witness of the ever blessed Spirit, telling us that we are the children of God. But the Spirit and the word must agree, they must harmonize. The spirit that tells me that I am born of God, before I have obeyed the laws of adoption; or before that church to which I belong, which neither apostles nor prophets have received, has added to perfection, without impairing the same; then what would save the three thousand on the day of Pentecost; (Acts 2:38, 39); or those of Samaria, to whom Philip preached the Gospel; (Acts 8:10); or the Ephesians, (Acts 8:30, 35); or those of the Ethiopian eunuch; (Acts 13:25, 27); or Titus and his household; (Acts 16:20, 23); or even those disciples whom Paul found at Ephesus; (Acts 19:1-5); will, through compliance with the same conditions, save us, and are necessary. Nor is this all; they were under the necessity of adding to themselves those graces or virtues enumerated in 2 Peter 1:5-11, and so are we. Also James 1:25-27. We can not suppose that in this perfect law of liberty, the law of the Lord, there is anything superfluous or exceeding the call of duty or necessity. If so, it would cause this to be a perfect law, as unnecessary, ordinations or duties would mar the harmony of the perfect whole.

This perfect law informs those who will obey it that they shall know (not guess) that the doctrine they have obeyed is true. (John 7:17). It also informs them how they shall know that as the children of God, when they behold the seal of a certain covenant-mak- The Inspired Translation says readmg John 14:25, 26; 16:17; Acts 2:1, 6, 17, 18, 38, 39; 8:5, 6, 14-19; 10:44-46; 14:8-10; 20:9; 10:28: 3:9; 1 Cor. 12:1-11, 27-31; Eph. 1:17-18. The above are some of the blessings promised to the truly working believer; for "faith without works is dead, being alone." Thus he may learn some of the truths of Scriptur- e.

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by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness: (2 Tim. 3:16); we will examine some of the scriptures, to learn what they teach concerning his destiny. We also may examine some points in natural philosophy.

That there will be a resurrection of the body, we think is plainly taught in the Scriptures; but that it will be the same identical particles that we now possess, we need not suppose. Indeed, "one of the elements that constitutes the life of every part of man's body, will then be lacking, as "flesh and blood," and we shall not inherit the kingdom of God." (1 Cor. 15:50).

But flesh and bones may. (Acts 7:54, 55). Or else Jesus did not tell it truly when he said, "Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have."—Luke 24:39. (See also Acts 1:10, 11).

But, if the views of some learned theorists that man changes his body once in seven years; that he casts off the old body, and receives an entirely new one composed of new materials or particles be true, then the writer has lived to be he owner of eight different bodies. Still and again, it is only a question as to being able to easily recognize by my friends whom I have not seen for that length of time? Do I not carry the same scars in my body that I then did? Or had the hands that I then possessed committed any crime, and having escaped punishment, is my present body that may have committed the crime committed by the responsibility of deeds done twenty-five, or even forty years ago? Now whether this change takes place every seven years, or once in twenty years, the principle is the same.

Then as it is a principle in ethics that nothing be lost, but change, continual change; and as this body has got to mortal back to dust, or rather to return to the elements whence it came, may I not in the resurrection receive a body composed of some of the particles of each of the different bodies that I may have possessed; or from none of them, but from the elements from which those seven bodies were formed? That is, can I not have a body composed of the same that I am now? And, as we read that the body is to return to dust and the spirit to God who gave it, when that spirit returns to earth and is reunited with its body, will it not be a resurrection from the dead? But that body having lost one of its component parts, the blood, and that the element of its present vitality, is therefore to be vitalized by Spirit instead of blood; and as the Spirit of God is not susceptible of disease, it can then never die. As Christ, our elder brother, and if brother, then we must be like him in our component parts, was not above the law, but became a pattern of obedience to the same; and as the gospel contains instruction in the principles necessary to saving and coming into the kingdom of the heavenly Father, then that gospel is itself the spirit of God that dwelleth in us. (2 Cor. 3:18). (See also Acts 1:10, 11). Let us examine one more feature of this quickened body, and we have done with the resurrection of Christ. Jesus is now glorified, with the glory that he had with his Father in the beginning, or before the world was. (John 17:5). He has received a glorious body. Why a glorious body? Because he has not only gained the victory over death and the grave, never more to die; but he has gained a complete victory over the laws of observation and corruption. We have read among his disciples after they had closed the doors of the room where they had gathered, for fear of the Jews. (John 20:19). So that doors and their fastenings did not prevent his appearing in their midst a veritable body of flesh and bones. Again, the laws of gravitation give no impediment to him, as he can ascend or descend at pleasure; as witness his ascension (Acts 1:8).

Now having done with the body of Jesus, except as a pattern of the resurrection, and having already shown that man must be quickened, (made alive), to be redeemed from the bondage of corruption. To receive the redemption of the soul! No! The redemption of the body; that is no less important. Let us wish to know what form we shall possess when we are thus quickened, redeemed and made alive. "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself."—Phil. 3:20, 21. ("The Spirit
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itself beareth witness with our Spirit that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Jesus Christ; if so be that we suffer with him, that we may be also glorified together."—Rom. 8: 16, 17.

What is it to be a joint heir? Is it not to inherit equally to receive alike? Then, if we are to be joint heirs with him; if we are to be glorified with him; if our vile bodies are to be fashioned like unto his glorious body; will not we, as he did, receive a body of flesh and bones, that can eat and drink, (for he will drink again—Matt. 26: 29), walk and talk as he did? Yes, and gain the victory over the laws of gravitation and resistance as he did?

This being true, may we not account for the disappearance of those of his saints who arose and came out of their graves after his resurrection and appeared unto many. (Matt. 27: 53). The question has been asked by skeptics to the resurrection, who acknowledge the quickening of Christ's body, where they went to, if resurrected. If they received a glorious resurrection as Christ did; their bodies not being bound to earth by the laws of gravitation, may they not have ascended before he did so to that place prepared for them?

One who can be able to tell the truth as they went to, after that an hour before their graves and appeared unto many, is no more proof that they were not resurrected, than it is proof that Lazarus was not resurrected, or the widow's son, because we can not tell what became of them or where they went to. Yet no bible believer pretends to question or deny that Christ was resurrected. Yes, and Lazarus had been dead four days, and undoubtedly decomposition had set in; as witness his sister's declaration: "Lord by this time he stinketh."—John 11: 53. Suppose that instead of his being dead only four days, he had dissolved to the elements whence he came; would it have been any more miraculous to have called those particles together and restored him to his friends, than it was to feed the five thousand men, besides the women and children, with only five loaves and two fishes, which a lad had brought with him, and then to have twelve full baskets of provisions or flesh left over? By the way, if this be a raised body, was there any decomposition in the body? Would not the miracle be the more wonderful as great had there been no bread or fishes to have fed this vast and hungry army of thousands with? We think so.

Remember that the miracles that Christ did before his passion, were not done by one possessing all power. Is it necessary to prove this assertion? If so, he says on one occasion—"To this end was Jesus born, and to this end came he into the world, that he should be the Son of God. He that believeth on him shall not be dishonourable, but shall be justifie"—Mark 10: 46. In Hebrew we read, "For it became him, for whom all things, and by whom all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."—Heb. 2: 10. Again: "And Mary arose early while it was yet dark, and came unto the tomb; and she beheld the stone was rolled away from the tomb. Then she ran and told them that had been with Jesus. They believed not; but Mary went and told Joseph and Salome. And they came and saw the tomb, and how his body was not there. Then they went out and spread abroad concerning her saying, She came and saw the tomb: she saw also Jesus, and knew him not."—Mark 16: 1-7. And to the same effect we refer to other scriptures. How many who have read the Gospels to the last page, knew anything of the resurrection, or even of the holy spot, that is the tomb? Not the miracle of the feeding of the five thousand, not the miracle of the multiplication of the loaves, not the miracle of the turning of the water into wine, not the miracle of the stilling of the tempest, not the miracle of the healing of the sick and the dead—these are most of the miracles recorded in the Gospels, and we have no record or tradition as to where they did take place. Yet the Bible itself is full of these miracles; and the history of the world is full of them, and the world is full of the name of Christ, and of the miracles which he performed, and which are recorded in the Bibles of the Christian world.

Let us hear what he prophet Isaiah will say touching this matter: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in the dust; for there is a voice that calleth to the residue of his people, who are awakened to life; and the earth shall cast out the dead." Was not this literally fulfilled at the resurrection of Christ? When the earth cast out the Lord's dead, the saints, did they not rise with the Lord's dead body; or about the same time? Then, if that prediction had a literal fulfillment, what is the meaning of the words, that the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."—Isaiah 26: 19, 21.

How in keeping this is with the two resurrection referred to in St John. Also when Jesus told Martha, whose brother was a scribe in Israel, and was now dead, Thy brother shall rise again. Martha saith unto him, I know he shall rise again in the resurrection at the last day."—John 11: 14, 23, 24. Did Jesus correct her in this error, if it was one? Not at all! Daniel, in speaking of the Son of Man, saith, What if ye keep watch and pray? If that keep in the dust of the earth shall awake. Does the spirit sleep in the dust of the earth? No, it goes to God who gave it. He says, Some shall rise to everlasting life, and some to shame and everlasting contempt. And they that he wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.

Dan. 12: 2, 3.

That we all may be among those who shall shine as the brightness of the firmament and as the stars for ever and ever, is the prayer of one who loves the cause of Christ. But to do this we must be watchful, and strive to add to our faith virtues exalted, to the intent that we may be perfect in all the good that may be the means of enticing others to fall into the path that they might not through the preaching of the word only.

Then let us all walk in the light, As Christ is in the light; Our duty may we never slight, But trim our lamps and keep them bright; Till Christ shall say to us, Well done.

W. R. CALHOUN.

Fresh Air.

Live out of doors as much as you can. It is the place for a man to be. It is good for the health. A distinguished physician was in the dust; for he said, "I know not what is in the dust of the earth, but I do know of the dew of herbs, and the fresh air, and the fresh air brings with it life, and health, and life and health bring with it a cheerful temper; and to those who have a cheerful temper, it is always worse in doors, it is always worse in doors, it is always worse in doors. It is good for the temper. People who are always shut up in the house are apt to grow fretful and peevish. They are prone to acquire narrow views of things, and to worry over trials not worth considering. It is good character to be cheerful, to seek, hope, patience and fortitude. It expands and softens one's nature and makes us more charitable.

There are many who know their own wisdom but there are few who know their own folly.
Missions.

The command to preach the gospel to all nations and people, seems to come with peculiar force to Latter Day Saints, and they generally try to fulfill it, but perhaps not always as wisely as they might. Three things are needed to fulfill this command. First, Suitable Elders to proclaim the word. Second, Means to send them, and to sustain their families if they have any. Third, Wisdom to select the right man for the right place. We have many Elders who can present the principles of the gospel in a way very fitting for man and quite a few who can do so forcibly; many of whom are willing to make the sacrifices, provided they can be properly sustained. Perhaps some one is ready to say that the Elders ought to go without purse or scrip; and on foot at that. To such I will simply say that if the members were so poor that they could not help the ministry, it would not be right for the Elder to expect it; but if the members have the means and live at home with their families enjoying the comforts of this life, then they should not ask the Elder to sacrifice everything while they sacrifice nothing. If some of these Elders will take a mission of about three or four years into some field where the people have been converted to this “no purse or scrip” doctrine, I think they will come back with their minds somewhat altered.

This missionary work is one in which all ought to feel an equal interest. God has blessed some men with the gift of preaching, and they should use this gift for the glory of God. This is what it will require this world’s goods; they also should use their means for his glory. Whenever we can cooperate with each other, feeling a mutual interest and a mutual responsibility, we will see the work prosper.

But, one thing more is needed to make our missions a real success, and that is wisdom to select the right man for the right place. We have many Elders who have some Elders who are very anxious to take missions. They seem to feel, “Woe is me if I don’t preach;” while the church might say, “Woe is me if they do.” Happily this class is getting to be very small. Another class of Elders seems to think that a mission is a permit to prey upon the hospitality of the Saints. We always find them preaching among the branches instead of going out into the world and introducing the word to those who never heard it. This class can never preach the word to “every creature.” Another class seems to have a mania for going to Conference. If they were sent on a mission that it would take them ever so long to get to, they would manage some way to make the circuit and get back in time for General Conference. They don’t seem to think of the money that they are spending going to and coming from missions. I have watched this subject some. I have counted up the number of Elders who have taken distant missions from four or five hundred miles and upward, and have come back to Conference in a few months, and I find that they are many and that a large amount of the Saints’ money has been spent in this way. If an Elder is to do any good in a field he must go where the people are and under the proper conditions. I do not think any Elder should undertake a mission for less than a year at least; neither do I think that he ought to spend his time or the Saints’ money leaving his field for Conferences till he has been released from that field; unless he has been there several years, or in cases where there is an urgent demand for it. This class will not preach the gospel to “every creature," for they don’t stay in a field long enough to get acquainted with the people.

There is, however, a class of Elders who seem to realize what they are sent out to do. They can go to their fields and when they get there they carefully acquaint themselves with the needs of those fields; then they go to work and they keep at work, month after month; some of them year after year, until they have been in their fields two, three, and even four years. These are the Elders that we should send; and when we send such only, we will find that it will not take so much money to sustain them; while, on the other hand, when the Saints see their money well used, they will be more free to give it. May the Lord guide and direct us, that we may grapple with this subject as we ought, and that we may send out an efficient corps of elders from the coming conference.

The Patriarchate.

An Evangelist is not a Bishop, and the two offices are widely different from each other. The catalogue of offices set forth in Ephesians rightly names all of them: apostles, prophets, evangelists, pastors and teachers. Timothy was a Bishop; and while some person or persons who held the office of an Evangelist was absent from that field of labor, Paul exhorts Timothy to set in the place as a pro tem. officer; not that Timothy was an Evangelist; but that he might do the work of him who legally held that office. The Bishop is a local officer, while an Evangelist is a missionary abroad.

Bro. Crabb is in error in the application he makes to preside in the Patriarchate, as he supposes Hyrum Smith to the office of the Patriarchate in the Church. By this revelation we learn three things.—1. That Hyrum Smith was entitled to this office of Patriarch by blessing; and also by right from his father. 2. That the keys of this patriarchy gave him the right to hold the same office as the other patriarchs that might thereafter be ordained in the Church. 3. That this office of Patriarch is an office that belongs in the Church of Christ; and that who soever is appointed to fill the place left vacant by the death of Hyrum Smith will hold the right to the same presiding authority. I do not look upon the office of Patriarch as being one that it is possible to appoint to do the work of an Evangelist; it is proof that Timothy was an Evangelist, then by the same rule, the brethren with Philip that were appointed to serve tables, must have all been ordained bishops. Rather a large number of bishops for the Church to have been blessed with at that period of time. Bad logic this, Brother Crabb.

Another thing in Bro. Crabb’s letter that is, we think, an error; that is, in the calling of N. K. Whitney to the office of Bishop. This appointment came through the First Presidency of the Church. Evangelists that are to be appointed to such large branches of the Church, are to be chosen by the Twelve, as the Spirit of revelation shall direct. It is the duty of the First Presidency to ordain bishops for the Church, and not the Twelve. This makes a wide difference in the case at issue. This disposes of the idea that a “Bishop is an Evangelist.”

It should be remembered that there are distinctive duties set forth in regard to all of the several quorums of authority in the Church, and no one of these quorums has a right to infringe upon the rights of any other; and all duties are respectively designated according to their calling and work.

The ordaining of bishops is a duty that comes immediately under the supervision of the President. While the evangelist spoken of to be ordained by the Twelve, are patriarchs. There are certain distinctive features in the nature of these two offices in the title they bear that is strongly suggestive of the different positions they occupy in the Church. The bishop occupies the position of a counselor in Zion, so, and where duties is it..

To such attend to outward things The evangelist is a minister abroad, preaching the gospel upon untroubled ground; gathering up recruits for Zion, and making converts for the kingdom of God.

That the Bible does not afford us full evidence of the truth of many points of doctrine because of Church origin, is not conclusive proof that this office of the Patriarchate is not an office that has always been in the Church, in all ages of the world, whenever and wherever the Church existed with a perfect organization. It might need inspiration to restore all that had been lost from the Church during the dark ages. We are not in possession of the title of the patriarchate in the Church, as we use it; but we have, and the Book of Mormon tells us of a certain Church that has taken out of the Bible many of the plain and precious parts; and it is more than probable that this church is the one that the Bible says is in the world. In our application to the title of Patriarch in the Church, we have transgressed the laws, changed the ordinances and broken the everlasting covenant.”—Isaiah 24: 4, 5. And in view of this subject we call attention of all true Latter Day Saints to the title of Patriarch. There is no title that has been so generally believed by the Saints, that the Book of Mormon is spoken of—Tenth and eleventh verses. Here the prophet speaks thus: “For the Lord hath poured out upon you (Zion or the church) the spirit of deep sleep and hath closed your eyes; the prophets and your rulers have eaten the fat, and have not divided the bread for the poor. After this comes in the saying: “The vision of all is become unto you as the words of a book that is sealed,” 52. We learn from the foregoing, that the prophet is speaking of certain persons and characters that at some period of the world had adored their profession under a worthy name or character that was what is given them. And now, we ask, have these offices thus spoken by this prophet been

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restored to the Church of Christ in this latter day dispensation; and if so, who are the men and what are the names of the titles they bear; and has the Church in its present organization that prophet, that ruler, that priest.

One more question. Did Joseph and Hyrum Smith in the days when living, hold any of these offices—"ruler, priest, and Seer," appointed them by revelation from God; and if so, we ask, who are their successors in office? If persons who never saw Joseph and Hyrum Smith, can separate the doctrine of a literal priesthood from the Church, as they would sniff out a candle, by a popular voice, or by the influence which a popular principle has over those of Brigham, or Brighamites, who appoint their prophets and rulers by an oath bound people. The sin of the one is as great as the other. In no case is the voice of the people the voice of God only when that voice is in conformity with law and justice. It is said that the inheritance of the Lord is with him. Let it be; it is also set over this organization that prophet, that ruler, that priest, that city.

I wish to say, lest some who have noticed the course that the writing on this subject of the patriarchate has taken, should imagine that William B. Smith is personally interested on the subject, that they may say that I am appointed in their imagination, I state that such is the fact. And why should I not be interested; having spent all the days of my youth in battling the prejudices of the world against the doctrines of the latter day work; and now when my head is silvered over with grey, shall I withdraw from the field? I answer, No. Since Joseph Smith dug up the golden plates, I have suffered in all the trials and afflictions that the Church has passed through, and should I now hold my peace?

If I did, the very bones and dust of the martyred brothers, would cry out against me, should I close my lips against the truth. When will this Church of Christ be clothe upon as a bride adorned for her husband. Not until she is organized in her perfection, with all the gifts and offices made complete in the Church. And while the Church remains in an unorganized state, she is like a ship at sea, lacking pilot, captain, or some other officer, driven by every wind that blows, left to the mercy of the waves of the mighty confis of opinion. Faith and "prayer" without works is dead, being alone. Sound logic is better than a broken vessel. It is the duty of the First Presidency to select and ordain the Patriarch, that is to fill the place left vacant by the death of Hyrum Smith.

Brethren, Saints; if there are any who think that this subject now under consideration is a matter of but little consequence, I state to them that what has been written has not been with the design to undo what has been done, but to help to do what still ought to be done for the perfecting of the Saints, and for the work of the ministry; that we may all come into 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 fullness of Christ, our Lord.

I have written in haste and have not much time to correct mistakes; but in closing state that I have not written with the design to injure the feelings of any one; and further, that I appreciate the good feeling that has been manifested by those who have written on this subject. I have written what I believe, and what my settled views are on this patriarchal question, and hope good will be the result. With envy toward none, and with charity for all, I subscribe as ever in gospel bonds.

Eiden, March 4th, 1881.

WILLIAM B. SMITH.

A "Patriarch."

The word "Patriarch" is a Greek word, and means a father of a tribe, as the twelve patriarchs of the twelve tribes of Israel; or a father or founder of a race; or a father of many fathers; therefore the Greek word patri—father; arch—a covering, a shelter, a roof, a canopy, a vault. And also, "patriarch"—the first ancestor from which the family is descended, &c. And as the word is Greek, we need not look for it in the Old Testament; but in the New; for the Old Testament was translated from the Hebrew text, and the New from the Greek text.

The word "Evangelist" is also a Greek word, and means one that proclaims the "evangel" (gospel). The English word gospel is evange in Greek. Therefore every officer in Christ's church has a duty to proclaim the gospel of Christ; this is therefore, an evangelist; an evangelist, a gospelizer, gospelizer, no matter if he does it with his voice, or his pen.

The seven of Acts 6, were not called to be "seven bishops." For there was but one bishop necessary in Jerusalem. For these seven called to their office were in Jerusalem. James the Apostle, and the brother of our Lord, was the Bishop in that city. Then these seven were of Greek extraction chosen by the Greek converts, because the poor "Greekian widows were neglected in the daily ministration" by the Hebrew converts, who were yet jealous that the Gentiles should be in every equal with them.

Philip was called to go down to Samaria, (Acts 8), preached, and converted many; baptized and performed miracles, but had no authority to confirm; as he was not a bishop, nor elder, only a humble servant of Christ, or the first step of the priesthood. Therefore, Peter and John were sent to lay on hands on him. Such a one is also called an evangelist. This same Philip is called an evangelist, in Acts 21. But this is not proof that he was ordained to such an office in Jerusalem with the six, to take care of "tables" as a bishop, or as an evangelist.

"But did not the former Joseph Smith say that an evangelist is a patriarch?" says one of the Herald writers. Well, he perhaps said many things. They also say polygamy was established by Joseph Smith.

I would like to say a great many other things, but my health will not grant me the liberty; I therefore close with the prayerful wish that ye all may see the truth. That the Holy Ghost may be the guide, that is a member of this Church of Christ. Hoping that ye also will pray the same for me, one that is separated from his brethren.

J. A. STRONBERG.

Query?

How is the statement in Herald of February 15th, that tithing is one of the questions to be left undisputed till General Assembly to be reconciled with the following declarations, and "rules of action" adopted by the Twelve and Bishoprose at their Council, held April 17th, 1878, at Plano, and published in their "Annals," long before the "Chorists of Christ" will be Saints, in all the world? "The part to be performed by the Twelve, in carrying into effect the Law of Tithing" is precedent and subsequent, and involves both teaching the law and administering it, administration and teaching to be upon principles agreed to by the Twelve and Bishoprose in Art. 3, "Rules of Adjustment." "We believe the duty of the Twelve to be to teach the law of tithing, viz., explaining to the Church the necessity and the mode of complying therewith, in order that the financial interests of the Church be properly supported."

That it is deplorable upon the Bishoprose and their authorized agents (said agents to be Elders) to travel among the churches from time to time, to teach the law of, and collect tithing and free-will offerings," &c.

"Principles and Rules of Action," Articles 1 and 2.

23. In this case, who whatever the Twelve and Bishoprose, and the latter's agents, recognize, these decisions of the Twelve and Bishoprose, made in harmony with the command of God, or the resolution of a General Conference?

As Anxious Inquirer.

A Weak Thing.

In the "Herald" of February 1st, 1830, is an article headed "After Death." And then the big card ("Ace") is shown to that the spirit or soul does never return to earth at any time previous to the resurrection. I have concluded to ventile his article a little in order that he may reconsider his importance and read up. While I sincerely hope that in the mean time some of our old writers will again "turn up their quills and make the splinter of their pen sharp," perhaps a "Herald" to my neighbors to read, then I would like them to have something solid and sensible.

Speaking as a rule and in a general sense they do not return to earth, and do remain in the spirit sphere, but that there are exceptions

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to this (which he does not admit) is seen in the following stated facts.

Gabriel (Elias) was sent to Zacharias to inform him concerning the birth of John the Baptist. Luke 1:19. While Gabriel remained with the kings of Persia and fought with their spirit, King Nebuchadnezzar came to help him. Daniel 10:13. Moses and Elias appeared to Peter, James and John upon the mount at the transfiguration of Christ. Luke 9:30. And it was one of John's brethren and fellow servant that appeared to him upon the isle of Patmos. Rev. 10:19. Moroni was sent to Joseph Smith and Oliver Cowdery to the first priesthood; and Peter, James and John were sent to ordain Joseph and Oliver to apostolic office. D. & C. 26:3.

Now then "Ace" do not lose the idea that men may become angels. Moroni and Alma in their statement concerning the state of the dead evidently did not mean to convey the idea that spirits may never be dispatched to earth on errands, but simply meant a change of residence. To illustrate, I will say that "I now move from New York to Missouri there to remain. I shall die," and not debar myself from returning on business to New York from time to time.

P. L. A. FACTS.

Joseph Smith, Editor.

Plano, Illinois, March 15, 1881.

There are signs of uneasiness among the inhabitants of Zion, some of them. Some of those who gathered in are now gathering out—rather curious, this.

As Paul once wrote, so write we, and with the same authority: "That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us," as that day that is feared is at hand. For we tell you plainly, that that day can not fully come, until there be a preparation for it through the preaching of the gospel. This has not been done.

We have warned the Saints, time after time, and we warn them again; that if they will but mind the preaching of the word, conducting themselves righteously, they shall have time and opportunity to build up Zion. But if a few un­easy, restless, unsatisfied Saints get together upon the land of Zion, and begin to whisper and de­nounce; and mutter and declare destruction upon the people and the land, they may expect trouble for themselves, and they will surely make it for others.

Is it not a strange spectacle, to see a company of people, large or small, who believe that Zion (the people), are the pure in heart; and Zion, (the land of Zion), to be a place where men may dwell in safety, gather together; and as soon as they begin to get fairly settled, and numbers be­gin to look at them from abroad to see the fruits of righteousness and peace, then they begin to shake the head, and roll the eyes, and catch the breath, and prophesy evil things; and talk of the judgment that is coming upon that land where they dwell.

The Lord told us in the Doctrine and Covenants, that we were not to talk of judgment; nor boast of mighty faith; and yet some of these people that are beginning to get nervous about the destruction coming on the land of Zion, are among the very ones who are exceedingly anxious for more revelation, while they positively outrage what has already been given; and that was to be their law unto their lips as they were parted in the New York. Israel should now listen, if it never listened before, to the voice of wisdom. It crieth from the ground, it speaketh from the house top, obey the Lord, and give heed to the counsel of the Holy One. "Talk not of Judgment; nor boast of mighty faith, but carefully gather together," and ye shall find favor in the eyes of the people.

Talking of judgment, and threatening the dire calamities of destruction, was one of the causes that led to trouble and distress in 1833 to 1838; and is there any of the Saints foolish enough to want the lesson repeated. The rod is for the back of fools; wise men heed the counsel that wisdom gives.

Independence, Missouri, has become a point to which nearly every possible phase of Mormonism is made a specimen of. The zeal of the early adherents to the erratic clamor of those that forbid to marry; and it is but natural to look for that. Now, what is wanted, and what must be, is that those of the Reorganization, who move into Missouri, or any where round about, shall do just what the law of God, which is the law of the land of Zion demands of them; and that law says that they shall not "talk judgment," which, from what has already been said, clearly means that they shall not proclaim disaster and distress to come upon the land where they dwell; and that they shall "lift up a standard of peace," which means that they shall live in quiet among themselves and with their Gentile neighbors, for the ensign of peace was to be "unto all people."

What business have the Saints to provoke the jealousies and bitterness of the people now living upon the lands in the regions round about, and where numbers of the pure in heart are settling and desire to live in peace, by denouncing judg­ments and tribulation upon the country and the people. There are only a few of these unwise ones; but there are too many at that; enough to cause distress and uneasiness among many others, good, upright people.

We have never given the Saints had advice, nor will we; and we now advise them once more, Preach the gospel of peace. Stop proclaiming judgments as the means of redemption for Zion, and temporal Zion; and teach purchase. Judgments imply destruction, and destruction means blood, and blood means "Your enemies are upon you, and ye shall be scourged from city to city and from synagogue to synagogue." We don't want to be scourged from a single city; nor do we believe we shall be, if we keep the word before us.

Doors are opening before the Elders for the preaching of the word of life; but he who goes in to those doors, denouncing those who open them, will not only shut them against themselves, but against their brethren wiser than they are; and they will not find favor but disgrace. Bro. A. J. Jackson, now dead, a good man, went into Naumee, and after he had secured the school house for him, he preached a terribly denun­ciatory sermon. It closed the house against him and us personally; and we never regained the favor, or good will of some that were there. Elder J. S. Lee went into North Missouri, and there taught the redemption of Zion by destruction; it embittered the people terribly; and such result is sure to follow. Why will the Saints be so foolish?

If calamities are to come upon the people they will come, in spite of all that man can do. The part that the Saints are called to perform is to be ready for what may come, and this they can not do except by living righteous lives.

One thing more. Zion, if ever built in grand and imposing richness, must have plenty of solid walls, which have means to aid in the work. Solid men means men who have settled down to mak­ing homes and wherewithal to build up Zion. Roving, restless, poverty-stricken sojourners, here to-day and yonder to-morrow, with a worn out team, a broken old wagon, a yellow dog, a rifle, a sad, distressed, starved wife and forlorn children, without a home and a prey upon the charity of the industrious Saints and Gentiles, are not the builders of Zion, and most men ought by this time to know this. Let the Zion makers, one and all settle down to business, whether upon the plains of Mamre, or the land of Hur, and let these croakers and prophets of destruction have a wide berth in which to repeat. The counsel of the Holy One was, "Let your gathering be not in haste, for haste brings confusion, and confusion breedeth pestilence." Therefore let the day of preparation have its perfect work.

Ir used to be reported and believed among the early Saints, as those not in the Church used to be called, that the Mormons would prophesy, and then go to work and fulfill, or attempt to make the prophecy come to pass. Of course the Saints have always denied this, and that very properly; but, suppose that we, as a person, should predict openly, or by covert and enigmatic intimations, that our neighbor's houses and barns and other property, would be destroyed by fire, &c., and, suppose that the property was predicted against our neighbors, and the country people generally, inquire the strongest kind of positive proof to make our neighbors, and the country people generally, believe that we were innocent of complicity in such burning, &c.

The Saints, all of them, and more especially those of them living in the regions round about, ought to remember that if the Lord was going to do that land harm, or the Saints who dwell there injury, that He would duly certify the fact to them by those whom he has permitted to be ap­pointed unto that work, so that there could be no cavillings or doubtings about the source whence the warning came. That would be like him; but to warn the people in little patches, and by unaccredited officials, irregularly, so that very grave doubts and serious misgivings arise as to the source of the warnings, is not like him; and warnings of that nature ought to disturb no one.

We, as a people, have said that God was a being of order, and not disorder. If so, he will respect the channels of communication which he has caused to be chosen. For this reason, we think Saints ought to be careful how they listen to threatenings of local disaster, even by prophecy, unless such come through by word which we have a right to expect the Church to be warned of God.

There will be many dreadful disasters, this
Bro. J. L. Bear wrote from Hedingen, Zurich, Switzerland, January 24th, but the letter arriving late, the space was occupied. He had been making all the effort that he could to get the faith of the Reorganization before the people. He found some holding to the Utah philosophy, but he had the pleasure of explaining the way of truth more fully. He offered discussion, to their preeminent elder, on the following points: (1) Is polygamy a true and holy principle, commanded by God? (2) Is Adam our God? (3) Was Brigham Young the legal successor of Joseph the Martyr? (4) Is Utah the gathering place? (5) Is blood atonement, viz: to take men's life to save their souls, a doctrine of Christ? (6) Is lining as it is required from the Utah Church through their leaders in accordance with the law of God? The elder wrote the propositions, took Bro. Bear's address, and there the matter rested when he wrote. He also found some who would receive the truth again, who had been to Utah and got away with a loss of money and time; but not loss of faith in God. One of these was to visit him on New Years to be baptized; but wife and children prevented him.

Bro. C. G. Leepheear wrote from Clay Center, Kansas. He does not like the country, but thinks the Saints most excellent. Was at their conference, and was well pleased at the prospect offered.

Bro. James A. McIntosh, formerly of St. Thomas, has removed to Alliston, Ontario, about half way between Egremont and Toronto, more nearly in the center of the field where he has been laboring. He had lately opened a point at Guelph, accompanied by Bro. Robert Brown of Carlingford, who paid $10 for a half for five days courses. He was proposing to stand by his guns.

Bro. R. M. Keim states that the storm of Friday, February 11th, was the severest ever known in Nebraska.

The Saints will remember that not long ago we announced to them that we had prayed for aid to buy a new work books, and that, and we had continued to pray for that until we got it, and then we should pray for something else. We received from a brother in California $100, and from one in Illinois $200, and from others various sums, until on February 21st we received a draft from Sr. M. O. Thomas, of Cheltenham, Mo., $500, devoted by her to the purchase of the press, and then we have not had any more. A sister has put more into us in excellent shape to do the work we contemplate—the enlarging of the Herald and the publication of necessary books, tracts, lesson papers, &c., for Sunday School work. And we are not going to cease praying and working till the object we have in view is accomplished by us, or somebody better fitted for it than we are.

We feel very grateful to all who have sided in this work. We had faith that our prayers would be answered, and so bought the press, and have kept it running as much as we could, doing a great amount of work upon it, that we could not do on the one we had. And now, as the engine we have is a four horse one, we want a larger one, and must have it; and that is the reason we are going to pray for it, and work for it too.

EDITORIAL ITEMS.

A good many complaints reach us from the brethren, about letters and money sent for books, subscriptions, &c., of which no report is heard; most of which have occurred within the last two, or three months. The Inter Ocean, of Chicago, states that at no time in the past has there been so much complaint of loss, or miscarriage, as in the last two months. This is our experience. We can give no reason for the losses or delays; but suggest patience and forbearance. We are doing the best we can to fill orders sent us, and to give credits on our lists; but do not control storms, nor railway trains, and hence can not be responsible for miscarriages, or delays. Many of the letters, now supposed to be lost, will probably turn up all right, either at the office here or at Washington in the dead letter mail.

Bro. George F. Tombs wrote from Mooresville, Indiana, February 25th. He was then striving to receive the truth again, who had lately opened a point at fair time for Winter travel.

Bro. Robert Jackson wrote from North Platte, Nebraska, February 26th, that the storm of Friday, February 11th, was the severest ever known in Nebraska.

Bro. Joseph F. Burton, of Newport, California, visited San Bernardino, on the 20th of February, and succeeded in reorganizing the branch there.

Bro. G. W. Sparks chosen to preside. Bro. Ridley and Harris visited the houses of the Saints, prayed with and for them, and returning home, reported that they never felt better. The Lord blessed them much.

Bro. J. L. Bear wrote from Hedingen, Zurich, Switzerland, January 24th, but the letter arriving late, the space was occupied. He had been making all the effort that he could to get the faith of the Reorganization before the people. He found some holding to the Utah philosophy, but he had the pleasure of explaining the way of truth more fully. He offered discussion, to their preeminent elder, on the following points: (1) Is polygamy a true and holy principle, commanded by God? (2) Is Adam our God? (3) Was Brigham Young the legal successor of Joseph the Martyr? (4) Is Utah the gathering place? (5) Is blood atonement, viz: to take men's life to save their souls, a doctrine of Christ? (6) Is lining as it is required from the Utah Church through their leaders in accordance with the law of God? The elder wrote the propositions, took Bro. Bear's address, and there the matter rested when he wrote. He also found some who would receive the truth again, who had been to Utah and got away with a loss of money and time; but not loss of faith in God. One of these was to visit him on New Years to be baptized; but wife and children prevented him.

Bro. C. G. Leepheear wrote from Clay Center, Kansas. He does not like the country, but thinks the Saints most excellent. Was at their conference, and was well pleased at the prospect offered.

Bro. Thomas Taylor wrote from Birmingham, England, February 1st, sending for papers and books, and enclosing 25 l. for the purpose. He orders several copies of the Life of Joseph, which is being read over the water as well as on this side. Orders were received here for twenty-two copies of the Life of Joseph in one day, February 21st.

Bro. W. J. Curry writes from Raisville, Illinois, February 28th, that the branch known as the Alma, has been nearly, if not quite broken up by removals, departures and death. Sarcely a dozen now left of a branch numbering twenty-eight.

Bro. Hiram L. Holt wrote February 11th, 1881, from San Bernardino, California, that he had been at Azena and Rincon, preaching, following in the footsteps of Brn. Burton and Mills, of whose labors he writes favorably. He finds infidelity pretty strongly fixed in California, involving more difficulty to convince people of the divinity of the Bible, than of the truths of Mormonism.

Bro. Joseph Dewsnup wrote from Manchester, England, February 15th, 1881, "All is well in the Manchester District of the English Mission." Letter reached us February 28th, allowing only thirteen days from Manchester to Plano; pretty fair time for Winter travel.

Sr. Ella Pearson wrote from Corinth, Ontario, February 23rd, that the work was progressing slowly there. The houses were closed to some extent and prejudice great, but the meetings in private houses were well attended. Brn. Kelley and Griffith's work was telling for good.
In answer to Bro. H. C. Bronson’s inquiry respecting the witnesses of the Book of Mormon and their baptism, Bro. George Derry writes: “Think the eleven witnesses were not baptized for the remission of sins, and were not entitled to membership, but afterwards became identified with the Church. I discovered this fact by reading the Life of the Prophet.”

A brother sends us a clipping from a newspaper, relating the healing by prayer of a Miss Adah Whitehead, a young woman of twenty-two, daughter of Richard Whitehead. It is stated that at a prayer meeting held near Mr. Whitehead’s, by agreement, prayer was made for the recovery of Miss Whitehead, who had long been sick and given up to die; she rose from her bed and in a few accounts was rapidly recovering. Why not.

An Old Mormon, (God bless him), writes quite lately touching the scenes at Nauroo, after the death of the Martyrs, when the contest between Elder Rigdon and Brigham Young was going on, and says: “Had the Book of Doctrine and Covenants been as well understood then as it is now; quite a different scene would have been enacted this morning.”

This loss greatly reduces the number of its inhabitants, and last accounts was rapidly recovering.

The streams are frozen so deep and the weather is so cold that water to overwhelm the crosses, Bro. Etzenhouser is a great help to me, and so are some others. D. C. Whitesides, and others, have plenty to eat so far, and would be glad to divide with an Elder, if one would come this way. I think there could be a good work done here. If any of the brethren wish to locate at this point, they would do well to come here. I will give all needed information to any good, faithful brother that will write to me.

Bro. George W. Oman wrote from Petalahuma, California: “I am in my eightieth year and shake so that I can hardly write at all, but find that God has neither left, nor forsaken me; and rejoice in my Savior, and for the gift of His Holy Spirit, and feel ready whenever the Master calls. With love to you and all Saints.”

Bro. Thomas Revell wrote from Nauroo, that old way-mark in Israel’s gathering and dispersion, February 24th: “We have had a long, cold Winter; the snow is very deep here at present, but we are thankful that we are no worse off, when much distress elsewhere. It is our wish, if at all possible, to read the progress of the work in different parts of God’s vineyard, and pray that it may still roll on like a mighty river. It must be very lonely in the old town.”

A Spanish proverb says: “The man who on his wedding day starts out as a lieutenant in his family will never be promoted.”

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**QUESTIONS AND ANSWERS.**

Ques.—Has a priest, teacher, deacon, or clerk, the right to sit and preside in the presence and by request of the presiding elder, in a business meeting?  

Ans.—Yes; unless objected to, in which case, if it be desirable or wise that either of those officers named should preside, a vote should be taken. It is not usual for objection to be made.

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**BRO. JOSEPH.**

“How do you make it out that Governor Murray has made a mistake. The laws of Utah state that the Governor shall give the certificate to the person who has the largest number of votes; and a recent law says that the word person is to be construed citizen. Now Mr. Campbell enters his appearance incidently, protests, and Canon replies that he was, and was naturalized on a certain day—I think August 7th, 1854. Now the Court Records are searched and prove that he was naturalized on that day, and his certificate was given him by a Mormon named Appleby, and I know those under the law, and if any good, faithful brother that will write to me, for the last twenty-six days I have been engaged in the work with but a cessation of three days. Great part of the time our consultations have been more too large—crowding the house to overwhelming. Bro. Etzenhouser is a great help to me, and so are some others. D. C. Whitesides, and others, have plenty to eat so far, and would be glad to divide with an Elder, if one would come this way. I think there could be a good work done here. If any of the brethren wish to locate at this point, they would do well to come here. I will give all needed information to any good, faithful brother that will write to me.”

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**Bro. E. C. Brandt wrote from Lower Willow Creek, Gallatin county, Montana: “I left Ogden, February 7th, at 6:30; arrived at Dillon on February 14th; at 6:45 at Virginia City, and 10th at Stirling; 11th at Upper Willow Creek; baptized Bro. Johnson on 13th, and got here in the evening same day. Have been down on South Boulder, and visited Bro. Long and family; they have not heard preaching for ten years. Have made arrangements to preach there in two weeks. Returned to Upper Willow and baptized Sister Johnson, and to this place. Preached last night to a very large congregation; preach also to-day twice and to-morrow.”

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**Bro. D. L. Shinn wrote from Clarksburg, Va.:**  

“The work is onward, three baptized a week ago, two others expect to be. I have given my time to the rule for baptism near where L. Leans lives. Held a discussion there with an M. E. preacher named Bailey, who wrote a letter to The Millenarian, saying he had been coming by laying on of hands; Sp. Do signs follow? On the first he failed, and “bucked down.” So we did not discuss the remaining propositions.”

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**Bro. I. N. White wrote from Edenville, Iowa:**  

“Since Full Conference I have had a hard time keeping in the field—but God is with me and I feel well. For the last twenty-six days I have been engaged in the work with but a cessation of three days. Great part of the time our consultations have been much too large—crowding the house to overwhelming. Bro. Etzenhouser is a great help to me, and so are some others. D. C. Whitesides, and others, have plenty to eat so far, and would be glad to divide with an Elder, if one would come this way. I think there could be a good work done here. If any of the brethren wish to locate at this point, they would do well to come here. I will give all needed information to any good, faithful brother that will write to me.”

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THE SAINTS' HERALD.

Feb. 22nd.—A severe engagement took place yester day, between the Boers and Gen. Colley's force, and the latter was driven from its position at Kalkteigh by the Boers in several small bodies. Many British officers were killed and wounded. A later telegram from Colley's camp says, all the wounded coming in agrees in reporting that Gen. Colley's force has been killed, and only about 100 British escaped.

The brigantine "Isabel" has been wrecked off Cape St. Mary's. 

Seventeen inmates of St. Patrick's Orphan Asylum at Berne, Pa., were suffocated by a fire which broke out at that institution last evening, killing five of the French minister's children, and their ages were between six and twelve.

March 1st.—Numbers of Irish landlords have petitioned the British Government to carry on the work of colonization that under the new Coerton bill they will escape the vengeance which often follows such a course. By a fire which occurred at Tokio, Japan, on the 28th of January last, 11,000 houses were reduced to ashes, and 30,000 people were rendered homeless. 

Restrictions have been ordered to the Transvaal from all points in the British Empire. Some arms belonging to the Fenians have been seized in Lancashire, England.

An effort to stop the importation story from the explosion of an oil lamp, caused the destruction of the principal business houses, the post office, the telegraph office, and some residences in Portland, Oregon, at a cost of $100,000.

An engine collided with a passenger train, near Washington City, Pa. Two men were killed and nine other passengers are reported injured.

It is said that the inhabitants of Callao and Lima, Peru, lost in the aggregate $6,000,000 through the recent riots in those cities.

A steamer was sunk in Baltimore Bay. The schooner was sunk and the captain and two men drowned.

A 347.372 ton British steamer, coming up Columbia River, ran down and sunk the steamboat "Glaptop Chief." Four lives lost.

A passenger train on the Hannibal & St. Joe line was wrecked near St. Joseph, four miles west of Macon, Mo., and the engine and fireman and twelve passengers were slightly hurt. A wrecked train was telegraphed for. It started from Brookfield, Mo., with thirty-six men on board. At Brush Creek a truck broke under one of the cars, and the train was thrown through the air into the creek, a distance of twenty feet. One of the physicians was killed instantly, and four men died soon after injuries received. The third of the horses on the train were more or less injured. 

There were alcaned the county during the month of February the number of 29,045,000, of which 2,501,000 were of silver.

Three children were burned to death recently in a cabin on a farm near Shellyville, Ky.

The schooner "Carrie & Webb," with a cargo of sugar and molasses, ran ashore on Romer Shoals in New York Bay and sunk.

Two fires broke out in a four-story brick building at the south-east corner of Lake and Jefferson streets, Chicago, and was completely destroyed. Twenty-three hundred persons were thrown out of employment.

The schooner "Irving G. Hall," from St. John's, N. B., to Cape Breton, was lost with all her crew aboard, the crew being thrown overboard at their request from her moorings, and is a total wreck. Every boat in the harbor was destroyed. It was the worst gale of the season.

Nothing approaching the snow storm of yesterday and Wednesday night has ever occurred in this region. Commencing about seven o'clock last evening, the snow fell at times, till they went off at daylight. A fierce gale raged most of the time, and the snowflakes were blown about in every parcel, creating a blinding effect. The fall of snow was considerable, many persons were covered up to their knees in it. The Government is sending relief. Sixty-seven wounded were sent to the hospital. Figures in streets were fifty centimes wide. Many districts were floated away from their homes. In the village of Luceo, thirteen houses were destroyed and five persons killed by earthquake.

hotel attached, was destroyed by fire. Pou荷 keepie, N. Y., had a $600,000 fire.

Riot disturbances, resistance of the Government to the British invasion, and the destruction of property throughout the British dominions in Asia as well as Europe.

A freight train and a passenger train, running south, was wrecked in Colton near Caldwell, Va. Both trains were completely wrecked, and the two engineers and two firemen and Dr. Caldwell, were killed.

A terrible mine explosion is reported from Alabama, Wyo. Ter. While the night force, consisting of fifty Chirnmen and five whites, were at work a terrible explosion took place, and thirty-five were killed, and two whites were buried alive and their bodies burned, as the mine took fire. Many of those who escaped through the ventilating shaft are seriously injured.

A telegram from Mr. Phillips, a military leader, has sent a message to Gen. Wood, through President Brand, of the Orange Free State, in which he sets forth the object of his visit to the Free State, viz., that they do not intend to make attack, and in fact are anxious for peace, but will not purchase peace by sacrificing their freedom.

A meeting of the St. Peterburg Provincial Assembly of Nobles, is opposed to sending Russian political exiles to Siberia. He is a man of about forty years, and has been in the country during the last ten years. He will petition the Czar in the matter.

The population of the German Empire according to the latest returns is 45,194,712.

During the fierce gale of Thursday night the Italian bark "Jasen," loaded with barrels of kerosene oil, became waterlogged and unmanageable while off Rockaway Beach, Coney Island. The crew, consisting of fifteen men, became quite panic stricken, and rushed wildly about. Some of the crew were washed overboard, and, finding them, seeing no chance of escape, committed suicide by cutting their throats with razors. 

Three persons were injured. It is said that the Fenian party were agreed upon at a stated council of the British Colonial Saturday night, and were immediately telegraphed to Gen. Wood, commander of the British forces, to look to their interests. A large meeting of Irishmen was held at Mullingar yesterday to protest against coercion, several Catholic clergymen being present as partizans. At Tralee 10,000 people assembled for a similar purpose, and speeches were made by land Leaguers.

A ladies' Land League was organized in Chicago yesterday, its object being to enable the fair sex in the work of supporting the land reform movement. The natural conclusion of the imprisonment of Michael Dowitt were adopted by the ladies.

On Saturday night the insane asylum at Danville, Ill., was destroyed by fire. At the time the fire was discovered, the 500 patients were at evening service in the chapel, and all were rescued without injury.

A large wood working machinery manufacturer, at Cincinnati, O., was burned; loss $150,000.

The loss of life by the earthquake on the Island of Tésa has been appalling. Twenty-five bodies have been found at Casamadali up to the present, and many others are under the ruins of the houses and public buildings. The Government is sending relief. Sixty-seven were wounded were sent to the hospital. Figures in streets were fifty centimes wide. Many houses were floated away from their homes. In the village of Luceo, thirteen houses were destroyed and five persons killed by earthquake.

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It has been snowing steadily in Scotland for seventy hours. Traffic is blocked and many shipwrecks are reported on the coast.

I was on my way to Melbourne, Australia, for the defense of the colony, when I was blown up by a torpedo and fire of the crew killed.

Along my travels have been kind to me, they have an equally high rate of speed. The shock was terrific. One person was killed and several wounded.

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**Correspondence.**

BANDERA, Bandera County, Texas, February 11th, 1881.

Dear Herald:—After writing from Hearne, Texas, I left Belton, Texas, for Vancleave, in company with Bro. Thompson and Wm. Sherrill, to Burleson county; where we found seven members of the Church who were encountered for some congregations we saw; no interest outside of the Church only with a few. I wish to mention here that Bro. Wm. Sherrill, of Cooke's Point, was the first to call on me and $80. I am sorry to have to express it; so I am prepared for traveling. The $80 was what he calls "tobacco money," that is, money set aside for tobacco and a certain amount of rags, soap, and such like stuff. How much toil and suffering could be removed if others would go and do likewise.

I was first stationed on horse back for Onekona, where we arrived at the night of the 14th, and found a welcome at the home of Bro. H. L. Thompson. We remained with them until January 29th. We held several meetings during the time, which we enjoyed very much, and the longer we stayed there the more we were welcomed. We have a interest in that community, and the intelligent are seriously looking into our claims. This of course we do not know to stay longer, nor urgent business called us away. Bro. Thompson and I started South by rail January 29th. Arrived at New Brunswicks the next day, about two o'clock p.m., thence by stage to San Antonio, where we remained all night, and in the morning found a team going South, and by riding and walking we reached the Oak Island Branch. We found the branch in a very bad condition. An investigation was entered into which was made two months ago, one of whom was Elder A. B. Kaykendall president of the branch, and as he was the only officer, the branch is virtually disorganized. Bro. A. B. Kaykendall informed us that the Conference of April, 1881. I understand he does not blame the court, but thinks the testimony was faulty. Of course we do not know to expect an expression, but for the present will refrain. We preached five times at Mr. Long's and twice at Prairie Summit School House, and think good was done. At Prairie Summit, a man by the name of Russell who claims to have discussed twice with people in the City who were very prominent, and with an Elder Henderson, was anxious to enter into a discussion with us, if we would allow him to come to the church that we would be willing to do so if he could produce evidence that he was an authorized rep- resentative; but he said he was not. He said he could produce substantiation of some sort for his claims, but it was not the doctrine of the Latter Day Saints. We thought it was, and that our chances for knowing were at large. It is always a great advantage in the Christian Order, who was present, was very anxious for us to meet Mr. Russell; but when inquired that we would prefer him, he replied that in our prosperous day we had met our cause in the person of Elder Bays; and since that time we had not made a single progress, and he did not propose to spend much of time in trying to change this fact, but we if we would get up an interest to justify it; he would pledge his word as a Christian and a gentleman to meet us anywhere within fifty miles, and show our books to be a farce. How is that Bro. Bays? We told him he would have to come to the church to that end, or we would not justify it; we were ready now, and when he got ready, to let us know. But he cautioned us not to tell that he "backed down," so we won't tell it. Bro. Thompson and I have spent many years to assist in the cause of the Master. Bro. Thompson and his son, started for Asacca county to visit a daughter, and I for this place. I find Bro. Thompson and his son, got this place, and we have enjoyed them for many years, and I have been behind them. I started for Vancleave, to visit a daughter, and I for this place. I find Bro. Thompson and his son, got this place, and we have enjoyed them for many years, and I have been behind them.

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**BRO. JOSEPH.**—I am on my way to Galena, Illinois, Indiana; thence to Coldwater, Michigan. My post office address will be Galena, in care of Gil. Shurr, Galena, Illinois. I have enjoyed myself visiting the Saints of the various branches throughout the London District, and some in the Kent and Elgin. I have visited the L. H. Sherrill, Blyth, London, Louisville, Wellington, Zone. At London I had the pleasure of meeting Bro. W. H. and B. Kelley. You can judge that I was more than glad to see them, from the fact that they were the first Yankees I had seen (to my knowledge) since I left the States. I must not forget to mention the baptism of Sister Charlotte Parr at Blyth. The above sister has not walked for the space of seven or eight years, she was the first woman to baptize. She has given evi- dence that he was an authorized rep. of the Church. It is that Bro. Bays? We told him he would have to come to the church to that end, or we would not justify it; we were ready now, and when he got ready, to let us know. But he cautioned us not to tell that he "backed down," so we won't tell it. Bro. Thompson and his son, started for Asacca county to visit a daughter, and I for this place. I find Bro. Thompson and his son, got this place, and we have enjoyed them for many years, and I have been behind them. I started for Vancleave, to visit a daughter, and I for this place. I find Bro. Thompson and his son, got this place, and we have enjoyed them for many years, and I have been behind them.
which hitherto has obscured my moral vision, shall be my prayer.

This is written in answer to your readers involuntarily, weaknesses which some may think unnecessary and therefore unworthy the space it occupies; but herein is contained fruit of bread cast upon the waters and the wind will still carry it here or there, who has so forcibly impressed me with a sense of my unworthiness.

I beg you to convey to all in the prayers I subscribe myself a sister.

R. S. McMAIn

ALLISTON, Simcoe Co., Ontario, February 23d, 1881.

Bro. Joseph.—I have removed from St. Thomas to the farm of Bro. Erastus Short about fifty miles from Toronto and the same distance from Egremont. I do not remember whether I mentioned that the Saints are about building a chapel here; the foundation of the house is on the ground and logs at the saw mill. Bro. Wm. Fields granted a lot; Bro. John McMullin has given the timber and greater part of the lumber and $50 cash; Bro. Samuel Morse $15 cash; Jno. Patterson, not a member, $10; Brn. James Hamilton, Thos. Mooney, and myself gave gratis work on the church.

There are several other anxious enquirers; some will be baptized at as early date as possible.

J. A. McKeown.

EAST DES MOINES, Iowa,
February 21st, 1881.

Dear Saints,—I have the pleasure of being a reader of the Herald, and often when reading the many testimonies of the truth of the gospel as preached in the latter days, work, thought would add my testimony. I know it is the work of God, for it has been truly said that they obey the gospel shall know whether it be of God or not. I have been healed by the power of God. One time when away from home I had the measles, and was very sick, I asked God, should I think of last past doctor? I had a dream that night, Bro. John R. Evans came and administered to me, I was made free five times (to an unexpected, to me) large number of blessings. I had received. We have been having good work in their vicinities vigorously. Do the work intrusted to you as men who desire to be approved of God, and the blessings of a loving Father shall be yours.

I am glad to say that our views are gaining in favor with the people, our Elders are gaining friends for the cause wherever they go. There are young men for the work who are willing to aid us, but we are able to fill. Brethren, it is the part of a wise husbandman to provide for the harvest is good. There has been an increase of four to the Butternut Grove Branch, during the quarter; three at Canton, baptized by Edwin Lowe and confirmed by Eldr. E. Larke; one at Maquoketa baptised by Jerome Ruby and confirmed by him and M. G. Maudsley.

And peace be multiplied unto you all. Amen.

Edward Larkey,
Pres. of Eastern Iowa Dist.

ROCK ISLAND, Illinois,
February 9th, 1881.

Dear Herald,—I am well this evening for my husband left his home yesterday to resume his labors in the field. While I am very lonely without him, I feel it to be his duty to go, and am prepared to fill the vacuum. I feel then that the harvest is ready, and I am ready to labor. But I feel that the time is short, that the harvest is near, and that each one must be up and doing if we are to gain our reward. May the Lord, through the agency of our Elders and Priests presiding over the branches in this District be multiplied unto you.

Amen.

Pauline Ruby.

EDENVILLE, Iowa,
February 10th, 1881.

Bro. D. C. W.—At this writing we have held six meeting in Des Moines; having full houses, and many friends for the cause whatever they go. There are young men for the work who are willing to aid us, but we are able to fill.

The fire is kindled, and I hope the stone will be kept rolling. We have more appointments here than we have been able to take advantage of. Brethren and Stamm are assisting me; so also, Bro. Lloyd when he can leave his shop. There has always been some strange thing at this work. Bro. E. McDowell and one of the other adhering ministers, besides branch and district officers, have tried to effect an opening here; but all have taken pleasure in the fact that we are here. We have passed judgment on Bro. Isaac, because as president of the district, he failed to turn up. It is true that the name of 'Isaac' has been silent in the dark, how to open a door in Des Moines, until of late. While meditating upon the question, "How should I move," the door was opened by presenting a card in private houses, from house to house, as the way opens.

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On the 4th, Bro. Etzenhouser and I, were fourteen
miles from Des Moines, looking for meeting at
S. Vices', eight miles in the opposite direction,
two or three miles facing a meeting storm; no
meeting, and not a place to lay our
head, among strangers, etc. We started at dark
for Bro. Vices', eight or ten miles away; drove
knowing where we would make a halt. We met
a team and on inquiry found we must go to Des
Moines, booked for meeting, three miles from
Grinnell four miles; filled three appointments,
assisted by Bro. J. Roth and Goreham. Next
Saturday and Sunday, 13th and 20th, I expect
to meet Bro. R. Etzenhouser in the Valley Branch,
at the McKinney's School house to assist him in
filling appointments there. Bro. Lake is here,
has been for two or three weeks, is quite unwell,
preaches often as able. Would to God that there
were more Lakes in this work. (So they
were.) Think I shall remember him in their
prayers. Yours in the truth.

D. C. WHITE.

Memories, Dunc Co., Wis.
February 10th, 1881.

Bro. Joseph.—In this part of the wilderness
where our tent is pitched, there is such great
and powerful, religious and diabolic, revolu-
tion, that time seems to pass rapidly by. I
am moved to meditate a little on God's word, to think
that so many apparently upright looking race
of beings, are in such a condition as I
think the cause may be traced to the keeping
the Bible from the laity and confused to the
priesthood. As our brethren, if we all
entered and changed it to make it agree with their
doctrine is evident, for all the change from Pagan
Bible they also made a change to suit their spe­
ification; again they petitioned James
that of the untranslated words, which in English
Bible. But since 1826 it could be told what it is;
unanimous: the new and everlasting covenant.
But it is true, God must be permitted to separate
the clay that was marred in the potter's hands at
first to be wrought over again. A new heaven
and earth. A new Adam; but since the fall it is
not easy to get the last Adam; but since the
fall, it is the same teachings. It was.
Said she, "This calls for one
hundred gold pieces, which amount is due you
Said he, "This call for the certificate
where they also made a change to suit
their own that were not in the Bible."
This certificate called for. While
unknown that you would come, as three families
were out against the men who propose a financial
Bro. Matthews' plan in a former number of the
Latter Day Truth, and the certificate is here,
has not been opened his house for preaching as yet.
A personage appeared to me, and
T. Taylor as president of the district; and on
reception of the district. J. T. Taylor reported, and Deacon
expect. So many apparently upright looking race
they, they put such words in the Old Testament
Bible: filled three appointments, assisted by Bro. J. Roth and Goreham.
Next Saturday and Sunday, 13th and 20th, I expect
to meet Bro. R. Etzenhouser in the Valley Branch,
at the McKinney's Schoul house to assist him in
filling appointments there. Bro. Lake is here,
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D. C. WHITE.

Conference Minutes.

NORTH-EAST MISSOURI DISTRICT.
A conference convened in the Saints' Chapel,
Beaver, Mo., February 12th and 13th, 1881. Elder
E. Rowland, presiding; Elder G. Hicklin, clerk
pro tem.

Branch Reports.—Beaver 111; received by certificate of baptism 1, received by letter 2, removed by letter 2, died 1. Hannibal 27. Remick report came after conference adjourned. Salt River, not reported.

The following Elders reported in person: J. T. Williams, G. Perry, D. D. Jones, G. Hicklin; and
letters; also received our thanks from J. T. Williams, D. D. Jones, F. Mussell reported, and Deacon J. B. Thomas.
The resignation of John Taylor as president of the North-East District, it is just believed also
that of R. E. Pogue, as clerk of the district; and on
separate motions they were released, and votes of the elders tendered them for past services.
Remick report came after conference adjourned. Salt River, not reported.

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SOUTH-EAST OHIO AND WEST VIRGINIA DISTRICT.

The above conference convened in the Saint's Hall, Syracusc, Ohio, January 29th and 30th, 1881. Elder L. R. Devore, presiding; Edmund Thomas reporter.

The minutes of last conference were read and approved, by changing the resolution limiting the vote of the Atonic Priesthood to the election of officers to read: "That all have a vote on all questions."

Branch Reports.—Syracuse, no change. Lebanon, 30; baptized 3. Jackson 18; baptized 9; Liberty 12; baptized 3.

Liberty Branch Financial Report: Received and expended $102.31, since organization by him from the Lebanon Branch.


Elder L. R. Devore reports 10.50 received by him from branch during last year.

Elder Thomas Matthews was sustained as Bishop's Agent. L. R. Devore was continued as district president, and E. Thomas, as clerk.

Moved and adopted the Rules of Order be adopted by the conference for the use of the same; and that the branches are requested to take notice, on the above conference and report to the next General Conference the same shall be continued in their former conduct. If no use is made of this district, assigning as a reason of its being stolen, the buggy and harness remaining, but were of no use to the district, and suggested that they be sold.

The minutes being read and approved, Elder L. R. Devore was sustained as the district president.

At 7.30 o'clock, praying by Bro. John S. Patterson.

On motion, Bro. L. L. Rogers was authorized to sell and transfer the buggy and harness on such terms as his judgment might approve.

On motion, the president was requested to correspond with the branches not represented in this conference, for a number of years, and ask for an explanation, if any measures can be taken to resuscitate and place them in working order.

On motion, the secretary of the district was instructed to submit the following resolution to the next General Conference of the Church:

Whereas, at the last General Conference held at Detroit, we recommended to our conference and district that the Northern Illinois District should support the Chicago Mission. Therefore, be it Resolved, that the Chicago Mission being one of the branches of this district, and for the purpose of sustaining the district president in the ministry, recommending such agencies to call the attention of the branch to the necessity of this fund, and reporting the same through our respective agents.

A letter of removal was granted to Bro. Mitchell Haines upon evidence of good standing.

A vote of thanks was tendered to Bro. James Caffall for his most earnest and faithful labors in this conference and district, and we pray that God may bless, strengthen, aid and support him in the further discharge of his duties.

G. W. Shute was sustained as president for the ensuing quarter. H. R. Harder was sustained as clerk.

Adjourned to meet with the Prairie Home Branch, near Cuba, in Republic county, on Saturday, at 10 a.m., May 21st, 1881.

PHILADELPHIA DISTRICT.

The Philadelphia District met in conference in our Hall, corner of Ninth and Callowhill streets, Philadelphia, Pa; John Stone, president; J. A. Stewart, secretary.


Elders' Reports.—W. Small, J. A. Stewart, J. Stone, Joseph Squires.

The following resolutions were moved and seconded:

That the motion requesting all the Elders to report at conference be repealed.

That all the presidents of branches and Elders who labor outside the branches in this district or otherwise be compelled to report at conference in person or by letter.

That the secretary notify all the presidents of branches.

That this conference request the conference held on the 6th of April, at Piano, to release Bro. W. H. Brown from the charge of the New England Mission.

That Bro. H. Robinson represent this district at the Conference at Piano, on the 6th of April, 1881.

That there be no ordinations of the above conference and branches.

That Bro. J. Stone be sustained as president of the district for the ensuing quarter.

That Bro. W. H. Brown be sustained as secretary.

That we sustain all the spiritual authorities of the Church in the right order.

That we adjourn to meet in Philadelphia, Pa., on the fourth Sunday in May [28th], 1881.

If you must form harsh judgments, form them of your own principles. Do not begin by attending to your own deficiencies first. If every one would sweep up his own walk, we should have very clean streets.

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PATER.—At Salt Lake City, Utah, February 10th, 1881, of paralysis, after an illness of nine weeks, Sr. Mary A. Seaman-Payne, aged 83 years, pious, zealous, worthy Saint, a kind neighbor, and was beloved by a large circle of friends. Her husband, Bro. Henry L. Payne, died only two years ago, and the sympathy of all who knew them. Funeral services were conducted by Elder W. W. Blair.

ARMSTRONG.—At Manchester, England, January 24th, 1881, Josephine Celeste (Tate), aged 12 years, a charming little girl of gentle disposition, beloved by all her playmates. Her aged and ailing parents will miss her tenderly, but Miss S. Jane Armstrong, Interred at Harpurby Cemetery, January 25th, 1881. Funeral services to be held in the Presbyterian Church, January 28th, 1881. Contributions may be sent toward the cost of the expenses.

FIRST QUORUM OF ELDER'S.

To the First Quorum of Elders, Greeting:—As the annual assembling of the Church is near at hand, and the quorum expects to hear from you semi-annually, and it is requested every member to forward their report to Piano, Kendall Co., Illinois, on or before April 6th. You may address either the undersigned, or Elder E. C. Pitt. Not only those who are engaged in missionary labor, but every one is requested to inform the quorum what they are doing to magnify their calling as Elders, and that if no labor has been performed, send us your good wishes and address, so that we may have knowledge of your fidelity and orthodoxy in the faith. Brethren, let us endeavor more zealously to promote the interests of the Church, and to all who desire to keep themselves informed in matters of history, and in the daily proceedings of the Church.

Your s'ecretary,

JOHN H. HASKINS.

President of First Quorum of Elders.

NEBRASKA CITY, Neb., March 30, 1881.

Outstanding.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; when exceeding these limits, five cents for each additional line will be charged; notices of prominent Church officials entitled to a half-page to accompany notices.

BORN.

LLEKD.—At Plum Hollow, Iowa, March 23, 1881, to Bro. William and Sr. Rachel Leeta, a daughter: mother doing well, father very proud.

THOMAS.—At Syracuse, Ohio, February 9th, 1881, to Bro. Edmund and Sr. Elizabeth Thomas, a son; named Joseph.


MARRIED.

HETCHESS—Edward E. Hetches, Allin, residence of the bridegroom, by the Rev. Col. Piano, February 24th, 1881, Bro. Charles Hetches and Miss Mary E. Evans, both of Madison County, Illinois. They were welcomed by all present, and are wished happiness.

OBTAINED.

The following learned the path of life; they are now doing well for themselves and their families: Maria C. Zimms, wife of Jos. Zimms, of Winnebago, Illinois; and Minnie E. Haskins, of Seaman, Iowa. G. E. H.

KELLAS.—At Canton, Illinois, February 9th, 1881, of cancer of the stomach, Bro. Edmund Kellas, aged 66 years and 25 days. He was a beloved member of the church for many years, and at his death the funeral services were conducted by Elder Jerome Ruby; the sermon, eloquent and impressive, being listened to with attention and delight by the members and friends of Bro. Kellas. He was buried on the 11th.

THE SAINTS' HERALD.

SPECIAL NOTICE.

All Herald Office business should be addressed to the Business Manager and Editor: Joseph Smith, Piano, Kendall Co., Illinois.

SCANDINAVIAN MISSION.

To all the Saints who are called to labor in this mission: I wish to announce that I expect to proceed to that mission as soon as practicable after the April Conference; provided, that I am continued in the work. I know that all you sustain in my faith and prayers that I may enjoy the Spirit of God in my labors; that I may have wisdom to do that which will bring most souls to God.

If you know of any parties thereto whom you think it would be well to visit, send me their address, and I hope to be able to assist them.

May the Lord bless this mission and his work everywhere, that the honest in heart may be gathered into his fold. My address will be West, Cow, Ill., April 1st; then Piano, Illinois, till further notice. Your brother in Christ,

JOHN H. HASKINS.
Creedology.

A CREED is a specified class of religious rules of worship in general, either formulated and written, or existing in the mind traditionally.

Creeds are of two general classes; human—those originating with men, and those revealed from the Benefactor of the human race. It is of the former class that we desire to treat now, not the latter in particular.

The history of written creeds indicates that they were of more earlier date than the one formulated in the days of Constantine the Great, termed The Apostle’s Creed. Nor need we traverse the misty, legendary, Pagan history, or visit their stately idolatrous temples to find an earlier date for the beginning of the history of human creeds. At various periods, and beginning with the origin of the race, has the heavenly Father, manifested his love and mercy to us, by giving us wise and holy laws designed to regulate our conduct in our obligations to our fellow men, and in our devotion to him; but alas! for us, we seem to be possessed of a nature and disposition that prompts us to rebel against the Father’s laws, and desire to govern ourselves independently. And, hence it is, that examples of this character are found in the remotest history of revealed religion.

Of ancient Israel it is written: “For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.” And as a consequence of their unbelief, a law “written and engraven in stone,” a “ministration of death” was added.—Heb. 4:2; 2 Cor. 3:7; Gal. 3:19. But even this “carnal” law they would not abide, and when departing from it Israel did not entirely throw away their desire to worship, nor did they entirely blight their devotional feelings and emotional facultics. No. They still desired to be devotional—to worship; and hence, we find it written of them: “In those days there was no king in Israel; every man did that which was right in his own eyes.” Also Judah kept not the commandments of the Lord their God, but walked in the sight of the gods of the nations among whom they made.”—Jud. 21:25; 2 Kings 17:10. Yes. Israel would worship at all hazards, and hazardous they were; for, refusing to worship in the divinely appointed way, they appointed a way of their own; worshipped according to “statutes” “which they made;” a creed to govern them. Israel, it seems, could not comply with the Lord, although they had promised to; when, to confirm the agreement, his glory was revealed in thunder and lightning, the voice of a tramp and the quaking of mountains.

How often in after years did the Lord in great mercy raise up prophets early and late, sending them unto them saying: “Return unto me, and I will return unto you, saith the Lord of hosts.” But ye said, Wherein shall we return? Sure enough! Wherein shall we return? Mark! “Even from the days of your fathers ye are gone away from mine ordinances and have not kept them.” A grave charge this that the Lord prefers. But Israel preferred their own creed. It reads, in part: “It is vain to serve God; and what profit is it that we have walked merrily before the Lord of hosts?”—Mal. 3:7; 14; Mic. 3:11. The heads thereof (Zion) judge for reward, and the priests thereof teach for hire, and the prophets divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us.” And if ye be not “father or mother, be shall be free.” Thus ye have made void the law of God by your tradition.” “But in vain do they worship me teaching for doctrines the commandments of men.”—Matt. 15:6-9.

A very respectable creed this, for the Savior to find taught by the Lord’s people, when he comes to save them. So thought the Jews, no doubt; and jealous were they that when John came, that they would not dance nor rejoice when he did not eat; nor weep, when the Savior came eating and drinking.

But the poor Jew is not alone in the formulation of creeds. Prophetic history indicates that “the multitude of all the nations” that have proudly exulted over the downfall of the poor Jew, would “stagger” and fall into a “deep sleep,” as a result of their not adhering to “the law of righteousness;” would “draw near to the Lord with their mouth and honor me with their lips, while their heart is far from me;” and that they would be “tossed to and fro by the precepts of men.”—Isaiah 29.

It was evidently to this same period that Paul referred when he said: “For I know that after my departure shall grievous wolves enter among you, not sparing the flock. Also of your own selves shall men arise, speaking false things; having seduced unthinking men by their seduction after them.” Again: “If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing but doing about questions and strifes of words, whereby cometh envy, strife, railings, evil surmisings, perverted minds, and desisting of the truth, supposing that gain is godliness; from such withdraw thyself.” Once again: “Now the Spirit speaketh expressly, that in the latter times there shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their consciences seared with a hot iron.” And, “For the time will come when they will no longer endure sound doctrine; but after their own lusts shall they heap unto themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.” Once more, “This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away.”

In seeking philosophically and historically for the origin and basis of human creeds, I find that the chief cause of their origin and development, is the perverted dispositions and inclinations, religious, of the human mind. As before stated, our nature is such that we seek to direct ourselves religiously independently; and this desire that we pass to be continually improving on the things with which we have to do, does not stop with things of our sphere. We are created susceptible of improvement and it is right to go on to perfection; but finite minds should not attempt to improve on the things that pertain to the infinite! This principle is manifested in the child who chooses rather to perform its hidden duties in its own way—after its own fancy than to do just as told, and then return to its parents smiling, expecting their approbative smiles in return for its little improvements, as it supposes, to original parental ideas of things. This principle, when perverted in being directed to religious things, so develops that it assumes the vast dimensions of huge systems of creeds, and creeds, a “law” to one’s self. This develops the thought that “man is a worshipful being;” and this is about the only good lesson perhaps, that we will ever derive from the fact; that human creeds exist. The righteousness of God is held forth in beautiful contrast with self-right-
ousness, in the historical revelations as also in profane history. An illustration is graphically set forth (Gen. 4:1-8) in the case of Cain and Abel. Both desired to worship. God required their devotion. Abel was willing to make an offering according to the law of God. In traving to his own rights, full of zeal, but was possessed of just enough self-righteousness, to prompt him to suggest and choose for himself what he would offer in worship to the Lord! And while Abel received testimony of the Lord of his acceptance, Cain was rejected with a “fallen” face. A law was given to him; to worship God in the case, or God would not have been justified in thus accepting one and not the other. Moreover, it would not have been said, “And if thou dost not well, sin liest at the door.” “Sin is not imputed where there is no law.” Man is very persistent in the establishment and justification of his own righteousness. He is loth to yield his opinions and creeds to the light and guidance of the divine mind even; and in consequence thereof, a majority of our race is more than half the time led from God. And, although he may be in possession of the truths of God’s word, yet he is so blind that he fails to see and do that which is for his greatest good, or that which in his own righteous-ness he is led astray from God. “Thus saith the Lord; cursed is 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 with an everlasting barrenness, with a worm that dieth not, and a fire that is not quenched.”—Jer. 17:5, 6.

“When the fullness of the time had come ‘to bring in everlasting righteousness,’ and the Savior was sent of the Father, to offer eternal salvation to the race by their obedience to, and reception of, this ‘everlasting righteousness,’ he found those to whom had been committed the oracles of God, who had been the repositories of his law, and covenant, so engrossed in their own righteousness that they failed, as a nation, to see the light,—they could not discern “the signs of the times.” They believed in God, they said; they made laws; they fasted much; they did not commit sin, but of lust, and cunning,” “gave alms,” and fasted. Such a creed to-day would be considered good by many; but with all this creed they “made void the law of God by their tradition;” their worship was “vain,” “teaching for doctrine the commandments of men.”—Math. 15:6-9. Their heart had waxed gross, they had closed their eyes, and shut their ears, and they had closed, lest they would be converted. “The law of the Lord is perfect converting the soul.” Through the agency of this “perfect law” the Holy Spirit and a ministry, God proposes to convert,” “regenerate” and save mankind. These three instrumentalities are considered necessary by our Father, and blessed by David, to save us, thus: “Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach sinners thy ways and sinners shall be converted unto thee.” Such as these were not to be found in the city, save by the teaching of the Holy Spirit. And had any sinners to-day in Jerusalem, until ye be endowed with power from on high,” “Of his own will begat he us with the word of truth.”—Psalm 51, Math. 28, Luke 24, Jas. 1. The gospel, and a ministry empowered with the Holy Spirit to guide them in presenting the gospel law to the nations, seems from the foregoing to be the order of heaven by which to regenerate and save mankind.

But against the divine plan, our “own righteousness” prompts us to rebel for “The carnal mind is not subject to the law of God.” And hence it was that the Jews, though having “a zeal of God, but not according to knowledge ** being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God.”—Rom. 10:1-3.

Sciences, it is said, are discovered, not invented. Man looks at the many objects presented to him in the various departments of the natural world. The poet imagines that all things speak. He seeks to formulate the language of the sun, moon, stars, earth, oceans, mountains, hills, rivers and rills; the forest and lowly vale, animals and birds; and he formulates their languages as they appear to speak to him. The mathematician formulates the ideas designated to him by numbers and their power. Geologists, the story of the rocks and soil. The astronomer tries to communicate to us the music of the stars. And the moralist formulates and formulates the story revealed by his nature; and being an intellectual, worshipful creature, his “self-righteousness” prompts him to arrogate the formulated story to the lofty position of law; it being a matter of conscience with him, he seeks to impose it on others, for their adherence thereto. And so the idea of law and the right of man over another man is soon adopted and soon assume the position of creed to us. Creeds thus evolved, imbibes the spirit of the times in which, and of the circumstances under which they are brought forth. This will account for the intolerance breathed out by most creeds of the past and present. A vast deal of superstitition is required to accredit these fulminations as binding to intelligence religiously.

Crees are dangerous to us, for they inspire us with false ideas relative to Deity; with false hopes, and misgives our efforts and zeal; and we “compass sea and land to make proselytes,” when we should seek “riches or creature, have been fashioned into creeds, and the result to be forms of godliness without the power, and withal “destroy the truth.”—1 Tim. 6:5.

Another principle of man’s nature aids in the evolution of these hideous monstrosities,—man’s desire to gratify his own, and others’ pleasures. But it is a pity that they work for evil, and not for good; that they imitate the Lord. If any man wisheth to receive any other gospel unto you than that ye have received, let him be accursed.”—For do I now persuade men, or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ.”—Math. 10:38; Gal. 1:10, 10.

It appears from this that men would not only seek to impose their own precepts on us as religious duty, but would be pleased to “pervert the gospel of Christ,” to lead us into bondage, and get us to call them Rabbi! And in the past, political enactments and decrees of emperors and kings, have been thrown into the form of creeds, and thus have been accorded reverence for them; and misery and bloodshed have been the direful consequences, partially. If sciences tell us the truth when it declares that the universe of created things is provided with a grand system of laws, and that these laws are executed, as is demonstrated by the laws which are not written are also enforced. Moreover, the idea of law in the universe makes it impossible to believe that the matter is thus intelligently provided for, why should it be credible that anything mind should be supplied with laws suited to its well being? If animal, vegetable and mineral kingdoms be governed, perpetuated and developed by legal enactments, why not the moral government be equally blessed by the same Creator, and Governor? One thing is certain; no one can point us to an example, either in nature, social polity, or politics, where a law ever enacted or executed itself, independently. The existence of law implies an enacting agent. The execution of law implies an ordered system of machinery. The results of creeds are the operations and results of intelligence. In all the analogies of this world, active intelligence is the perceptible effect, or operation of an organized mind—a personality. If then sciences is rightly understood, and our experiences are not false, and analogy speaks the truth, if we read aright, there is not a shadow of a reason why we should not, let the volume of the universe lead us to conclude that the mind that created the objects of the universe, is other than that of a personal being; and they, the results of his intelligence. No intelligent person to-day will say that the boat, the car, balloon, or mighty engine, embody in their composition all the elements and forces of the substance of the being or agent who invented or made them! Where then is the reason for saying, or the analogy to teach us, that that being who created the sun and stars, earth, ocean and mountains, interwove a part of his veritable self into these things,—that is the reason for saying that all things are imbued with false hopes; not able of any other religion, or faith, or creed. And worse than all, can not obtain that which we seek for! Fail in our expectation. Our hope finally dies! But the wise dig deep, and build on the rock.

Alas! Israel is not alone in this sad dilemma. In after years from the time the “perfect law” was revealed, some were to “pervert the gospel,” were to “arise speaking perverse things,” “turn their ears from the truth, and he turned to fables. These ‘fables’ and ‘perverse things’ were to be found fashioned into creeds, and the result to be forms of godliness without the power, and withal “destroy the truth.”—1 Tim. 6:5.

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resent the Diety as an impersonal being, and that regard him as a vast principle interposed substantially, throughout the vast illimitable world or space? Would not this be changing "the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things which are creeping; this would be saying God is nature and nature is God! With a few slight variations the three leading creeds of the day might be resolved into one, and thus bring the nations nearer together on the subject of religion,—unite them.

Again, our experiences and observation teach us that the Creator? That the creature is capable of exercising free will and making his "self-righteousness" for God, by his own word, or that he be not another kind of a being than what he was formerly?

Consistency, you are a jewel, but like the jewel you are often trampled into the mud; and man his "self-righteousness" for God, by his own word, or that he be not another kind of a being than what he was formerly?

If then, the law of communication characterizes the various classes of beings on up to man, who will say the analogy will not lead us on upward to angels, to Christ, and to the Creator of all these intricate beings?

Most of the creeds teach us that God did communicate with man in the past, but that his being any more—not in this great work! especially? But if his being what he is constitutes him God, as saith the creeds, then to change him would constitute something else than God, and would you know, O! Creed; that if ever he did in the past, under any circumstance whatever, exercise his communicative powers, he would not exercise them in the future! for he has some statements purporting to have been uttered by himself, he says: "I am the Lord, I change not, therefore, ye sons of Jacob are not consumed." Also: that he is "without variableness or shadow of turning."—Mal 3:6; Jas 1:17.

Then can not you see, Mr. Naturalist, that putting what you say, and that which God has said: "I change not," that he either speaks now under proper circumstances, or else he has "changed," and if so, is he not another kind of a being than what he was formerly?

"Thanks to thee, O Lord, whose form is unknown, who art the soul of all beings! Whose purposes are not understood, whose appellations are not known! whose name can not be spoken! Thou art unchangeable, and nothing in this world exists independent of thee. Thou, in the form of sunbeams, preservest the world. The word 'true' denotes thy form. Thanks to thee whose heart is full of wisdom—the visible, the invisible!"—From the Hindoos hymn to Brahma.

The above passages portray the conceptions of the heathen of long age relative to Divinity. For some time it has been asserted, that God had made some advancement by this time, with the aids lent them in their progress in religion, but it appears not. We give the above extracts in order that the contrast may be more fully realized, let us consult the creed of the boasted progressionist of to-day, and perhaps we shall find that some of these modern superstitions of dark idolatry are not superior, and that we may discover what progress we have made. Here comes the fully developed hero of the ages, all dressed in the habiliments of modern philosophy, and the scientific majesty of to day! Unroll the creed and let us see him!

"Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then be evil, know how to give good gifts unto your father which is in heaven give good things to them that ask him."—Math 7:7-11.
With one or two observations more, we will have done for the present. One of the above creeds declares that: “My God is the old Anglo-Saxon ‘Good.’ This ‘Good’ is the sum total of every particular of mind, matter, (or what I am pleased to call) matter, (or what I am pleased to call) in the universe.” The other says: “The word ‘true’ denotes thy form.” Orson Pratt in his effort to make God manifest, after laying aside the Books, in ruminating the realm of agencies manifest, or principles operating, finally concludes that “truth” as a principle, is God; and finally, that “any being who possesses the Godhead is God.”

Now from all these evidences, we conclude that God-making is slow work, when left to the ages of the race human, and by the creed we are no wiser than 3,000 years ago. By some of the reasoning in other parts of this article, I am convinced of the existence of a supernatural order and operator of incomprehensible and invisible, and of his ability to reveal himself; and with this supernatural being as a basis, it is to my mind reasonable to admit his ability to ensue special creation in order to manifest, and through whom to manifest himself to us. Indeed, how could the great “I AM” have manifested himself in his character and per­ posess, and require our homage, in any other manner than by sending a personage with the ability to live him by example and reveal him in precept, and do so harmoniously to his majestic greatness, and the agency—free agency—of the intelligent ones to whom he is manifest, and what are the definitions of these principles, principles of true righteousness, are hard to be understood to our benefit, even when exemplified, and what were they to us unexemplified or revealed abstractly?

Consistently then, we can accept Christ the example sent, as the formulator of our creed, as the author and the finisher of our faith.” in his examples and precepts; with the apostles and prophets, as divinely inspired, as the expositions thereof; and therefore, the great propriety and consistency of the injunction to hear his word, and those his apostles and prophets, as indicated in the re­ turn of Doctrine and Covenants, section 1, and paragraph 3.

This command through the Prophets came to us as a light shining in a “dark place till the day daw­ ned.” “Come, O house of Jacob, and let us walk in the light of the Lord.” The night is far spent, the day dawns. The son of righteousness is arising with healing in his beams. Amen.

G. Scott.
SYNOPSIS OF A DISCUSSION.

At Lehi, Utah, January 29th and 30th, between Elders R. J. Anthony and W. W. Blair; and Messrs. Thurman and Evans, Ministers of the Utah Church, and Attorneys at Law.

Elders Anthony and Blair affirmed, and Messrs. Thurman and Evans denied that "Young Joseph" Smith is, necessarily, the successor of his father in the Presidency of the Church of Jesus Christ of Latter Day Saints.

A large and attentive audience filled Music Hall at 6:30, Saturday night, and many who came failed to find even standing room inside. Mr. James Harwood presided with ability and fairness.

In opening, Elder Anthony promised that insomuch as the question was purely one of Church policy, it must be governed by Church laws and usages; in proof of which he cited Doctrine and Covenants, Sec. 1, pars. 2, 7, 8; Revelation September, 1830, par. 4; Revelation October, 1830, par. 5; Revelation February, 1831, pars. 4, 5; Revelation March 8th, 1833, par. 2; Revelation September 22d, 1832, par. 8; also Church History, Millennial Star, vol. 15, 299, where "a General Assembly," at Kirtland, August 17th, 1835, "approved" of the Book of Doctrine and Covenants.

The affirmative further held that the said Doctrine and Covenants provides that the priesthood may descend from father to son, and cited in proof Revelation March, 1835, (104: 18); Revelation December 6th, 1832, paras. 3, 4; Revelation 1841, pari 14; and claimed that Young Joseph was the proper lineal heir. They also held that the Successor in the Presidency of the Church must be appointed by revelation through Joseph the Seer, and cited in proof the law, Doctrine and Covenants, Revelation September, 1830, (27: 2), with Revelation, February, 1831, (104: 15), and claimed that Young Joseph was the proper lineal heir. They also held that the Successor in the Presidency of the Church must be appointed by revelation through Joseph the Seer, and cited in proof the law, Doctrine and Covenants, Revelation September, 1830, (27: 2), with Revelation, February, 1831, (104: 15), and claimed that Young Joseph was the proper lineal heir.

The affirmative further held that "Young Joseph" was so appointed in Revelation 1841, par. 18, where it is said: "For this anointing have I put upon his [Joseph the Seer's] head, that his blessing shall also be put upon the head of his posterity after him; and as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph. In thee, and in thy seed shall all the kindreds of the earth be blessed." They further held that it was in view of this succession that the command was given, "Let my servant Joseph and his seed after him have place in that house [Nauvoo House] from generation to generation for ever." They held that the Seer was to have a suit of rooms in said house for the reason that he was the President of the Church, and all his time was needed in attending upon the spiritual concerns of the Church, and the "head" of his posterity, his "seed, after him," was to have "place" in that house for he was "master of the house." They held that the purpose and will of God relative to the succession was here clearly revealed, and that by this revelation "through" Joseph the Seer, Young Joseph—"the head of his posterity"—was "appointed," and that, too, in a legal and most public manner. They further claimed that Young Joseph was anointed and set apart by special blessing under the hand of his father, in a council, at Nauvoo, not many months before the martyrdom of Joseph and Hyrum; and, that it was generally understood by the Saints from 1843, and forward, that Young Joseph would succeed his father in the Presidency. The affirmative also claimed that the successor must be called by direct revelation to himself; and cited in proof Doctrine and Covenants, Revelation February 27th, 1833, (99: 9); Revelation November 27th, 1832; Revelation February 24th, 1834, par. 3; Revelation September, 1830, (25: 2); Revelation April 6th, 1830, (19: 1); also 17: 1, and that Young Joseph professed to have been called in that manner, as seen in "Life of Joseph."

They also claimed that the successor must be "chosen by the body," (Doctrine and Covenants Revelation March 28th, 1835, (104: 11); and that this "body" must be Christ's disciples, and His disciples were only those who receive his law and observe it. Revelation February 1831, (41: 2); Revelation March 26th, 1835, (104: 44) also Joseph the Seer and his Counsellors, were paragraph 29, and that Young Joseph was chosen by such body, at Amboy, April 6th, 1830.

They next claimed that "the successor must be ordained, and that by competent, lawful authority," and in proof cited Doctrine and Covenants, Revelation February 5th, 1831, (42: 4); Revelation April, 1830, (17: 17); Revelation March 28th, 1835, (104: 11); Revelation February, 1831, (43: 2). They also claimed that Joseph the Seer and his Counsellors were ordained in this manner, and cited Millennial Star, vol. 14: pp. 162, 357; Doctrine and Covenants, Revelation 1841, (57); paragraph 20, and that Young Joseph and his Counsellors were ordained in the same manner; but that B. Young and his Counsellors, J. Taylor and his Counsellors, were not so ordained, and that some of them did not even claim to have been ordained to the Presidency, notably B. Young, thus totally ignoring the law and ordination of the Church in this very important matter.

They further claimed that "The legal Successor must and will teach the approved laws, doctrines, and regular order of the Church," and in proof cited Revelation February, 1831, (43: 2); Revelation February 9th, 1831, (42: 5); and instanced the cases of Joshua, Ezra and Joseph the Seer in teaching the Bible and Book of Mormon.

They also claimed that the Successor will receive written revelations for the Church," and in proof cited Doctrine and Covenants, Minutes High Council, February 17th, 1834, (99: 10); Revelation, March 26th, 1835, (104: 6); and Revelation September, 1830, (27: 2); This Young Joseph has done.

They also claimed that when the Successor was called of God he would find "the house of God" (Church) in disorder, and would proceed to set it in order, (Revelation November 27th, 1832); he would find the Saints in bondage, (Covenants, Revelation 1834, 1835, (45: 3), and minister for their deliverance; all of which Young Joseph has done.

They claimed, in conclusion, that the Successor was to be called and sent of God "to set in order the house of God," and to lead the Saints out of bondage, just before the Lord would redeem Zion "by power," (Revelation February 24th, 1834, (100: 2)), which reemphasis began with the war of 1861-5, by which the former enemies of the Saints were dispossessed of power in that land, many of whom finally migrated to other and remote parts, leaving the land of Zion open to settlement by all people who honor and uphold the laws of the land.

The negative held that the law of lineage did not apply in the succession to the Presidency of the Church, and cited the law of Eli (1 Sam. 10: 1-2, 30, 10), and mentioned that Joseph and Hyrum, and their sons, and Joseph the Seer and his father, held that "the gate," (Revelation, Feb., 1831-43: 2), referred solely to ordination, and not to baptism.

They claimed that it was the right of Brigham Young and the Twelve to lead the Church after the death of the Seer, and that Brigham Young was the Successor in the Presidency, and that it was the duty of the Twelve to ordain and set in order all the officers in the Church, and cited in proof Revelation, March 26th, 1835, par. 30, and then added the claim of the Twelve that the Seer, prior to his death, "rolled the kingdom on to the shoulders of the Twelve."

They further held that the ordaining of Young Joseph by the late William Marks and others was not valid, for the reason that said Marks opposed the Twelve, and favored Sidney Rigdon's claims, and was finally disfellowshipped by the Twelve.

They held that Young Joseph's address at Amboy, when he was chosen and ordained, was, in effect an agreement that he would teach nothing but what would be pleasing to the Church, and that no prophet of God would do such a thing. Besides, they claimed his address had not "the ring" of one sent of God, and the fact that he was in good repute where he was a witness against him, as all God's servants were persecuted; and that Joseph, instead of seeking the favor of his father's enemies, should have been thinking to avenge his blood.

They claimed that Joseph's non-activity in church affairs from 1844 to 1860 was evidence that his father had not appointed him his successor, and that the Lord had not designed him for that position.

They claimed that the Twelve were equal in authority with the First Presidency, and, that when Joseph was dead the Presidency vested in the Twelve—that they held all power and authority to lead the Church and direct all its affairs when Joseph was taken away.

They claimed that Pres. Young and the Twelve gave evidence of their right to preside over the Church, in the fact that they had sent the gospel to the nations, gathered many people, and filled the valleys of Utah with cities, towns and hamlets, of peaceful, industrious inhabitants.

The affirmative claimed that the cases of Eli and Eli's sons, the father of Joseph the Seer and his sons, furnished no proof against the law of lineage applying in the succession to the Presidency; but that they sustained the general law, and that the lineal heirs would be rejected of God only for good cause, He being the judge.

They denied that the death of the Seer elevated the Twelve to the right and authority

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of the First Presidency, and held that the Twelve, after the death of the Seer, possessed no more nor different authority than they did before, and that their authority pertained, not to the affairs of Zion or her stakes where there were organized High Councils, but to the branches outside, and to the unconverted world of Gentiles. The Twelve had the general direction of the Church, and in proof quoted Doctrine and Covenants, Revelation, June, 1829, (16:5); Revelation, March 28th, 1835, (104:11, 12, 13); Revelation, July 23d, 1837, (105:2, 3, 4, 7, 11, 12); Revelation, 1841, (107:40); with the following instructions by Joseph the Seer.

"President Smith proposed the following question:—What importance is there attached to the calling of these Twelve Apostles, different from the other elders or officers of the Church?"

"After the question was discussed by Counselors Patten, Young, Smith, and McLellin, President Joseph Smith, jun., gave the following decision:—

"They are the Twelve Apostles who are called to the office of Traveling High Council, who are to preside over all the Churches of the Saints among the Gentiles, and when called to be a President shall be so called; and they are to travel and preach among the Gentiles, until the Lord shall command them to go to the Jews. They are to hold the keys of the Kingdom of Heaven, and may go into the Churches abroad, and reg­ulate the affairs thereof, where there is no Standing High Council; but it is their duty to go abroad and regulate all matters relative to different branches of the Church. When the Twelve are together, or a Quorum of them, in any Church, they will have authority to ordain, to administer, and to execute all the duties which the Church can require of them. They will also be invested with the privileges, and those decisions will be valid. But where there is not a Quorum, they will have to do business by the voice of the Church.

"No standing High Council has authority to go into the Churches abroad, and regulate the matters thereof, for this belongs to the Twelve."—Mill. Star, vol. 15, p. 218.

"President Joseph Smith then stated that the Twelve will have no right to go into Zion, or any of its Stakes, and shall undertake to regulate the affairs thereof, where there is a standing High Council; but it is their duty to go abroad and regulate all matters relative to different branches of the Church. When the Twelve are together, or a Quorum of them, in any Church, they will have authority to ordain, to administer, and to execute all the duties which the Church can require of them. They will also be invested with the privileges, and those decisions will be valid. But where there is not a Quorum, they will have to do business by the voice of the Church.

"No standing High Council has authority to go into the Churches abroad, and regulate the matters thereof, for this belongs to the Twelve."—Ibid. p. 261.

"They denied that the Twelve had authority to regulate and dictate affairs in Nauvoo after the death of Joseph, that would interfere with their duties abroad, and bring confusion to the quorums and the Church; and they cited the following, in proof that this authority belonged to the High Councils:

"The standing high councils, at the states of Zion, form a quorum equal in authority, in the affairs of the church, in all their decisions, to the council of the Twelve at the states of Zion."—D. C. 104:14, 15.

"President Joseph Smith then stated that the Twelve will have no right to go into Zion, or any of its Stakes, and undertake to regulate the affairs thereof, where there is a standing High Council; but it is their duty to go abroad and regulate all matters relative to different branches of the Church. When the Twelve are together, or a Quorum of them, in any Church, they will have authority to ordain, to administer, and to execute all the duties which the Church can require of them. They will also be invested with the privileges, and those decisions will be valid. But where there is not a Quorum, they will have to do business by the voice of the Church."


"On the third of July [1834], the High Priests of Zion assembled in Clay county, and I proceeded to organize a High Council, agreeable to revelation given atKirland, for the purpose of settling important business that might come before them, which was settled by the Bishop and High Council. David Whitmer was elected President, and W. W. Phelps and John Whitmer Assistant Presidencies.

"From this time I continued to give instruction to the members of the High Council, Elders, those who held the office of Bishop, and to the people in general, as much as I was requested, until July 7th, when the Council assembled according to adjournment, at the house of Elder Lyman White; present fifteen High Priests, eight Elders, four Priests, eight Teachers, three Deacons, and members.

"After singing and prayer, I gave the Council the following new organization, as it would enable them to proceed to minister in their office agreeable to the pattern herefore given; read the revelation on the subject; and then held them to account for their proceedings. I then informed them, that I had accomplished the great work the Lord had laid before me, and that which I desired of the Lord; and that I had done my duty in organizing the High Council, through which Council the will of the Lord might be known on all important occasions, in the building up of Zion, and establishing the Kingdom of God."

"In cases of difficulty respecting doctrine, or principle (if there is not enough written to make the case clear,) the President is authorized to inquire of the Council whether the president may inquire and obtain the mind of the Lord by revelation."—D. C. 99:10.

They claimed that while the foregoing, in respect to the duties of the Twelve and High Council, showed that as quorums they were "equal," yet their duties and authority were very different and dissimilar.

They also claimed, that when the Twelve, after the death of the Seer, assumed the leadership of the Church and dictated its affairs in the stakes, of which Nauvoo was one, they usurped authority, violated the law of the Church and the instructions of the Seer, and showed by Doctrine and Covenants, Seer, and by revelation there was a president "before the president" in the case of Joseph. They denied that the Twelve had authority to ordain to millions of the earth, and to establish commandments. Revenge was utterly unchristianlike. The affirmative admitted that Joseph's inactivity in church affairs from 1844 to 1860 was evidence against his appointment and calling to the Presidency. They cited the cases of David, John the Baptist, and others, who were permitted, and some of them anointed and ordained, many years before they entered upon the active duties of their callings.

The affirmative admitted that the Twelve held "equal" authority with the First Presidency in respect to their "decisions," but claimed that their duties were very dissimilar, and were limited to a certain office, direction, and leadership of the First Presidency; and cited in proof, Revelation, March 28th, 1835, par. 12; Revelation, July 23d, 1837, par. 7, 12. They denied that the death of Joseph the Seer gave to the Twelve the Presidency of the Church or authorized them to perform any duty that, by the ordination of the Church, was vested in and limited to the First Presidency. The affirmative utterly denied that the leadership of the Twelve and Brigham Young, in Utah and elsewhere, gave evidence of their divine calling and appointment to the Presidency of the Church. They claimed that under the leadership of the Seer the Church increased from six members in 1830, to 200,000 in 1844, and organized fourteen stakes seventeen years after the Seer's death; and, the Church leaders could not show a following of 50,000 faithful, devoted, baptized members. They further claimed that a large proportion of the Utah Church members were "policy Mormons" and Infidels; while others, who believed in original Mormonism, remained in the Utah Church through fear of losing situations, losing social caste, losing trade or office, or suffering persecution of some kind; and that the Church under wise, lawful leadership from 1844 to 1881, having a membership of near 200,000 to begin with, should have increased to millions now.

They further held that the unwise and unlawful doings of the Utah leaders in respect to utihng, the Order of Enoch, temple building, and the like were proofs that the leadership had been bad, and was not appointed or approved of God.

The negative held that Young Joseph was not the "Moese" man mentioned in Revelation, 1834, for he did not come doing the works of Moses. Moses cursed the enemies of Israel with lice, and frogs and flies, etc., but Young Joseph did nothing of this kind.

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The affirmative replied that it was not improper, for the members, to lead the Latter Day Saints out of “bondage,” and to perform that class of works, but that he should lead the people by, and according to the revealed will of God. Jesus, and Joseph the Seer, were both said to be like Moses. (Deut. 18: 15 with Acts 3:22; and 2 Nephi 2:2, Doctrine and Covenants, Revelation, March 26th, 1830.) Yet neither of them did that particular class of works. If the gentleman on the negative had their best applied to the Successor, they should demand the President of their church to marshal his frogs, produce his flies, and display his lice—they were welcome to the whole lot.

The discussion passed off very pleasantly, and Messrs. Thurman and Evans did well when they considered that they had no grounds for good argument. They are gentlemen of fair promise; and probably possess as good, or the best talent in the Mormon Church in Utah county.

The fruits of the discussion for good are already seen, and we look for further good results. Honorable discussion of leading church questions will lift the Utah Mormons up into the true light, and free them from error.

W. W. Blair.

Letter from Missouri.

Editor Herald:—I will write a few lines, hoping they will find a place in your paper; but I do not wish to draw too heavily on your patience, nor occupy too much of the space which the members of your Church may consider as belonging exclusively to them. I have not found the Herald all I could desire it to be. There is a want of particular attention. I am not a gentleman of the morning, and not found elsewhere, and because I desire to hear of the doings and whereabouts of those who have been, and I trust, are now my friends, I seem almost a necessity for me to take it. My heart has often warmed toward you and your people because of things I read in the Herald. I have read of the wondrous power imparted to earth, of the wondrous power in the Book of Mormon, and of those who claim to be Saints, be found, like ancient Israel, even fighting against the appointments of Jesus Christ. I. L. TWAUHIBER, JR.

MANCHESTER, MISSOURI.

After Death.

Following the above caption there was an article published in the Herald for July 15th, 1880, page 218, as an attempt to reply to an article of mine with the same head, found in the Herald for February 1st, 1880, pages 29-30. I have not found space to insert a reply. My object in writing this, for fear some might put me a seal, but not according to knowledge, and thereby render myself liable to a charge of heresy. My object in this, as in my first, was not to gain notoriety as a controversialist; but, in showing a general rule, “the spirits ever did or would return to earth.” I have not been subjected to some extent the plans of that false wonder working power, in his work of deceiving souls in these last days. Now, Bro. R. M. Elvin, with the best of feelings and with all due deference towards you as a teacher in Israel, imputing unto you honesty in differing from your own, yet I am more than ever convinced of the wondrous power in the Book of Mormon, and after months of review of this subject, “that during the separation, the spirit does not visit the earth;” and certainly, in your reply there is no evidence to the contrary. I will notice in brief some of your quotations. The first is 1 Thess. 4:15-15; with these words are we to understand that the spirit will come back and communicate with earth life?

There appeared unto them Moses and Elias. There is no mention here of a spirit. Elvin was not the first to say the appearance of Moses, the record says, “There appeared unto them Moses.” Then turn to Hebrews 2:14, and Jude 9th. Moses was in the condition of Moroni when he was sent to reveal the Book of Mormon, his body and spirit were reunited, for the following reasons, We are taught that the Book of Mormon contains the fulness of the gospel, (see D. & C, sec. 26, Cincinnati edition), and the Book of Mormon teaches concerning the soul, or spirit after death: “Thus they remain [the wicked] in this state as well as the righteous in Paradise until the time of their resurrection.”—Alma 19:5, 6; Moroni 10:2. In proof we have, beyond controversy. Bro. Elvin says “It would be in order for ‘Aoc’ to give the date of Moroni’s resurrection, so that the Church might have this glorious light.”

Be assured, Bro. Elvin, as soon as I have a revelation to that effect I shall impart it forthwith. I know nothing of revelation, neither made a pretense of a revelation thereto, it would be decidedly out of order to give the date of Moroni’s resurrection. In conclusion I would say as I said in my first article, “the doctrine of spirits returning to this sphere and communicating with earth life is the basis of modern Spiritualism, that wonder working power, in antagonism to the power of God, by which many will be deceived, by which some Latter Day Saints are now in darkness through its power.” As the world generally is accepting the idea of the spirit’s return to earth, it makes the work of deception the more easy. I have been perplexed, and it is a trial to me. For the reasons and evidences produced in these articles of mine, I am safe to say that the spirit does not return to earth after death.

A. C. Everett.

The Times of Restitution.

This word restitution, as it regards the gospel, has reference to its being restored, or re-established on earth. This subject to every living creature who desires to be saved, should be of vital importance. Just before the Lord Jesus ascended into heaven, the early apostles seem to have been conscious that they were in a state of important dispersion; and as they preferred the government of God to that of man, they asked the Savior the question when he would restore the kingdom to Israel. They felt as the honest in heart who belong to God’s kingdom established by the Prophet Joseph Smith did; now that God has come, and it was about to crush the power of Satan’s king-
dom; and establish his own. The Lord was not angry with them for asking this question; but said, “It is not for you to know the times or the seasons, which the Father hath put in his own power.”—Acts 1:7. But he did openly rebuke the self-righteous Pharisees for not discerning the times in which they lived.

Joseph Smith said, to them, ye hypocrites! did not I, if I did not discern the face of the sky and of the earth; but how is it that ye do not discern this time?—Luke 12:66. They were like this generation who are out of the Church of Christ as established by God in these times of restoration, with apostles and prophets by the voice of revelation. They are lost upon the deep sea of time, without divine guidance. And yet, faithful elders are crying aloud, proclaiming that God has restored the gospel, and desires them to accept it, that they may know in all directions at a break-neck speed. Many do so for believe in Christ may be secured. What is the salvation that is to be obtained? The apostle John in the vision records: “I saw a man standing in the air, clad with a garment white as snow, with a crown upon his head, and the Gospel of the Kingdom of God was delivered to him. Then the angel cried out, saying, "O winged men, show love to the inhabitants of the earth and to the sheep and the goats." The angel then said, "The Lord of hosts, who established the covenant with his servants, the people of Israel, has called the apostles to bring the gospel to the nations. Therefore, when the people are taught, they may be saved."

WHAT MUST I BELIEVE?

Those are serious times. The world is going in all directions at a break-neck speed. Many believe, but the mass disbelieve, or are strangely indifferent. To one looking on, the question would seem to be, not so much one of salvation, absolute, for salvation seems to be offered abundantly everywhere, but one of how little, or how much there is a necessity to believe that the salvation for which these witnesses are a reward, that for belief in Christ may be secured. What is a belief in Christ? What does it take to constitute a man an orthodox believer in Christ unto salvation?

Latter Day Saints are as much interested in this question as are any, or all others; and from the strange history modern Israel has been busily making for the past thirty-six years, there is reason to fear that many answers, or different answers from each other, would be made to this simple inquiry, What must I believe to be saved?

The Saints of all classes are fond of putting before the people for their attention and consideration, the celestial salvation, or salvation in the celestial kingdom. Just what some of the extremists among them may mean by this term celestial salvation, we believe ourselves can not intelligently suppose that it means the best to which man may aspire, or that he can obtain.

To one proposition the larger portion of thinkers in all classes of believers in the latter day will agree; that whatever salvation is accorded to man, or that he may receive, there is but one from whom it is received; but one through whom it comes. “For God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life.” In this statement the two are revealed, and no amount of special pleading in regard to the force and binding character of later revelations from God, will change this important revelation. These words were spoken by Christ while in the discharge of his duty as a teacher sent from God. The blaze of his glory, left for love borne to man, was still upon him. The dread realities of man's disobedience and consequent destruction before him, and the wondrous possibilities unto which he and his followers might attain, in his mind when he uttered it; and therefore, there is no reason left for supposition that any subsequent reflection, or afterthought of Deity would ever change them, or their design.

The burden of the teachings of the apostles was in accord with this. Belief that Jesus was the Christ, formed the only central pre-requisite to baptism, sought to be enforced by them. Said Philip, "If thou believest with all thine heart thou mayest." "I believe that Jesus Christ is the Son of God," replied the Eunuch. Upon this confession of belief this man was baptized—and who that believes in baptism will say that this man's sins were not there remitted and he saved if he retained his integrity? Whatever knowledge and wisdom he afterward obtained by study, meditation, and prayer, was the result of the enlargement of the sphere he might, after the death of the body attain unto; but, so far as the fact of salvation is concerned, that would not be affected by belief or unbelief of other things, subsequently taught by the apostles or other teachers in the church. It would indeed appear that when some sought to enforce certain things upon some part of the disciples, or learn, the declaration of the council was against such enforcement; and to "abstain from meat offered to idols, and from blood, and from things strangled, and from fornication," was declared sufficient. This seemed "good to the Holy Ghost," and those who kept themselves from these things it was stated should "do well." Acts 15:28, 29. The Holy Ghost, it would appear, did not afterwards lose sight of the things then decided; for in both the Book of Mormon and in the Doctrine and Covenants, the declaration is made: "Whosoever believeth and is baptized shall be saved." That was declared to be the gospel; and whatever was more, or less than this was pronounced as coming of evil.

The gospel as taught by Paul, briefly told, is that men hearing that Jesus Christ is the Son of God, believe it; and repenting of their sins are baptized into the fellowship of the redeemed. The oath and token of their acceptance into such fellowship are provided by the gift of the Holy Ghost through the laying on of hands; and this Spirit continuing with the disciple leads into all truth and provides the power of life unto the resurrection from the dead, and secures the individual in the judgment unto eternal life. To this agrees the declarations touching the gospel in the Book of Mormon, and the later revelations to Joseph Smith, upon the same subject.

From these things we conclude that if men believe thus much now, it is a belief unto salvation.

To say that salvation is to be made dependent upon a belief in later and differing conditions is to sadly embarrass poor humanity, and to charge the Deity and Christ with making changes in, and additions to the gospel economy without adequate reasons therefor. This we can not afford to do. It is true that it is written that man shall not "live by bread alone, but by every word that proceedeth from the mouth of God." But it is nowhere written that we shall accept words as proceeding from the mouth of God, that are unlike himself as he is revealed to us in Christ; and for this reason, Latter Day Saints, of all people, should be the last to be led away by what purports to be words proceeding from the mouth of God, that are distinctly in opposition to his word already received; and more especially, when a belief in such opposing declaration is declared to be essential unto salvation.

In answer then to the question, What must we believe? we reply, Believe that Jesus Christ is the Son of God; that the gospel is sent through him; repent, be baptized for the remission of sins, receive the laying on of hands for the gift
of the Holy Ghost; it will lead you into all truth, and raise you from the dead. He who believes this and keeps himself unspotted from the vices of the world will be saved.

Joseph Smith.

EDITORIAL ITEMS.

We offer the Herald for one year to the poetical brother or sister, who will send us the best four verse song, with chorus, set to the tune known as "The Song of Solomon," and 40 cents for a Joped Songs No. 2; songs to be sent in within three months from April 1st, 1881, and the decision as to merit to be made by Bro. M. H. Forscutt and J. T. Kinneman. The burden of the song to be some subject connected with the latter day work.

The conference of the Saints at New Bedford, Massachusetts, was noticed in the New Bedford Signal. We quote: "Quite a favorable impression was made upon the minds of the people in regard to the peculiar doctrines of this people, who have no connection with those of Salt Lake, but hold to the gospel as taught by Christ and his apostles."

Bro. John Potts, writing from Fall River, Massachusetts, March 1st, states that he was present at the organization of the New Bedford (Massachusetts) Branch, February 20th. That the meeting was held in the house of Bro. Stephen D. Stacey, the house being the same that the Elders in the days of the martyrs held their meetings in. Another and striking evidence that the Reorganization is rebuilding the waste places of Zion, in the favor of God. Bro. T. W. Smith delivered a prophecy, some little time before, that a certain sister should be instrumental in aiding the Lord's work in New Bedford. This was verified, for St. Mary A. Smith began the work in that city by circulating some of the Church works, working up in this way an interest, and making an opening for her husband, Bro. John Smith to preach, which he did—result, a branch with eight charter members.

Bro. Alonzo Wingrove, writes from Walsingham, Ontario, March 1st, quite favorably of the impression made there by the labors of Bro. G. T. Griffiths.

Bro. Otis C. Eaton, from Winsterport, Maine, says that times are dark and gloomy there. Only one can in the vicinity outside of their own family that believes in the restored gospel, though many who say that they believe the word of life, but whose worship does not conform to that word. Himself and family still trust in the Lord, and wait for the coming of his Christ.

Bro. Benjamin Myers, writes from the Lindell Hotel, St. Louis, Missouri, that he has been sick; but has recovered. He united with the Church in January, and was pleased that so far he has been blessed. He believes that there are good, honest, hearted people in other churches, but it is satisfied with his identification with the Saints. Two of the Saints only, visited him during his sickness; he was sorry more did not call.

Bro. Homer T. Griffiths left Fremont, Indiana, March 7th, for Coldwater, Michigan. He baptized 37 persons to that date. We are also in receipt of a Salt Lake Herald for February 4th, containing the version of the Lehi, Utah, discussion between Elders Blair and Anthony and Messrs. Thurman and Evans; in which the writer concludes that the discussion was to the disadvantage of the Josephites.

Bro. Joseph A. Stewart, of Philadelphia, sends us the Record of February 17th and the Inquirer for the 24th. In the former an elder, George Emerson, defends polygamy, and is evidently from Utah, or belongs to the Tabernacle of the Utah Church. In the latter is an extract from a letter by Bro. Blair to Bro. Stewart, on the subject of the progress of the work in Utah.

Bro. Joseph F. Burton baptized Bro. R. S. Livingston at Hueneme, Ventura county, California, March 1st, he rising from a sick bed through the prayers of the Saints at Laguna. Bro. Burton says, "The ministers are warning their flocks against us."

Bro. Wm. J. Weston writes from Chayenne, rejoicing in the way, and striving for the prize.

Seventeen have been removed from the Norton Creek Branch, of Quebec, to the States, leaving five. They are weak, but hopeful. So writes Bro. Wm. Nichols.

Bro. A. J. Smith wrote from Clear Lake, Indiana, March 18th, stating that three had been baptized by Bro. Griffiths while at the Lake. The labor of Bro. Elidgers well received there and the Saints were well pleased.

Bro. J. O. Stewart wrote from Manchester, Texas, March 7th, 1881, that he had preached several times at that place. March 5th he baptized two, on the 6th two, and the interest was increasing. There seemed to be a change for the better in the neighborhood toward the teachings of the word. Bro. Stewart thinks no one would now be disturbed there in preaching the way of life.

Bro. J. Armstrong wrote from South Bend, Nebraska, March 7th. "Our branch seems to be doing better, spiritually, than for the past two years. There is a prospect for an addition to our number, the fruits of the labor of Bro. R. J. Anthony and Heman C. Smith. I shall cut the ice tomorrow for the baptism of one or more; and so they come.

Bro. M. R. Scott, of New Providence, Indiana, sends us a clipping from the Times, in which he defends against an attack made upon the Church very ably. Bro. Scott believes, and we think properly, that ministers of the gospel should act in a dignified manner, and be careful not to indulge in large stories among the people, that are difficult of belief. It would almost seem as if nobody had been careless.

Bro. D. L. Shinn writes from Clarksburg, W. Va., March 16th, 1881, that his family has been afflicted by sickness; but the Lord heard their cries and healed them; one, a daughter, being healed of diphtheria by administration. Two were baptized at Cabin Run, Bro. C. G. Riley and wife, Victory. Blessings abide with the faithful.

Bro. W. C. Cadwell was elected mayor of the city of Marion, Harrison county, Iowa, on the 7th of March, at their municipal election of that date; upon the Temperance ticket, as against the Citizens', which means licor.

Bro. Thomas Job, of Spanish Fork, Utah, is out in a work called A New Theory on Astronomy, which is being favorably commented on. It is being published by W. B. Smith & Co., New York; as we suppose, and will soon be on sale. The brevity of the study of astronomy can address Bro. Job at Box 1104, Salt Lake City, Utah.

Bro. F. P. Scaccliff was at Milton, Florida, in last advices, laboring in the field; Bro. Booker was with him.

Bro. John Burlington, of St. Joseph, Missouri, has enlarged his business as Transfer Agent in the city, until it has become a necessity to the place. That is the way every good man should do; adopt some proper calling or occupation, then make that a necessity to the community.

Bro. J. W. Brackenbury sends us a weekly, Kansas City Journal, for February 24th, containing an interesting account of celebrated Aztec ruins at La Casa Grande, in Arizona; for which we thank him.

A. Millington, Ohio, newspaper, sent us by either Bro. M. B. Williams, or Bro. J. C. Foss, mentions the fact of Bro. J. C. Foss having been preaching at Amanda, Butler county, with quite good success; some had been baptized.

Bro. John Eames sends a Cheyenne Leader, in which he was advertised to speak Sunday, March 13th, at the English House.

Elders passing through Muskogean are requested to call on Bro. Charles Wickes.

QUESTIONS AND ANSWERS.

Has a District President authority to silence an Elder when the Elder's conduct is disgraceful? Yes.

Has a District President authority to call an Elder's Court to investigate the charge that is brought against an Elder? Yes.

This is how the New Bedford, Massachusetts, paper puts it:

"A branch of the Reorganized Church of Jesus Christ of Latter Day Saints has been established here, with the Elder, Mr. John Smith; Priest, Stephen D. Stacey; Teacher, James Morris; Deacon, William Talbot. This society started with three members, and the first public meeting was held on March 3rd. The society numbers ten at the present time, and the membership is likely to increase considerably before long. The headquarters of this society is at Plano, Illinois. The members do not endorse the polygamous doctrine of the Salt Lake Mormons. Mr. Smith, the Elder of the society, is also pastor of the church of Christ in Boston, Fall River, Providence, South Yarmouth, Dennisport, Plainville, Douglas and Brockton, and has been about 500 members. Meetings are held at Mr. Smith's house on Thursday and Sunday evenings, and at Mr. Stacy's Sunday morning. We have closely watched this city from Fall River, on Saturday, and attended a social, given at Mr. Smith's in the evening. Yesterday morning they attended the meeting at Mr. Stacy's, and at this meeting a number, to the number of a few hundred members, were present."

The Pittsburgh Leader, for Sunday, February 28th, contained the following clear and frank statement, and recommend the consideration of our exchanges:

"In reply to many criticisms, Mr. Smith, the Mormon preacher of Pittsburgh, sends us a small letter of about forty pages, which he requests us to "act of justice to him. We desire to be just, but we believe we can be that without covering a page and a half of our somewhat valuable space with comments to what would make a good sized pamphlet. We have to be just to our readers as well as to Mr. Smith, and can not therefore surrender the space where they have a right to look for news to the missionary efforts of any sect whatever. It should be sufficient justice to Elder Smith to say right now and in the future that he has absolutely no connection with the Mormons, by which it is sought to prove that 'Joe' Smith or Sidney Rigdon stole the manuscript copy of Rev.
Solomon Spaulding's romance, and made the Book of Mormon out of it, is fatally defective. The thing can not be proved. The Mormons successfully make the testimony of documents assert it, and very fairly demand that Spaulding's romance be produced, and the comparison made, or the slander be dropped. The fact is this romance, though alleged to have remained in Gentle hands, never has been produced, and can not be now, as there is not a particle of evidence that it is not the original of the Book of Mormon. It is still true, of course, that it might have been—that the original of the Book of Mormon is still intact; but neither is there a particle of proof. In fine, it is as obscure and confused and darkened by contradictory evidence as that of any of the religions of hoary antiquity. This is a fact which, if instructive in nothing else, is so in this: it shows how easy it is to start a new superstition even in the blaze of a high civilization, to surround it, and therefore unnoticeable, with the testimony of signs and wonders and human witnesses, perfectly convincing to those predisposed to believe; and to make it well high impossible to confute and overthrow it, by any positive demonstration of its falsehood or by anything else, except appeals to those general principles of evidence which are satisfactory to men imbued with scientific culture, but scouted by the masses.

EXTRACTS FROM LETTERS.

Bro. A. H. Smith wrote from his home in Stewartsville, Missouri, March 10th, 1881: "I held three good meetings in St. Joseph, and left a good feeling there."--

Bro. Heman C. Smith, from Oenava, Nebraska, March 1st:

"I baptized two at Oak Island, February 28th. We had a glorious time here last Sunday, while fasting. I spoke one message to a power. The Lord heard us. Praise his Holy Name! One or more will be baptized to-morrow."--

Bro. E. C. Brand wrote from Willow Creek, Montana:

"The Saints on Reese Creek and Willow Creek are alive in Christ, as you will see by the enclosed letter. Some of the brethren are going to St. Peter's, Saturday and Sunday, March 5th and 6th. The two branches double teams, and hold two days' meeting on Reese Creek, and following week the same on Willow Creek."--

Bro. T. W. Chatburn writes from Shelby, Iowa, March 10th:

"The hills around H. Lake has been preaching here for some time and has done us much, and we hope, lasting good. Many are enquiring—some ready to obey; others would if they dared, but circumstances, and conditions will not permit. We feel that the heaven is working, and the cause is steadily but firmly on the up grade, for which we feel to thank the Master."--

Bro. George H. Graves, priest, laboring in Georgia and Alabama, sends a condensed report of his labors about as follows:

"I have organized two branches; preached seven week nights; baptized twenty-two; helped to build one church. A great and marvelous work can be done if the Church can send ministers to the different lines of the field. I did not like the branch of the church that I labored, and went boldly into the work, and fought like a good soldier; and the Lord stood by me. Now I am sorry to think that I have to go away from here, and leave the people. It is a glorious work, and the child is dear to me; and I must return to them, if I can find them. Free will offerings have been given me to the amount of about $725, which is about $521, being, $850 for my own needs. This is about my report since June 21st, 1880. I am still strong in the faith. I have also been present at the blessing of three children, by ellers of the Church. We are sorry that the mission of Bro. Graves is cut short by circumstances painful to him and unavoidable, so far as the Church is concerned."

Bro. Gomer Reese, of Reese Creek, Montana, wrote to Bro. Lewis Gaultier, February 8th, 1881, and from this letter sent us by Bro. Brand, we quote:

"We had a good meeting last Thursday. White Father was prophecyh, I could distinctly hear some persons singing that were not of the Church, or by anything else, except appeals to those general principles of evidence which are satisfactory to men imbued with scientific culture, but scouted by the masses."

Bro. James Caffall, storm-stayed at Blair, Nebraska, writes:

"An iron log chain in constant use is bright, but pile it up and let it alone, and it soon rusts. And so with the claim of the alleged First Latter Day Saints. The busy active member, whose mind is burdened with anxiety attendant upon hearing and performing duties, is soon in confusion with the faith he has stumbled at others' faults, and because of constant activity he never tires. But strange though it may seem, it is the lazy Latter Day Saints who tire."--

Bro. Joseph Lampert wrote from Binghamton, Wisconsin, February 20th:

"Brethren J. M. Wait and C. W. Lange preached in the Court House of Appleton, February 16th, to a very small congregation. Bro. Lange declared that the various facts which he has seen so far in his visit to the city, have convinced him that he has found a mystery; that some man who had joined all denominations, and left all because they did not agree with him, he wanted his wife to take a walk with him; but the old lady, thinking the old man crazy, told the big boys to watch, and she went with him. He took her around behind some house and told her that he wanted to pray; so after praying, he said 'I have got it!' And the old lady said 'what.' He says, 'Well, it is a mystery; I have been studying, and have found the name of the sect that spoke in the morning, was the head, or leader, or starter of their church, and where it originated.' To this he replied, that it is just as much a commandment of the Savior, and that we could not break or neglect one of the least of these commandments without being guilty of all. They wash each other's feet, and take bread and wine frequently. They handle and play with poisonous serpents. This is just as much as any other command, that it is as much a commandment as not to steal, or not to commit adultery; and that to obtain the Spirit it is necessary to appeal to those general principles of evidence as that of any of the religions of ahoar antiquity. This is a fact which, if instructive in nothing else, is so in this: it shows how easy it is to start a new superstition even in the blaze of a high civilization, to surround it, and therefore unnoticeable, with the testimony of signs and wonders and human witnesses, perfectly convincing to those predisposed to believe; and to make it well high impossible to confute and overthrow it, by any positive demonstration of its falsehood or by anything else, except appeals to those general principles of evidence which are satisfactory to men imbued with scientific culture, but scouted by the masses."

Bro. Jerome Ruby wrote March 8th, from North LaCrosse, Wisconsin, says:

"We wish some of you Elders would come to LaCrosse to preach; there is a good many here that would like to hear you preach."--

Bro. Alvin Hancock, of Quincy, Illinois, has found a band of worshipers in Quincy, calling themselves the True Followers of Christ. Of his visit to them lately he writes thus: "I have heard two or three times. The first speaker claimed that there were sixty-two commandments of the Savior, and that we could not break or neglect one of the least of these commandments without being guilty of all. They wash each other's feet, and take bread and wine frequently. They handle and play with poisonous serpents. This is just as much as any other command, that it is as much a commandment as not to steal, or not to commit adultery; and that to obtain the Spirit it is necessary to appeal to those general principles of evidence as that of any of the religions of hoary antiquity. This is a fact which, if instructive in nothing else, is so in this: it shows how easy it is to start a new superstition even in the blaze of a high civilization, to surround it, and therefore unnoticeable, with the testimony of signs and wonders and human witnesses, perfectly convincing to those predisposed to believe; and to make it well impossible to confute and overthrow it, by any positive demonstration of its falsehood or by anything else, except appeals to those general principles of evidence which are satisfactory to men imbued with scientific culture, but scouted by the masses.

News Summary.

March 8th.—A mob of infuriated fanatics attempted to attack and pillage an evangelical church in Marsala, Sicily, Sunday. The minister barely saved his life. A dreadful plague is playing havoc in the villages of Missopopana. A steamer and 700 bales of cotton were burned in the Yangon river. The brig Emma L. Hall, had the first and second mates washed overboard and drowned, and the captain killed at their homes, on January 27th. It is now ascertained that the earthquake at Camacoloma, on the 4th, caused the death of 800 persons, and three churches destroyed. The inhabitants of the village and vicinity have not yet recovered from their fright. During the storm last week nine vessels were lost off the coast of Northumberland, England, and 100 lives lost. Two or three vessels were lost off the coast of Cornwall, and all..."
hands on board lost. The Ben Ryding, from Calcutta to Dundee, was also wrecked near Aberdeen, sixty persons drowned. The Wilhelm Volckens arrived at New York from Hamburg, after a voyage of 105 days, during most critical weather, was very severe. The Guiseppi Capuro, from New York for Bordeaux, with a cargo of 285,107 bushels of wheat in bulk, October 15th, has not been heard from since and is lost. She had a crew of fourteen men. The bark Ike is also missing. She sailed from New York for Trieste, with a cargo of New September 31st, and had a crew of fifteen men.

The Canadians are becoming alarmed at the continued emigration from their country to this country. A white boat capsized in Queenstown harbor yesterday, and seven persons were drowned. A fire at Bolivar, Tenn., Sunday, caused the destruction of a great portion of that town. Loss $30,000.

Twenty persons were arrested in Ireland yesterday, under the Necker act. A factory modelled with American machinery, has been established in Constantinople. It is capable of turning out 30,000 cartridges per day.

10th.—A clerk who has been twelve years in the Dead Letter Office in Washington, has been arrested on the charge of ridding dead letters. The fire at Ridgewood, N. Y., and some adjacent buildings were destroyed by fire. Loss $100,000.

Nine stores were destroyed by fire at Merillon, Wisconsin.

Eight buildings, including the Franklin Hotel, were destroyed by fire at Ridgewood, N. Y.

The jail at Quincy, Florida, was destroyed by fire last night. The Jailor not being about at the time, the inmates were burned alive. A resident who escaped in a caroussle scene could bear the shrieks of the prisoners.

Queen Caroline, the widow of Christian VIII. of Denmark, is dead.

11th.—Lord Harrington stated yesterday that orders had already been given for the evacuation of Candahar by the British Garrison.

An American schooner has been lost in Forte Bay. All hands were drowned.

The Parthia brought $500,000 in gold from Europe to New York.

The coal supply in San Francisco. Streetcar travel is much interrupted in consequence.

A fire broke out in a wholesale drug store at Kansas City, Mo., and before it was got under control, burned twelve stores, nine groceries, and some other property, valued at $45,000, were reduced to ashes.

A warehouse in a grocery store at Rosel, Colorado, and was not under control until the greater part of the town was destroyed. The loss is estimated at $150,000.

A vinegar factory at Dubuque, Iowa, valued at $30,000, was destroyed by fire.

12th.—The Governor of Massachusetts, Mayor, Prince of Boston, Wendell Phillips, and other distinguished guests called at Hyde Park yesterday to take into consideration what justice and humanity require on behalf of the Irish.

An old boiler which had been repaired, while being tested at Buffalo, N. Y., exploded; one of the proprietors of the works was killed by blows, and seven workmen were killed and five others seriously injured. The damages done will amount to about $50,000.

The English papers have been arrested in Tenerel, Arragon, for advocating a republican form of government for Spain.

One million and thirty thousand dollars arrived from London yesterday.

The Irish Disarming bill passed the House last evening.

British tax payers will be called on to pay $25,000,000 of the expenses of the Afghan war.

The agent of the Chicago Burlington & Quincy Road at Colchester, Illinois, was handed a packet containing $8,500 for safe keeping for a few hours. He soon afterwards disappeared, and has not been heard from since.

The first lot of strawberries was received in Chicago, yesterday from Florida. They sold at $1, and a single box was the finest that ever visited that region.

A Nihilist placard was posted in St. Petersburg Sunday evening, warning the successor of the dead Czar to resign, or be killed. A requisition for the Czar was sealed at the Russian Embassy at Washington yesterday, according to the Greek Church ritual.

The Queen of Denmark arrived at St. Petersburg last night. An investigation yesterday of the ground in the vicinity of the new Czar's palace, revealed a mine, the opening to which was in a dwelling across the street.

There has been issued by the Austrian Government, prohibiting the importation of wine, pork, or sausages, from the United States into Austria.

Another severe shock of earthquake was felt at Cassamandailla yesterday. Several houses were ruined.

The British House of Commons voted $25,000,000 as a part of the expenses of the Afghan war to be borne by Great Britain.

A suit of $150,000 was discovered in a savings bank at Winchester, N. H. The treasurer of the bank has assigned all his personal property to make the deficit good.

Three years in New York City have subscribed $800 each to complete the college building for Indian girls, and one lady has subscribed $250.

In speaking of the death of the Czar of Russia, the King of Prussia has said: "There seems now to be no protection for the lives of Royal personages.

13th.—It is said that the German Crown Prince is afraid to go to St. Petersburg to attend the Czar's funeral. The Nihilists, it is feared, may (the) thunder.

A bomb of rather destructive properties was found in the pocket of Boussoff, the Nihilist, when he was arrested. It weighed six pounds, and was rather formidable.

The new Czar and Czarina have taken up their residence in the Winter Palace.

There seems to prevail at Constantinople, and other places as well, the opinion that the Greek-Turkish difficulty will end in war.

A remaining portion of gunpowder was found in the vicinity of the London Mansion-House yesterday. A fuse was attached to the box, and had been ignited by some paper which was recovered.

The Indians made a raid on a wagon-train near Puerto-del-Chocolate, N. M., and killed thirty men and burned the wagons.

19th.—A religious monument is to be erected on the spot where the Czar was assassinated.

The Irish disarming act passed the House of Lords yesterday, and only needs the Queen's signature to become a law.

There was withdrawn from the Bank of England yesterday $1,245,000 worth of gold bullion for shipment to this country.

Notwithstanding the armistice the British troops are being pushed forward vigorously toward the Russian frontier. The Boers are in meantime fortifying their position.

Abdur Rahman, the Ameer of Afghanistan, has requested that the British troops be not withdrawn from Candahar for some time.

A tow boat on the Mississippi River exploded her boilers at Osceola, Arkansas, and killed four men.

Three hundred and fifteen houses, including the Custom House and Foreign Consulates were burned at Ireboli, yesterday, on the Black Sea.

The Bible was lost while in the custody of the Post Office officials at Chizago.

Friday was the most Spring like day of the year, at Piano and vicinity, but at night it grew colder, and commenced snowing early on Saturday morning, which continued all day Sat-
Correspondence.

GENEVILLE, Bell Co., Texas, March 8th, 1881.

Bro. J. Smith.—I have been a nominal member of the Church since last June 11th, and have never been present at any meeting, though I have been in darkness, I had hoped and prayed for an assurance of the truth of the work, and just as dark as that season was, I was time to rally and redouble my energies in resisting his attack, I feel my strength increasing, light begins to dawn again, and my hope revives. Although I feel weak and have been unprofitable, I now have a comforting assurance of an acceptance and reconciliation with God. Last night, while meditating solemnly in a prayerful mood, the following sentiments were shaped into form through the influence of his Holy Spirit.

Father, this veil of darkness rends, Which now obscures Thee from my sight; And a guardian angel ever send, To keep my feet in the path of right.

Increase my faith, dispel my fears, O, may I ever cling to Thee; May doubts no more assert themselves, Sord trials, but to strengthen me.

And hope, sure anchor of the soul. Be surely placed in Thy love

When raging billows of remorse roll, City, Thou mayest have

O, fill me with a love so pure, That no other ties may see; That precious boon I would secure— Which emanates alone from Thee.

'The prayer that lifts our thoughts above, And emphatically forbidden; and the Reorganized Church condemns polygamy as a criminal afterthought of the leaders. The original Book of Mormon polygamy was not sanctioned and emphatically forbidden; and the Reorganized Church of Smith, Jr., holds to the original Mormonism, which is harmless enough. The host of Joseph, Jr., have already done, and there is no more to do, the polygamy in their dens. The Reorganized Church has its headquarters at Plano, and Pampa, Texas.

The above is delightful in my estimation. It seems that God answered our prayer to send his angel to us to help us over the lecture here, on "Utah Mormonism." The first half is an expose of their false doctrine; the latter is in defense of the Reorganized Church, con

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Mr. J. P. M.
THE SAINTS’ HERALD.

WILMOTT, Ray Co., Missouri.

Bro. Joseph.—Our conference is over. We met in our new meeting house. Four were baptized. Parley P. Powell was one of the number; so was Old Chas. We had an excellent meeting and all went well. Bro. Curtis and I did all we could in the last quarter in the way of preaching; but owing to bad weather, we could not get out as usual. We expect to meet again after the second of the month, and all the doors will be opened for them in much more productive and appreciative fields. You have my sympathy and prayers, and I beseech all of Mother and Stormy Petrues, for you. One of the Iowa feathers of the dust brush, for unity and truth,

JOHN BROWN.

MONDAY, IOWA, March 7th, 1881.

Bro. Joseph.—While reading the Herald this morning, I felt impressed to write and express my thanks unto the Father for His mercies and blessings. I received an additional rush of this, when I saw you last, without medicine; but the recovery was slow. My baby had chills and fever every day for six weeks after I home from Conference. I was so bad I thought I would be the last to give anything for it, but I prayed to the Lord, and felt that He would help me if I would conceed faith. As a result I am now feeling thankful, as well as for all the other blessings I enjoy. I pray that his work may progress, and that the Saints may be blessed in serving him. I feel that His Spirit and peace are with me at present, and hope to ever retain the same in meekness and love. May God ever bless his family and all those who are placed in authority over them.

Your sister in the one faith,

CHRISTIE STUART.

BATTLE CREEK, Nebraska, March 3rd, 1881.

Bro. Joseph.—One week ago to-day, Bro. Hyde and I left home for this place. Owing to the inclemency of the weather we have been able to preach but twice. We have appointments for this week, and expect to preach at all the places that will permit. There are a great many calls in this district, and by working diligently we will make a good impression. I have formed a mind to spend as much of the time in my ministry, and have enjoyed a good degree of the Spirit in my endeavors. There is a bright day district for Centerville. The spirit of inquiry is rising; and I consider this a good token. I am young and inexperienced, and find many trials and temptations to overcome, but thank God that he has not left me alone. I ask the prayers of the Saints in my behalf.

Your sister in love,

H. O. SMITH.

TABOR, Iowa, March 10th, 1881.

Bro. Joseph Smith.—I arrived home from the west on the 7th inst. found a four weeks' pleasant trip home, having no delays, the road was free from snow until we got down into Nebraska; from there on it increased in depth, so here we wait for another day. I left the Mission in a healthy and prosperous condition; that is, some parts of it at least. I expect to attend the April Conference, if called, for reasons previously more than I know of at the present time. I hope the Rocky Mountain Mission will be considered favorably at the coming session. I am more than ever impressed, with the thought that the Reorganized Church is the main agency that God will use to correct all mistakes that may have been made by and his priests of this broken condition of the Saints. We are all forced to admit that reproach has been fixed upon the Church, and we as members and ministers of the body, ought to use our best endeavors to correct the errors that have been attached to the name of Latter Day Saint. I consider that we owe that duty to God, to the Church, and to the world. It is the first principle of the church, to believe a faithful, persistent effort will accomplish the work. I more than ever see, and think I do, the necessity of such an arrangement, and I hope the new organization and its power is the greatest obstacle possibly in the way, other influences are strong but of a different nature; and should the Reorganized Church stand in the front rank railing to correct errors that have been of so long standing and so pernicious in effect, surely good, fair, and just things will arise which will justify that. May their ministers and members could go forth with a good degree of confidence, laboring for the ultimate triumph and glory of the latter day work. Of course we do not expect everything operated with the favor of the Lord, with Mormonism, but I do believe we can live as a body so honorable, just and true that we shall have a hard time to overcome them; for it is said they shall find grace and favor, &c.

I have not written this for publication but would love to thank the Saints and friends that the Lord has so placed in my path. Kindly aid and general support. God bless them for their generosity; may he who provides for the sparrow provide for the Saints. Present day work in Utah and Idaho, I parted with many true and good friends. I shall always remember them with love and good wishes. Yours in Christ,

R. J. ANTHONY.

MOLINE, Ill., March 10th, 1881.

Dear Saints:—I have been a member of Christ's Church six years, I think, the 12th of this coming July. I was baptized by Bro. Lake in Montrose, Iowa, and moved to Molins the first of August following; and had not heard the truth preached until Conference of 1879, at Plano, where I was again baptized, renewing my covenant, by Bro. Pitt. Since then I have been trying to live faithfully, though I am weak. I feel that the prayers of the Saints have been answered; my little boy is all right. I hope to remember me in their prayers that I may be strengthened and endure to the end.

Yours in the gospel,

JENNIE SUGAN.

RICHMOND, Ray Co., Mo., March 26th, 1881.

Bro. Joseph.—For the first time in my life my feet on the land called the "regions round about," and when I stop and think that over forty years ago I was just leaving home, I am still as anxious to get to our Jesus as a criminal, it brings serious thoughts to my mind. I think of his appeal for redress, and how he was turned away with, "your cause is just, but you have nothing to give to God." I have just been conversing with Elder David Whitmer, the last of the three special witnesses of the Book of Mormon. He is still the same as we see appended to the Book of Mormon. He expresses a strong belief in the Bible and Book of Mormon, the day will come when there should be no other name to the Church but that of Christ. He is very social, and a man of good repute. His testimony is good. I can only pray in whispered confidences that the forms of the Saints of latter days, which are wrong will be dispelled with, and I believe they will. I feel in my heart this is the time, the time for the settling for truth. I very much believe I ought to proclaim the gospel, and nothing else; hope to see the time when my soul will be satisfied, and Israel redeemed, the Saints purified, so that the glorious light of the gospel will be known from sea to sea, and a preparation made for the advent of the Messiah. As ever, yours in gospel truth, J. B. BADHAM.

MAPLE VALLEY, Michigan, January 17th, 1881.

Bro. Joseph.—I am laboring in the northern part of Michigan. There is ample opportunity for preaching the gospel of the kingdom all over the land, as there is a lack of ministers of the word. There are open doors everywhere, with calls to come and preach. I met Elder W. H. Kelley, at Reese; heard some of his sermons, and it was a grand sight to see the Saints there from him. I learn that some have been baptized since he left. Bro. Delong is a good Elder and doing what he can in the ministry. I heard an able discourse by Bro. C. Scott, near Davison, Genesee county; Elders John Bailey and James Carpenter are laboring in new places in the vicinity of Maples Lakes, Leiper county, and Maple Valley, Sanilac county. Elder Matthew Pierson has made some new openings and is trying to do what he can in the ministry; I am still laboring occasionally as circumstances permit, as on the week days he has to work and support his family. We are laboring in their branches and the vicinity where they reside. Bro. Wilkie and Campbell are laboring with good effect. I am trying to spread the

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good news of the gospel of the Master, as I know it is the opinion of all the Saints. I am confident that I shall be at Zion this year, and that I shall have the privilege of being present at the Conference. My heart is in the work. My prayers for the Saints that God may enable us to walk according to the commands that we may rise to our privilege in the gospel and do good upon the earth.

My love to all Saints. Yours in the gospel,

Robert Dayer.

CHICAGO, Iil, March 23d, 1881.

Bro. Joseph—Hereby present you a copy of the paper which I have just completed, which I hope you will publish at your earliest convenience. I am pleased to hear of the success of the Saints in Utah. I have several calls to come back to that state, but my circumstances will not allow it at present. My prayer is that the Lord may raise up more faithful Elders to spread the gospel among the German nation, as we realize that the time is short that the gospel of the kingdom must be preached to every nation, and then the Lord will call away those shall be lost who are evil, and wicked. I feel thankful to the Lord that he has called me from darkness to the wonderful light. My desire is to continue in the work, until the Master comes. Yours in Christ,

T. T. Hinderks.

MALAD, Oneida Co., I. T., March 19th, 1881.

Bro. Joseph Smith.—I am pleased to see that the New Era, comes safely to hand, also the Advocate. I wish that it could be placed in every house in Utah. Many of our Saints will agree with their most friendly neighbors to read the Deseret News, taking good care of it, lend the Advocate to others, and guard the New Era. I believe strongly inclined Mormons will not read our works because we are apt to treat them as if they were not the Holy Ghost, and to induce us to read our works in this way, prejudices would sooner be allayed, and an earnestness for truth obtained. I am of the opinion if the people in the earth, who will be willing to read and follow good advice, such as the Advocate, and the New Era, and the Herald, and the Advocate of the Saints, who will be willing to apply to instruction and to a future conference. Mor. Dayer.

Moved and seconded that report be received, adopted, and committee discharged. Carried.

On motion Elder J. C. Crabb was appointed to prosecute the case of Bro. William Shaw.

The above and resolution were moved and adopted.

Whereas, the question of delegate representation is likely to be presented to the coming Annual Conference for definite action; therefore,Resolved that we the Elders of the Little Sioux District in conference assembled declare, that should the conference decide to provide such delegate representation, that we favor having such delegates selected in the usual manner in representation from among the members of the whole body, and not by virtue of any official standing in the Church.

The following petition to Annual Conference was read and adopted:

We, the members of the Little Sioux District of the Church of Jesus Christ of Latter Day Saints, in this our Assembled Conference, do hereby petition your body to do matter definite action with regard to delegate representation, to the Semi-Annual Conference of the Church, to be assembled in the fall of 1881.

Preaching by J. C. Crabb on Saturday evening.

Whereas, there is a discrepancy of $19.10 between the reports of Bishop Gamet as shown by the "balance on hand" in his December, 1880, report, and the amount as shown by his books, as evidenced by the record to this conference, are necessary complained to audit those books and accounts, and

Whereas, there is nothing of record to show the details of the above discrepancies.

 Whereas, we have perfect confidence in the integrity of Bishop Gamet and the correctness of his books, and are assured from the statements of his object, we are satisfied with the correctness of the report of said committees above referred to, and as we desire to lay all irregularities corrected on the District Records; therefore,

Resolved that Bishop Gamet be requested to embody in his June report an itemized statement showing the amount he is going to make up such discrepancies. Carried.

On Sunday morning, Elder Charles Derry addressed a crowded house, on the subject suggested by the presiding brethren, and expressed his hearty approval of the course which Bishop Gamet has taken in his financial management.
CENTRAL MISSOURI DISTRICT.

A conference met at the Saints' Church, Warsaw Branch, Ray county, Mo., March 5th, 1881. J. Craven, president; J. N. Cato, clerk pro tem.

Branch Reports.—Warsaw Branch, 42; received by letter 5, by vote 2, removed by letter 2. Carrollton, Valley, Alma, Hasoldell and Grand River branches, not reported.

Report of Bishop.—Bishop J. A. Davis has been appointed to attend this conference. Branch officers and members are requested to examine paper and report if possible before this conference adjourns.

Resolved that this conference grant the Westville Branch their request that the president appoint a court of elders by the cases of Jackson, Altizer and Jane Huse.

Bishop's Agent's report read and rejected, as not being adequate. Committee appointed to examine and report at next conference.

PITTSFIELD DISTRICT.

Conference convened at the new church at Pittsfield, Illinois, February 28th, 1881; J. Goodale, President; E. W. and C. F. Powell, Secretaries. Owing to impassable roads, few in attendance.

Reports of Branches.—Pittsfield 45; added by baptism 2, baptised 1, H. Gray. Manchester Branch not reported. New Canton Branch dissolved by death of its president, but the nine members left are in good standing.

Resolved that our president be requested to visit the Pittsfield Saints and try to effect an organization. If that can not be accomplished, the Pittsfield Saints invite them to unite with them.

J. Goodale was sustained as president of this district.

Adjourned to meet with the North Bend Branch, June 4th and 5th, 1881.

STRING PRAIRIE AND NAUVOO DISTRICT.

Conference was held at Farmington, Iowa, March 6th and 7th, 1881. Joseph F. McDowell, president; J. A. Davis, clerk pro tem.

Branch Reports.—Burlington 85; received by letter 1, expelled 1, Rock Creek 54, Keokuk 45; died 1, Farmington 77; received by vote 2, died 1.

Eleven officials reported in person.

Bishop's Agent, A. W. Head, reported: On hand and received, $93.54; paid out $27.54; on hand $66.

2 p.m.—Whereas, there is in the Church of Latter Day Saints abroad, and especially in this district of the church, a great body of officers of said Church in seeing that the law of God is kept, according to commandment in the 20th section of the Constitution of the Church, sect. 42, sec. 16, 21, and also sect. 50, par. 2. And whereas, such negligence, we believe, has brought reproach on the Church. Therefore, be it resolved, that the president, president of the church, and members, do hereby request all who retain the right of God and are members of this church, to unite with the Saints of the church at Farmington, and see that the law of God is more fully kept by both officers and members.

On motion, the house from three to five o'clock.

Resolved that the president appoint a committee to examine paper and report if possible before this conference adjourns.

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March 20th, 1881, Bro. Charles R. Butterworth to
Earl C. Hayer, of Coffeyville, Kansas, February 1881, by Elder Joseph Smith of Plano, Lorenzo Hayer, of Miller, and Ser. Bertha Danielson, of Eri Township, LaSalle county, Illinois. A large number of people were present, an excellent feast was spread, and a very pleasant evening was enjoyed by all.

HAYNER—Danielson.—At the residence of Bro. C. Danielson, father of the bride, in the town of Earl, LaSalle county, Illinois, September 11th, 1881, by Elder Joseph Smith of Plano, Lorenzo Hayer, of Miller, and Ser. Bertha Danielson, of Earl Township, LaSalle county, Illinois. A large number of people were present, an excellent feast was spread, and a very pleasant evening was enjoyed by all.

MALLENDOOR.—Near Valley, Nebraska, April 11th, 1881, Bro. William Mallendoor,
doors, aged 22 years, and 4 days. Baptized and confirmed by Elder I. N. Roberts, at Gaylord, Kansas, April 20th, 1879. His people desired we should notice his death in this number.

MALMSTROM.—At Springville, Utah, February 19th, 1881, Sister Anna Margaretta Malmstrom, aged 78 years, 2 months and 16 days. She was born at Jamala, Arizona. Baptized May 11th, 1880, and died in full faith, wishing to meet her Savior.

SMITH.—Sarah Smith was born in Hancock county, New York, February 10th, 1807; was baptised into the church in Manchester, New York, January 24th, 1833, by Lyman Johnson; died November 15th, 1880. The following is taken from the book of Tributes:

Curly hair and pleasant eyes;
Softly waved the silver hair,
About that aged brow,
That crown for ever to be long
A fitting crown is now,
Farewell to the sturdy hands,
That toiled so long and well,
And went to the field to toil
Let sweetest thoughts swell.

She was born in Oskosh, Wisconsin, December 53, 1877, and was at her death aged 2 years, 2 months, and 5 days old. Her parents felt sad and asked the prayers of the Saints. Funeral February 11th, 1881; sermon by C. W. Lange, February 17th, 1881.

We did love our rosy
Darling's sweet face,
Safe within her Father's
Imitation Morocco,
As her departure she talked calmly
In fellowship with her Lord.
She went on to the world
And confirmed the
Latter-day Saints' Herald.

Joseph Smith, Plano, Illinois

PUBLICATIONS ISSUED AND FOR SALE

Board of Publication of the Reorganized Church.
AT THEIR PUBLISHING HOUSE
IN PLANO, KENDALL COUNTY, ILLINOIS

The Saints' Herald: Official publication of the Reorganized Church of Jesus Christ of Latter-day Saints, containing correspondence from different parts of the world, giving accounts of events, and setting forth the dealings of God with his people. Published semi-monthly, containing eleven pages. Price $1.15 per year, half-yearly, $0.75 per half-year.

The Life of Joseph the Prophet, the History of the Reorganized Church, and Autobiography of Joseph Smith.

Book of Mormon:

Doctrines and Covenants:

Spinkled Sheep:

Joseph Smith the Prophet and his Progenitors:

Cloth

beauty, grace, and tenderness,

He said, a few days before he died, that he was going hence, and only a short time for a while, to be back in a place for all our friends. He had been blessed by Br. J. Cobb, and A. Hays. Funeral from the house; prayer by Br. J. Cobb.

REDECTION IN PRICE.

Holy Scriptures:

Inspired Translation by Joseph Smith the Prophet.

Sheep, or Library binding

Immoration Missouri, gilt edge

Missouri, gilt edge


Price $1.15 per year, half-yearly, $0.75 per half-year.

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A paper for sailors, mariners, and missionaries, published semi-monthly, price 60 cents per annum, 90c per year, free of postage. Joseph Smith, Editor.

SPECIAL NOTICE.

All Herald Office business should be addressed to the Business Manager and Editor:

Joseph Smith, Plano, Kendall Co., Illinois.

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 lands by W. W. Blair, Editor.

Terms, 50 cents per year, advance, except otherwise.

Subscriptions earnestly solicited. Subscriptions for ourselves should be accompanied with the amount.

Remittances must be sent to W. W. Blair, Box 257, Salt

1 April 81.

Look Here.—A mark opposite this notice will indicate that the number has been marked, as many as to notify the time on their label. Refill tickets, and money orders are now available for the address. Joseph Smith, Plano, Illinois.

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FAITH.

"The cloud hung heavy round my way, I can not see; But through the darkness I believe God leadeth me. I'm sweet to keep my hand in thine, When all is clear; To close my weary, aching eyes, And follow him. Through many a thorny path he leads My tired feet; Through many a path of tears I go, But it is sweet. To know that he is close to me, My God provided; He leadeth me and I walk Quite satisfied, To my blind eye he may reveal No light at all; But while I lean on his strong arm I can not fall."

An Offender for a Word.

It is an easy thing to make a man an offender for a word; much easier than some would suppose.

In an editorial in the Herald, not very long ago, it was pointed out quite pithily, as it was thought, the nonsense and laudity of tobacco using; and in doing so, a computation of the amount spent by even an average moderate user of the weed, provided the money were put at interest was made; and it was further stated that the man who used tobacco, a luxury in which wife and children did not share, "who, at the end of ten years of married life, (granting him ordinary health among taxes from misfortune), finds himself without even an ordinary house for self and family, has no business to grunt, complain, or whine about the unequal distribution of fortune's favors, or turn communist and clamor for common division of wealth, for he had literally chewed and smoked himself out of house and home.

In reply to this editorial there were published two articles; neither of which, so far as any personal charge contained in them is concerned, should be noticed; but, because the writers represent the ideas of a class, both in and out of the Church, a few thoughts may not be amiss. It is recommended that these men read the editorial complained of once more, and see if they do not discover that the editor did neither advise nor condemn usury, but stated simply what certain sums would amount to if put at interest at the end of a certain period of time. He who wastes his energies and money in the indulgence of his own appetite for so useless a luxury as tobacco, ought not to complain of hard luck, was the principal point aimed at in what was written, and it was not to berate the common stock of the apostles, or the brethren of the Book of Mormon that communism was named. It is proposed now to examine the questions of interest and usury; as it is believed that much has obtained among Latter Day Saints on these subjects that will not bear close scrutiny, as is the case with some other ideas of radical and extreme nature.

Interest, as relates to money, is a certain rate of percentage paid by one man to another for the use of money. Usury is an unlawful, or exorbitant rate of interest exacted for the use of money.

The writers of the replies referred to, in common with the class which they represent, make the mistake of confounding interest with usury, and pronounce any consideration paid for the use of money, usury. As for instance: A. may have a hundred dollars in money; no matter how he may have earned it; he has collected and saved it; it is as clearly his as the clothing he wears, the food he eats, or the right in the house where he dwells. This money he may spend in any way pleasing to himself, so far as the right to dispose of and part with the possession of it is concerned. He may buy land, horses, cattle, sheep, hogs, corn, or any other article of produce, or manufacture, and that which he buys may sell at less than he gave for it, or he may sell for any advance on the original cost to him that he chooses to ask and others choose to pay, without incurring liability to be charged with criminality, either legal or moral. He may buy a pig at a small price, treat it, and sell it to other markets, sell it at one, or twenty, or fifty per cent advance; or he may keep them, and after they have grown, sell them and their growth, whether that growth has been from the common provision of nature, costing him nothing, or has been the result of cost and labor of himself, and do all this legitimately. He may even hire his articles of use, hogs, wax, cows, horses, or farm implements, and loan these to his neighbors for hire, per day, month, season or year. As Bro. A., lent his $100 to Bro. B. and who, because Bro. B. objected to the payment of usury, (consideration for the use of money), charged him no interest; Bro. B. bought a horse with the $100, and afterward lent, or hired the horse to C., D. and F. and others, for twenty-five cents per day, a very reasonable rate for the service of the horse, as both they and he thought. At the end of the year B. found that he had loaned his horse two hundred days, and had received for his service $50; he had paid with $50 otherwise earned and paid his debt to Bro. A. The keeping of the horse while in use by C., D. and F., had cost him nothing. Or A., ob-

seeing to usury, would not lend his money to any one; but, not content that the money should lie idle, he bought four town lots in L., and at the expiration of four years sold the lots for $100 each, a fortunate improvement of village prospects having increased the value of that class of property so that he sold at the market value. Or, putting the money with a neighbor they started a store, buying and selling goods, some of which were sold at one, some at ten and some at one hundred per cent, all of these things involving no risk of being charged by the opposers of usury with breaking any law of policy or morals.

Again: A. borrowed $1000 of B., knowing where he could buy one hundred acres of land, which he was assured that he could sell for $1200. He sold the land as he anticipated, returned the $1000 to Bro. B., stating that he was conscientiously opposed to any man taking interest for the use of money, it was all wrong and takings of usury, D. said he, "Blessed is he who keeps his mouth not to speak to usury." All this is held to be proper; but if A. lent his money, as money, and took one or ten per cent for its use, it is called usury by them, and unlawful.

In all communities there are prudent, saving men, who accumulate wealth, more or less. These men are sought by none of their neighbors to get temporary assistance; either to relieve themselves of embarrassing circumstances, brought upon them by misfortune or improvidence; or for the purpose of bettering their condition by joining a little capital with that of these men would have to be loaned at an exorbitant rate of interest, and paid with no interest on the principal, except that in the case of the latter, the money they would advance might be refused.

The question rises, Is the unity of interest a principle, or the unity of labor? The principles of communism are named. A. may have a hundred dollars in money; no matter how he may have earned it; he has collected and saved it; it is as clearly his as the clothing he wears, the food he eats, or the right in the house where he dwells. This money he may spend in any way pleasing to himself, so far as the right to dispose of and part with the possession of it is concerned. He may buy land, horses, cattle, sheep, hogs, corn, or any other article of produce, or manufacture, and that which he buys may sell at less than he gave for it, or he may sell for any advance on the original cost to him that he chooses to ask and others choose to pay, without incurring liability to be charged with criminality, either legal or moral. He may buy a pig at a small price, treat it, and sell it to other markets, sell it at one, or twenty, or fifty per cent advance; or he may keep them, and after they have grown, sell them and their growth, whether that growth has been from the common provision of nature, costing him nothing, or has been the result of cost and labor of himself, and do all this legitimately. He may even hire his articles of use, hogs, wax, cows, horses, or farm implements, and loan these to his neighbors for hire, per day, month, season or year. As Bro. A., lent his $100 to Bro. B. and who, because Bro. B. objected to the payment of usury, (consideration for the use of money), charged him no interest; Bro. B. bought a horse with the $100, and afterward lent, or hired the horse to C., D. and F. and others, for twenty-five cents per day, a very reasonable rate for the service of the horse, as both they and he thought. At the end of the year B. found that he had loaned his horse two hundred days, and had received for his service $50; he had paid with $50 otherwise earned and paid his debt to Bro. A. The keeping of the horse while in use by C., D. and F., had cost him nothing. Or A., ob-

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mand, or permit; and to day under the common law this might still be done; the terms of the contract, the agreement of the parties along with all the wealth of the ancients among whom the taking of money for the use of money began. Advancing civilization made necessary permanent rules, and the law-makers began to draw the distinction between the right and the wrong, between a just consideration for benefits conferred and received in the use of another's property, and an unjust usurious consideration wrung out of a man's necessities by avaricious and rapacious. While this consideration to be paid for the use of money was subject to agreement only, great abuses were possible; and the possibility became a fact, and wrongs resulted. He who toiled and saved, thus becoming wealthy; or he who by fortunate circumstances fell into fortune, had opportunity to benefit his fellows, or oppress them. If he distressed them, he was an oppressor; if he aided and benefitted them, he was a benefactor. The increasing depravity of humanity in social aggregation developed the practice of taking advantage of the opportunities, and the necessities of others by insisting upon large returns for the use of money—"the root of evil" bore ample fruit.

At first, there must have been that appears to them those usurers. Later on, when the requirements of property in predatory warfare, fellow men against him were governed by law, which money might be employed as money. The rates of interest may be considered as "the use of money as money. The use of the word usury occurs in Psalms 28:8, declares that if a man lends unto the poor of the Lord's people, he shall not be a usurer to them; clearly indicating that what is meant is that he shall not oppress them. Deuteronomy 22:23, 25; recognizes the common factor in all transactions, but protects only the brother of the lender; but permits lending upon usury to the stranger.

The case in Nehemiah is that of an oppressed people upon whom a tribute had been levied by a king. To pay this tribute the people had raised money upon unjust consideration; and the same policy was repeated by the Hebrews against the Egyptians. There is nothing to govern the case of interest as a rule. Leviticus 25:35-37, refers directly to "thy brother," and warrants the conclusion that the taking of consideration for the use of money was recognized, even under the law.

From these instances it is not difficult to gather that the statement of the 15th Psalm, that interest is intended to cover the taking of unlawful interest, usury, or the exactation of interest from those unable to pay, or those whom it would be oppressive to demand usury from. Proverbs 22:1-5, declares a simple truth and evidently refers to the man who makes the getting of riches his sole object, for usury (unlawful interest), and unjust gains are joined together.

In Isaiah 22:1-12, the reference is given to show the common fate of all classes; bringing the class of men who deal in money as money, under the head of him that taketh usury and he who pays it. No judgment is given against the practice, but this is the basis on this text.

Jeremiah 15:10. In this text, the prophet complains bitterly, and in his complaining declares his innocence of having engaged in money traffic, out of which the jealousy of his fellow men against him might have risen; for he had neither paid, nor lent usury, (unjust and unlawful interest).

Ezekiel 18:5-14. Here the word of the Lord declares the character of him who should live; and the first clause makes him free from the stain of sin, which is the ground of his worth and righteousness, by being made "righteous in the sight of the Lord, and is righteous and law right." Distinction between things lawful and things right is made, and it seems fair to presume that the things lawful are the things which the law declares shall be done or shall not be done. Usury, (unlawful interest), is one of them. In 22:15, the first clause is explained in these words "and thou hast greedily gained of thy neighbors by extortion." But, there is a phase of the question, either forgotten, or dexterously left out of sight by the class object to the payment of interest, (consideration for the use of money), and who call all interest usury, meaning extortion. In Leviticus, it is only the poor man "fallen in decay" that is included in the command. And not only money, but "increase," which may be freely construed to mean rents for houses, lands, the use of victuals, crops, teams, and other classes of property are comprehended. Those who make strong appeals to these statutes, must be remembered that the highest legal constructions in regard to personal actions, judgments of crime or righteousness upon single passages in the statutes, must not complain if those statutes are strictly construed against them. In Deuteronomy, one of the strongest texts cited by writers against the taking of interest, is found in 22:19-20, the restriction against usury is in favor of "thine brother," and money, victuals, and any thing else that is lent, for a consideration are included. But, to show that there was a lawful lending in practice and recognized, a provision is made "unto a stranger thou mayest lend at the rate of interest.

To these conclusions, that free, surely, shows that fair and just recom pense, for the use of money, land and other classes of property, was not only practiced, but was permissible; but that within the community of brotherhood, no rule of exaction by which a brother might be oppressed was essential; and that a brother who might lawfully be compelled to keep his agreement to pay hire for the use of either lands, properties or money. In proof that this view is not a strained one, read Nehemiah 5:5-10. In this account, owing to dearth, the people, their wives and children, cried against certain Jews, their brethren. Some of these that cried had mortgaged their lands, vineyards and houses to buy corn; others to obtain money to pay the king's tribute. These mortgages had been foreclosed; for they said, "other men have our lands and vineyards." This condition of things was rectified by an act of legislation which had to the effect that the bondsmen holding the mortgages, as fair recompence for their principal and interest. The circumstances given show the character of the prohibition, and fix the nature of the sin as that of oppression. In the terrible indictment against Jerusalem found in Ezekiel 22:12, is this "Thou hast taken usury and interest, and thou has greatly gained of thy neighbors."
by extortion." Here usury and increase are both named; and the nature of their wrong is qualified by the term extortion; they had not only taken increase, and usury, but had oppressed by extortion.

Running parallel with this law respecting usury, and equally as binding because enacted by the same authority, is another. If thou hast given him money, and he so used it, that he was not required to repay the money or the interest, till the jubilee. This is also learned by the fact shown in Nehemiah that mortgages of lands and vineyards had been executed by the people. It is also discoverable by the statement that certain lands were subject to redemption; but the condition of the sale governed the redemption. Exodus 22:25:26,27. Other lands could not be sold, although his alienation of right to occupancy of land might be made, and one clause of the redemption law shows that the increase in the price of lands was to be counted both in sale and redemption. (Leviticus 25).

This law governing the practice of lending must have had far the more force of imposition of the latter day. This imperative obligation to lend almost always insisted upon by those who object to a consideration to be paid for the use of money, must have its correlate law of return; and it is found in close proximity to the restriction, so called, against usury. Exodus 22:14: "If a man borrow of his neighbor anything, that is money or things that are lent him, and he find his neighbor's pledge in the house, and he shall take his neighbor's pledge; he shall not take his neighbor's pledge as collateral for a loan, as is a recognition of this law. So also are all the provisions respecting the redemption of lands sold, pledges or securities given as safeguards against losses. Deutemany 24:10-14, also clearly proves this practice of lending and return. The saving clause in favor of the poor man, being in the nature of an exception, justifies the rule. The existence of the privilege to lend judiciously is seen also in Psalm 37:26. "He is ever merciful and lendeth," was not written by one ignorant of the rule and, custom, or law by which this reciprocal an and lending was controlled.

The Savior likewise was cognizant of this rule of law; for in commending the superior righteousness he charges men to "lend hoping not to receive again." Luke 6:35. It is evident that he here means, that in cases where men may help the helpless and the poor by lending to them, though they might never recover the principal, it was just between the borrower and the improbability of his ever being in a position to return similar favors, they should not refuse to lend. This is seen from that clause of the sermon on the mount: "give to him that asketh thee, and from him that would borrow of thee turn not away." This, it is claimed, makes it the duty of those having substance, lands, properties, moneys, to use them in lending to those who may need or want them or their use; and the texts that have been examined in the old enactments are cited, to indicate that no consideration for the use of money should either have the element of interest, or a term of time fixed, or a commission of any kind is authorized for its use. A transgressor. It has been seen how strong the texts cited are, and it is discovered that if the taking of any consideration for the use of money is unlawful, so is it in regard to other species of property.

If it be insisted that these texts forbid the taking of any percentage for the use of money as money, then by a parly of reasoning, from the same texts, he who refuses to lend his money, because he has no intention to ask his brother to repay him what he has lent, or to aid his neighbor in any affair, or to aid his necessities, to receive therefore a consideration to be fixed by usage or custom, or by agreement; but buys a horse, or oxen, or cattle, or lands, and hires them to his brother or neighbor to use, and receives therefore any remuneration, is as much a transgressor of the law as the man who lends his money. For in the use of money, as money, is a speculation, an investment of property, or to use it for the legitimate use of money, as money, is a speculation, an investment of property, or to use it for the legitimate use of money as an advance on the price of goods, taken the distorted and radical view of the principle, and denounced all consideration paid for the legitimate use of money as extortion, and oppressive, and therefore a crime against law.

Hence the word "use," as applied to the premium or price paid for the use of money lent has become obsolete, and the word "usury" as applied to the same thing has also become obsolete; and now neither of these words applies, unless the sum demanded or paid is more than the lawful rate, in that case it is usury. The word usurer does not now apply to a money lender who takes money at a lower rate of interest, but to him who takes an unlawful rate. The word interest applies now to a lawful rate of premium paid for the use of money, or the equivalent of money lent; and this lawful rate is ascertained, as we have before shown, by a careful computation of the average yearly increase in the value of money. The employment of moneys may give, avoiding the extremes. He who goes beyond, violates the law; but he who remains within the rule is a conservator of the law; and he who pronounces the man who takes a proper sum for the use of his money lent to another, and who avoids oppression in its recovery, an usurer and a transgressor, takes a radical view and distorts the law.

Church Representation.

In answer to "A Member," in Herald on Church Delegation, "Would the step be a dangerous one?" We think not, for the following reasons:

1. It would open the door of division and contention between disaffected aspirants and the present authorities of districts and branches.

2. We have accepted and still believe in the Divinely revealed order and government of the Church representation, included.

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first into tribes and afterward into more extended orders. Paul also directs the periods of time. Take up the Bible narrative of God's dealing with the children of men, to whom he had made known his will, and with his peculiar people Israel; of whom he said, "The covenants with his father, the one with his master's ebb; but Israel doth not know, any people do not know the things concerning their God, and considering the fact that through these years and from the beginning of creation Christ was promised to come as the representative of God upon earth; we may in a manner begin to comprehend Paul's admonition, "Examine yourselves, whether ye be in the faith; prove your own selves." It is known to you all that we are living in an age of spiritual apathy. The religious fervor of former days has subsided; the ardor of former days has abated. The fervor of former days has abated. The ardor of former days has abated. The ardor of former days has abated. The ardor of former days has abated.

Bro. Z. H. Gurley rose and said: I presume we all feel the whole force of the expression just made in the prayer of our brother, that notwithstanding all our weaknesses and faults we yet desire to serve God; and it should be a source of consolation to every thinking mind, with the fact before them that there is none perfect; yet that those weaknesses should not hinder us from putting forth efforts to do good. Our text may be found in Paul's exhortation to his own people, "Examine yourselves, whether ye be in the faith; prove your own selves." It is known to you all that we are living in an age of spiritual apathy. The religious fervor of former days has subsided; the ardor of former days has abated. The fervor of former days has abated. The fervor of former days has abated. The fervor of former days has abated. The fervor of former days has abated.

Go into the ranks of any of the church organizations in all the world, and you find the members of each society in a state of unrest. There is a spirit of discontent—a spirit of anarchy, that affects the hearts of men and women who profess Christ; and also upon the masses of mankind as the Spirit moved upon the great chaotic mass at the beginning. There is an object in this, and every man who passes upon the threshold of reason, and examines the underlying causes of this condition is made to feel the force of the declaration of Christ: "Every plant which my Heavenly Father hath not planted shall be rooted up;" and everything that can be shaken will be shaken by the hand of God, to bring about his purposes.

Before we pass to a fuller consideration of the subject of the declaration, I would call the attention of Latter Day Saints to the fact that it is not God's plans that come to nought, for we find it declared in revelation that God's plans can not be frustrated. We know then that when purposes are frustrated they are not his, and we need have no concern for them as we contemplate the mighty upheavals and convulsions with which the law of God is ushered into the world. There are times, my friends, when the thunder-storm is as necessary as the gently falling dews; times when the north-west winds are as much needed as the gentle breezes from the south. So it is in matters of religion. As the thunder-storm clears the air and imparts new vigor to terrestrial life, so these upheavals in society produce their appointed good results.

Let us now consider the conditions that presented themselves before Paul's mind when he made the declaration of the text. The deluge had passed over the earth. Go back to the newly formed plants, the various species of the first cities—Babylon, Nineveh, Achad, etc. Trace the formations of governments; then come to the day of the Lord, when he made the proclamation in the temple, "All power is given unto me in heaven and on earth." After he was risen, he said to these men, "All power is given unto me in heaven and on earth." Is there any greater power than this? Ah! says one, has he power over death and hell? We answer from his testimony to John, as recorded in the Book of Revelations, "I have the keys of death and hell." Ah! if he has the keys of death and hell, could he truly say, "All power is given unto me in heaven and on earth." We have asserted that Christ was chosen from the foundation of the world, and also that God's will can not be frustrated. It was consistent that he should have all power. It was requisite that he should have it, in order to lift men to a higher plane of life.

Peter went for the express purpose of telling those who sent for him what they should do. Christ had declared to him and others, "You have not chosen me, but I have chosen you, and ordained you." It is an acknowledged principle in law, that when a principal gives an agent particular instructions in his name, that agent is responsible for the acts of that agent when they are in accordance with the instructions given. Now Jesus sent those disciples out to teach what he had commanded them, and the promise of his being with them was upon the condition of their so doing. Jesus had said in speaking of the Holy Ghost being given to his disciples, "If any one of you, the mouth of God," and I judge him not, for I came not to judge the world, but to save the world. * * * The words that I have spoken, the same shall judge him at the last day. For I have not spoken of myself; but the Father which sent me, gave me a commandment, what I should say, and what I should speak. * * * but I know that his commandment is life everlasting; whatsoever I speak, therefore, even as the Father said unto me, so I speak."

Now notice the delicacy of the declaration; Jesus did not claim that he had given them his word, but the word of the Father, that himself, and Peter, understanding this, declares, said, "If any one of you, the mouth of God," and I judge him not, for I came not to judge the world, but to save the world. * * * The words that I have spoken, the same shall judge him at the last day. For I have not spoken of myself; but the Father which sent me, gave me a commandment, what I should say, and what I should speak. * * * but I know that his commandment is life everlasting; whatsoever I speak, therefore, even as the Father said unto me, so I speak."

Jesus sent his servants forth to preach Peter, or Paul, or Apollos, or Cephas, but the word of God which he had given them, and there is no man under heaven sent of God dares to preach any other than what God has commanded. As Peter, understanding this, declares, said, "If any one of you, the mouth of God," and I judge him not, for I came not to judge the world, but to save the world. * * * The words that I have spoken, the same shall judge him at the last day. For I have not spoken of myself; but the Father which sent me, gave me a commandment, what I should say, and what I should speak. * * * but I know that his commandment is life everlasting; whatsoever I speak, therefore, even as the Father said unto me, so I speak."

Here is a man who was with Jesus through his life an suffering, and a witness of his resurrection, and who was told to go out, and told what to teach, and at his teaching the Holy Ghost falls on them that hear: and then Peter says, "Can any man forbid water that should not have been to that end, and this word should judge all who heard it? Christ did not send his servants forth to preach Peter, or Paul, or Apollos, or Cephas, but the word of God which he had given them, and there is no man under heaven sent of God dares to preach any other than what God has commanded. As Peter, understanding this, declares, said, "If any one of you, the mouth of God," and I judge him not, for I came not to judge the world, but to save the world. * * * The words that I have spoken, the same shall judge him at the last day. For I have not spoken of myself; but the Father which sent me, gave me a commandment, what I should say, and what I should speak. * * * but I know that his commandment is life everlasting; whatsoever I speak, therefore, even as the Father said unto me, so I speak."

Well, next I wish to call your attention to our experience in Saratoga, to the express word of God. It is recorded that after hearing Philip preach the word, they who gladly

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heard it were baptized and had much joy. Those in authority at Jerusalem, hearing of this, sent Peter and John down there. The purpose of these men in going there, as appears from the record, was that those who had received the word, and had been baptized by John, and apostolized for Christ before, might also “receive the Holy Ghost, for as yet he had fallen upon none of them”—prior to prayer and the laying on of hands. It is recorded that Peter and John prayed for them, and laid their hands on them, and then they spake in tongues and prophesied. Now we ask you by what and for whom such a faith, must we not in all seriousness, make our preaching and practice accord with that of the apostles of Christ.

Everywhere the apostles went they preached faith in God and Christ, repentance from dead works, baptism for the remission of sins, the laying on of hands for the gift of the Holy Ghost, resurrection from the dead, and eternal judgment. Paul enumerates certain first principles in Hebrews 6; the same that I have just repeated, as taught by all the apostles. Thus we see they worked in harmony and beauty together, that the world of mankind might be drawn to Christ. This language of Paul was written some eighteen hundred years ago. They are all past and gone, and the work of purity commenced by Christ and his apostles was short-lived. What says Paul on this subject? He said “grov- ous wolves should enter in, not sparing the flock;” and then men of blood and deceit, in their own selves should arise and draw disciples after them. And, speaking of the second coming of Christ, he says, that “that day shall not come except there come a falling away first”—from the purity of the faith, and from the will of God exemplified by Christ. The whole Christian world believes there has been such a falling away. I suppose there is not a member of any protestant denomination who would not lift his hands in assent to this assertion, that there has been a falling from the primitive faith. Now what shall we do in this day? Your speaker asserts and maintains that the issue is not between each of you and your fellow men, but it is between you and your God.

John was caught away by the Spirit when on the Isle of Patmos, and in vision saw many wonderful things. A door was opened in heaven, and a voice said unto him, “Come up higher and I will show thee things which must be hereafter.” In the vision of the future he saw there was to be another angel. He had seen one. Paul, you know, tells of the word spoken by angels, which was for the confirming of th-faith. Mark the expression of an angel dying through the midst of heaven, bearing the everlasting gospel to preach to them that dwell on the earth.”

Here, I claim, is evidence that it is the design of God that his will, as contained in the gospel economy, should be again inaugurated among men, for their salvation; which will is as eternal and unchangeable and eternal, and devised before the foundation of the world. What says the angel further? “Fear God and give glory to him, ***for the hour of his judgment is come.” I propose here to set up our claim as Latter Day Saints, viz: The angel has appeared to man, and by virtue of that appearing has restored the gospel, pure and unadulterated, as in the Savior’s day; and if any one should see what they conceive to be faults in any who are called Mormons, or Latter Day Saints, if we fall short of the character of Christ, I want you to put it down to us as individuals, and not impute our defects in items to defects of the faith we proclaim. The faith upon which this Church is built, is the same pure faith that Christ proclaimed as the basis of the original Church. I make the assertion boldly, that the Book of Mormon nowhere upon its pages teaches any man or woman any doctrine contrary to what has been taught, as is contained in the New Testament. In it is the fullness of the gospel. You can not add to a fullness. The epoime of our faith, as published, has been passed upon by the Church as the foundation principles, and all that men are required to believe; and the president of the Church has recently made our position plain, in an article in the Advocate. I now read the epoime:

Herein is touched the principles of our faith, based upon the word and will of the living God. We exhort all to investigate them, and we would that all might obey them. We ex- amines the following, the text of the Church. God has called you to the ministry. Let every man who has been called of him beware how he uses the authority that God has imposed upon him. Let me exhort you to put forth a laudable effort in the work; and though poor, you can be true witnesses of God and his works. Let the sagacity of your house and the wildness of your highways, and the seed that will bring forth fruit to the glory of God. Let me admonish every one who professes to be a Latter Day Saint, to examine yourselves, if your lives are in keep- ing with God’s law.

May the peace of Christ abide with you all, so that we may be able to say “I am in the faith.” Amen.

Reported by H. S. and S. F.

Israelites Who Have Lived in China for Two Thousand Years.

A SUBJECT of interest to all and of special inter- est to Israelites is revived by the publication of Dr. Martin’s work, “The Chinese, Their Education, Philosophy and Letters.” The vol- ume is full of instruction, but the point to which we refer is his account of a visit to the vicinity of the Holy Temple in Jerusalem, and the subsequent record of its erection about A. D. 1183, and a subsequent re-erection. The last rabbi who could read the Book of the Law died some sixty years ago. Up to that time this remark- able colony which had come into China 200 or 500 years before the Christian era had, with all the characteristics of their race, preserved their pure blood and the faith and ritual of their fathers.

These facts have been published before, and an appeal was once made to the Hebrews of New York by Dr. Martin on the behalf of the old colony. The result was the reception of some letters in He- brew, which he was requested to transmit to the people, to whom they were, of course, un- intelligible, as none of them could read the missives.—New York Journal of Commerce.

A Dream.

Three years and a half ago, being at Naperville, Ill., I had a dream one night. I dreamed I was at a village in the vicinity of Bade, Bade county, State of Baden, Germany, and found that the inhabitants were of a rather war-like dispositions. In lieu thereof I marched a little band of troops towards the river Murg (pronounced Møorg), which is a half English mile north of the village above indicated. No sooner had we commenced our march, when a personage, as it were the Saviour, called me by name, and exclaimed, “Frere mit Prenson!” which is German, and in English, “War with Prussia!” The tenor of this notice deeply impressed my mind with the idea that there would be a war about the river. Accordingly I viewed the troops, but was mightily surprised when I perceived that not a solitary one of them was provided with the requisite improvements of war. Their precise number I could not ascertain, for they marched so closely shoulder to shoulder, and so exactly in line, that I could not distinguish one from the other, except some few women among them. But, judging from the distance that they were from me to right left, we numbered about seven per- sons on the aggregate. Notwithstanding these encouragements, we continued our march in beautiful harmony and perfect order. But war seemed more imminent with every step we advanced towards the river, and when we got there I awoke.

Then I fell asleep again, and dreamed I walked along the bank of the river towards its head, and when I had fasted about a half mile in that direction, I stopped and looked across the river, and spied the Prussians right on the opposite shore, which they no longer in- file in order to kill me; I instantly attack-
ed me with the most desperate fury, and swam through the river. The first one over was the king, and other dignitaries following him, the former of whom, when immediately stepping up to me on the brink, was wonderfully reformed, and continued negotiations on terms of a lasting peace.

PRINCE EZRAH.


A Dream.

Given to William Miller in 1847. Published by Joshua V. Himes in 1876, in "Himes' Journal." Interpreted by Elder Joe Brown 1875. Editor's interpretation.

I dreamed that God by an unseen hand sent me a curiously wrought casket, about ten inches long by six square, made of ebony and pearls curiously inlaid. To the casket there was a key attached. I immediately took the key and opened the casket, when, to my wonder and surprise, I found inside with all sorts of precious stones, diamonds, pearls, gold and silver coin of every dimension and value, beautifully arranged in their several places in the casket; and thus arranged, they reflected a light and glory equalled only by the sun. I thought it was my duty not to enjoy this wonderful sight alone, although my heart was overjoyed at the brilliancy, beauty, and value of its contents.

I therefore placed it on a center-table in my room, and gave out word that all who had a desire might come and see the most glorious and brilliant sight ever seen by man in this life. The people began to come in, at first in a passive and unconscious manner, but when they first looked into the casket they would wonder and shout for joy. But when the spectators increased, every one would begin to trouble the jewels, taking them out of the casket and scattering them on the table.

At this time I began to think the owner would not have me scatter them, and I therefore gathered them all into the casket, but my eyes were dazzled with the sight. They shone with ten times their former glory. I thought they had been scored in the sand by the feet of those wicked persons who had scattered them, and in the dust. I saw they were arranged in beautiful order in the casket, every one in its place, without any visible pains of the man who cast them in. I shouted for joy—and that shout awakened me.

The effect of this on my mind has been extensive. I am happy. I wish to thank them for the interpretation, and receive my love for you and yours,

WM. MILLER.

1. Wm. Miller was a "representative man" (as all other reformers and founders of organizations were). 2. The casket is the organization, and all other reformers and organizations are "organizations of the Christian world, and gathered up the jewels, diamonds, and coin, by the handful, and cast them into the casket, until not one was left, although some of the diamonds were bigger than the point of a pin." This indicates the increase of order and purifying influence among the elements of the Christian world, and gathering in the honest in heart, until not one is left out of the present organization, or casket.

"He then called me to come and see." I looked into the casket; my eyes were dazzled with the sight. They shone with ten times their former glory. I gathered them all together in beautiful order in the casket, every one in its place, without any visible pains of the man that cast them in." This arrangement is done by the Holy Spirit. Every one in its place; that all other reformers and societies have rejected or failed to have. "I shouted for joy." When this shaking is done and that glorious work is accomplished, a great shout will go up from all the earth, like the sound of many waters, in the song of Moses and the Lamb, and may all the earth say, Amen. Thus saith the Spirit.

Dear Bro. Joseph:—I send you the vision or dream, and interpretation, and am sure that in the main it is correct; and it is so providentially given by our opponents, that none can possibly accuse us of disseminating in this matter. And it is a perfect refutation of all other societies in christendom, and sustains ours and its future work and prosperity. Amen. And as the Church of God is also. Please put it in order, and make any corrections the Spirit may direct, and oblige,

JOBE BROWN.

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Remarkable Calculation.

Two hundred years ago it was incredible to any author of any reputation for learning to publish any treatise of importance except in folio, or at the very least in quarto size. Even at the beginning of the present century the original editions of the poems of Scott, Moore, Southey, and Keats were issued in large and expensive quarto volumes, as were many of the philosophical treatises, translations of ancient classics, etc. Next came the octavo, and as a help to those who had not money to buy or time to read these costly issues, the quarterly series discussed grave topics in a concise way. Gradually more and more have become monthly and yet they fail to keep up with the popular demands for new information or for a repetition of old facts and arguments. Every year the province of the daily newspaper is enlarging. When forty years ago or more the New York Herald undertook to give reports of religious meetings, its course was deemed almost an act of sacrilege. If anything was to be printed the church-going public was expected to look for it in the religious weekly. That day has passed, however, and now religious news finds a place by the side of secular, while the most profound scientific and financial topics are more popular among the public than are those which are discussed in the papers as in formal treatises. There is no topic now that the journalist does not deem himself capable of treating. We can not say that he does not sometimes rush in where angels fear to tread, but we are only noticing the fact, not justifying nor condemning it.

A curious illustration of this vastly expanded province of the newspaper has just been afforded by the New York Journal of Commerce. It takes up an utterance of the Rev. Adirondack Murray, who said in a recent lecture:

Now the population of the earth is 1,000,000,000, and a generation dies every thirty years. In every thirty years, then, 1,000,000,000 human beings go out of the world and 1,000,000,000 come in. Forty years ago the church taught that the world would contain 5,000 years old. She doesn't to-day pretend to guess within 100,000 years how old the world is. Very well. What has been the population of the world since the race began? Who can estimate the number? By what arithmetic shall you compute the swarming millions? Take the globe and flatten it out into a square. 20,000,000 square feet by twenty-four, and would it accommodate but a fraction of the human beings that have lived upon its surface? Where is the locality of the judgment to be then? Can it have a locality?

To this the Journal replies:

Now make the widest conceivable estimates. Suppose that the human race has existed on this earth 100,000 years, and that the population has never been less than a million, then the mean estimate for the present time—namely 1,000,000,000. For the sake of easy calculation, instead of the estimate of thirty years to a generation, call it three generations to a century. There will then appear to have been 8,500 generations of 1,000,000,000 each, who being assembled require standing room for their bodies, say 24,000,000,000; and children it would be ample estimate to give each two square feet of room. A square mile contains 640 acres, 20,000,000 square miles would hold the population of 100,000,000,000. That is every 240,000 square miles would contain them, and, gathered in a parallelogram, they would stand in a space 600 miles long by 400 broad. They could be easily accommodation in one or two of our States.

Dead and buried, side by side, they would require a space of 1,000,000 square miles, and the United States of America has ample wild lands, as yet undiscovered and uncultivated, or 1,000,000,000 square miles, and the United States of America is without calculating graves in this country without crowding each other. Whatever the country is well adapted for the circle, or a vast theater with floor four above, each floor diminishing the surface of the building. It will do people of vivid imaginations good to reduce such imaginations to the facts of figures, and any school girl can do it.

But it is not satisfied with this computation, and proceeds to show that there is no evidence that man has existed 100,000 years, and that most of the Mosaic records are correct in ascribing the first appearance to a period 6,000 years ago. It is not necessary to reproduce the grounds adduced for this belief. We have seen what the status would be on a calculation of the longer period. Here are the figures for the shorter:

In 6,000 years there are 180 generations, and as mankind is widely scattered, it is safe to assume that the most productive countries would be the seed beds of races. In the states of the new world alone, which afford the best home for the human race, there would have been 180 generations each of 1,000,000,000, which would make 180,000,000,000,000,000,000,000 of the present population as the average in all past generations. Then 180 generations each of 1,000,000,000 of the native and the white races of Europe would make 180,000,000,000,000,000,000,000 of the present population, and the 40,000,000,000 of the present population of the rest of the world. If this be true, the world has been peopled by the descendants of the flood, who were the only people that have existed 40,000 years ago. There were many more of its species then than there are now. But the human race, as it is now, would have decreasing from 160,000 years ago.

Home Accomplishments.

A judicious mother will to manage her daughters that even at the early age of thirteen they can, in an emergency, prepare "a meal of viands." A thorough domestic training is very useful to a girl. At school she always has a teacher or a fellow pupil at hand to help her over hard places, but if she knows how to set a meal of bread herself, and attend to it from the time the sponge is set till the leaves are taken, sweet, fragrant, golden brown, from the oven, she learns meantime chemistry, calorie, perseverence, delicate manipulation, self-reliance, tactuence, and acquires skill and the habit of carrying her work in her mind, and one or two of the modern editors, like Terrance's hero, is of the opinion that everything that concerns humanity lies within his province.

Answer to "A Sum in Moral Arithmetic."

Bro. G. perhaps did not commit any actual sin, as he did not agree to pay interest, but he did not show as good a principle as Bro. E., nor as Mr. F., neither of whom made any promise to pay interest, though both of them did so, while Bro. G. did not, although he made a profit on the money he received, at the rate of 500 per cent, over 235, or over 350 per cent. on $315, or over 1,000 per cent. on $24, the amount of interest paid to Bro. A.; Bro. B. making $211.16, or over 350 per cent. on $583.50, the amount of interest paid to Bro. A.; Bro. D. making $315, or over 1,300 per cent. on $24, the amount of interest paid to Bro. A. and a".

Wickedness resides in the very hesitation about an act, even though it be not perpetrated.

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The teaching of the revelations of God to the Church does not consist alone in the demonstration in words of what may be their hidden and mysterious meaning, in a spiritual sense; but in giving a plain exposition of them in their application and application to the necessities and welfare of the people in their present condition, and conducive to their future good. As, for instance, one revelation reads, "Behold it is said in my laws or forbidden, to get in debt to thine enemies; but behold it is not said at any time, that the Lord should not take when he please, and pay as seemeth him good; wherefore, as ye are agents, and ye are on the Lord's errand, and whatever ye do according to the will of the Lord, ye shall receive from the Lord's business, without incurring the anger of the friends of a cause, can do that cause more harm than the open attack of its avowed enemies." The Church Articles and Covenants, which modern Israel are to observe to do, declare that the people might have been rich, "the richest of all people," and there can be no mistake as to what sort of riches is meant, for it is said in relation to and in connection with temporal affairs. The preaching of the gospel to all kindreds, nations, and peoples, required at the time the treasures that men labor for, saved and used, and misers hoard. The demands they any cause can have, are those of its friends who the putting aside habits of labor and careful economy, the more readily answer the call. Time of storage of the pursue of the gospel to all kindreds, nations, and peoples, required at the time the treasures that men labor for, saved and used, and misers hoard. The demands they any cause can have, are those of its friends who putting aside habits of labor and careful economy, the more readily answer the call. Time of storage of the purses of the world's goods, referring to the class under the domination of evil, and the wandering there has come no riches. waves of the stones gather no warmth, the shows fabled housewife, that tried to keep the heat of the fire going, while the waves of the sea were sweeping them back with her broll. Creative labor is accumulative, and Saints must learn that fixed homes are centers, round which the creations of labor may gather and a people scattered and peeled may become a permanent nation; and the wandering, worn out toiler, may become an elder and judge in Israel, known as he "sited in the gate among the elders." If the object for which the latter day work was instituted, as all its adherents of every class have believed, that is, the emancipation of men from the dominion of evil, and the building up of the pure in heart in beauty and glory, then this irresponsible wandering about from city to city, from pillar to post, must cease; and all Zion's converts must become honorable citizens of "cities without walls." When this condition is reached, whatever is hoped for further may be easily obtained. We did not intend to hurt or wound any honest, hearted, faithful laborer, or toil in the great work, by what we wrote before; nor do we now intend to hurt them; but if we can by any means sting the slothful into industry, the careless into providence, the improvident into economy, the wandering stars into fixed lights, so that the city set on a hill may, by its glow and warmth, guide the traveler seeking rest to a haven of peace, and cheer the local dwellers within and around, with the assurance that the Sun of righteousness may rise and shine, and the peace of God abide forever, we shall be content with what effort we have or can make.

TEACHING THE REVELATIONS.

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SAINTS, do not forget that it is only a question of time and increase to make the HERALD a weekly. It has grown steadily and fairly all the past year.

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Editorial Items

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Bro. Henry Palmer, of Council Bluffs, Iowa, wrote us a long and pleasant letter, dated March 60th. He is of the opinion that baptism for the dead will be an ordinance to be performed in a temple in the land of Zion, in the Lord's own time.

Sister Lucy J. Richards, Elvaston, Illa., regrets that they have not had any meetings since last Fall, as there are only three or four besides her family in that vicinity; but she says they are all strong in the faith.

Bro. Ferriss writes from Oakland, California, January 6th, (letter reached us March 34th), that they were getting along fairly in the branch there, under the presidency of Bro. D. J. Phillips, at whose house meetings are now held. He says, "The Saints here desire to go on, to close up the ranks and present an unbroken front to the enemy—to put aside doctrines wherein differences of opinion exist, and unite on what they can mutually endorse. Having found by experience that none are perfect, they throw the broad mantle of charity over each other, and are determined to see only the good, and leave somebody else to find out the bad."

Bro. T. D. Williams and wife, writing from Bradwood, Illinois, express the satisfaction that the testimony of Christ ever gives. "We have had great peace at home, and great joy from the Lord." Bro. F. M. Ferriss, writing from Bluffton, Illinois, expresses the satisfaction that the testimony of Christ ever gives. "We have had great peace at home, and great joy from the Lord."

Sister Mary A. Palmer, Logan, Iowa, desires the Saints to pray in behalf of her child, afflicted with fits; that the administration of the ordinance may be blessed to the recovery of the child.

Bro. L. C. Donaldson wrote from Riverton, Iowa, March 25th, and from his letter we believe that Bro. A. J. Cato was spreading the gospel now in the Fremont District with good effect. Bro. Cato is a pleasant speaker, and inclined to be careful in doctrine, and we hope his usefulness may ever increase.

Bro. Th. Bentley writes from St. Thomas, Ontario. The branch there is scattered and nearly broken up, for which he and the Saints feel quite sorry, and hope for a revival of interest there. One of these days Emma, who was always always going on among people are the causes of this breaking up.

Sr. Ruth Clapp writes from Anaheim, Los Angeles County, California, March 14th. She is the mother of a large family, away from a branch of the Church; but full of a grand desire for the triumph of truth. Her house is a home for the Elders when passing to and from distant other fields, but she is not often visited. Her husband and Bro. Damron, formerly of the Newport branch were away in New Mexico, at the time she wrote, and she desired the prayers of the Saints that he might safely return to his home.

Bro. and Sr. Lilly write from Bradwood, Illinois, where they have obeyed the gospel, Bro. John Keir baptizing Sr. Lilly not long ago. A son who fell and hurt his collar bone, was anointed with oil, received the laying on of hands, and God sent his voice and he was comforted, and the case of the Bishopric in Bluffs, Nebraska, March 31st, giving some information respecting the labor of Bro. Scarriff and himself. He had baptized three. There was an opportunity to labor, and he was proposing to remain in the South this Summer, and do what he could for the cause. We wish him ample success.
We have in hand for insertion in the Herald an account of several interviews had by Brm. William H. and Edmund L. Kelley with old residents of Palmyra and Manchester, N. Y., who, it was stated as has been so frequently asserted, "knew all about the Smith family and the imposture of the Book of Mormon." We have also the statement of Elder David Whitmer, respecting the contents of Book of Mormon articles, lately sent us for publication. We shall put these two articles in the same issue, and they will be found to be interesting to the readers of the Herald. It will make a strong number. Two years or more ago, we wrote Elder Whitmer asking liberty to print his letters in reply to one from a brother in the field in reference to this subject; but at that time Elder Whitmer objected, because that felt the time was not yet come. We are pleased, however, now to be able to place in our columns the re-assertion of the testimony of this venerable witness to the coming and truth of the Book of Mormon.

Bro. R. C. Elvin wrote from Omaha, Nebraska, April 6th, adding that the papers were to be removed to Nebraska City, his former home. He had been at Omaha in connection with the hospital of the U. P. R., but had left the employ. He expects to labor all that he can in the field.

Bro. J. G. Walker writes from Newport, California, May 31st. He de- plores the bad work that had been the means of much distress and loss to several of the Saints down in Gospel Swamp. So do we, but failures and lack of wisdom seem to be the common lot of all men. We sympathize with all who suffer.

The following appeared in the Grant County, Oregon, News, of May 16th, 1881, and indicates what Bro. J. C. Clapp is doing: "Elder Clapp, of the Reorganized Church of Jesus Christ of Latter Day Saints, has been lecturing in the Court House to large audiences on the evenings of this week.

Bro. and S. Yoho, and daughter, baptized near Pittsburg, Pennsylvania, some time ago, and started west; but he found work at the lumber yards in town, and has somehow been unable to get away to the field. He would like to find some middle ground on which he might be able to do some good, and be of service to his brothers and sisters.

Bro. Moses Welch, Shell Creek, Colfax county, Nebraska, wishes the prayers of Sister Welch, the Saints on behalf of afflicted with palsy. She has been administered to, and is mending, but slowly. He would like to find some middle aged sister who would come and stay with his wife till fully recovered.

Bro. D. O. Herbert, writes from Walsingford, Nebraska, April 6th, 1881. J. T. W. Smith did much good by his labors in that part of the east, and thinks no more efficient laborer could be appointed to that field.

Bro. T. J. Bell wrote from Davis City, Iowa, April 1st, 1881, that he had been chosen as presiding officer of the branch at that place, which office he is doing their duty to fill as well as the Saints the Sunday before, and had preached excellently, defending the faith urgently and faithfully.

Bro. George H. Graves wrote from Kempleville, Alabama, March 31st, that he had baptized three more in the St. Joseph Branch at that place. He states in regard to the ages of these three, whose names are Ebeneezer Murdock, Asa Stanton and Helen Robinson, that they were slaves, and were sold from their homes when children, and knew nothing about when they were born or how old they were, only that they had been born in the presence of the white men everywhere; their oppressors keep them ignorant purposely, even of the common events that happen to all; but for these poor people thank God, there is and will be a rest, in which they may learn all that will be needful for them to know.

Bro. W. P. Brents wrote from Independence, Missouri, April 6th, after five years of walking with the Saints, in the covenant of peace, and he sees no reason yet to turn snide.

"An Old Mormon" wishes the following corrections to be made in his article published in Herald for March 1st. Page 75, 2 par., line 10, read, "the god of ," for, "of god." Third par., line 1, read, "Let those whom he calls grumblers, as he calls them, be wise," for "Let those who challenge the grumblers, as he calls them," &c. Same connection, and it will be well with us;" for "will with us," &c. Same connection, read Nephi and Alma. In closing paragraph, read "pure in heart" for "poor in heart.

In regard to these mistakes or errors, we have this to state: the brother wrote his letter in pencil, evidently over the rough surface of a musilla bound book, or other uneven surface, the hand writing was that of an aged man, quite unsteady, and in some parts difficult to make out. Before we could put it into the hands of the printer we were obliged to copy it, and may have failed to read it as it was intended to be written, for which we are sorry. We did the best we could, however.

QUESTIONS AND ANSWERS.

Would it be right for a Latter Day Saint to lead a Methodist Class, if the pastor and members should choose one to take charge of it? Yes. And he would be a queer Latter Day Saint, if he did not teach that class truth enough either to make them free or secure his dismissal.

EXTRACTS FROM LETTERS.

Bro. L. Niedorp, of St. Joseph, Missouri, wrote March 21st:

"Bro. Mark H. Forcett is at the present with us: he is trying every Sunday evening for his speaking to bring souls to Christ; may God bless his efforts as there are honest people in this city. Bro. Lewis, from Stewartville, informed us last Wednesday evening in prayer meeting, that the frame is up, and the lumber on the ground for the Mission House of this district."

Bro. Joseph F. Burton, of Santa Ana, California, writes under date of March 16th:

"The Baptist minister will attack us Sunday morning on the Conjo, and the Methodist in the evening at Hueneme. We purpose attending both meetings as they are only twenty-two miles apart, and then reply, and preach through the week. We hope to baptise a few in these places."

Bro. J. S. Roth wrote from Sodus, Iowa:

"It is not two years yet, since the first gospel sermon was preached in this neighborhood, by Bro. I. N. White; and in the face of all the opposition no church numbers fifty-one now; composed of some of the best families of the community. Some of the enemy are getting uneasy, when they see the work of God progress. I baptized a noble young man of twenty-one years of age last Thursday; and when we stepped into the water some of the brethren present saw a bright light over our heads, and it remained there till we stepped out up of the water. We felt God with us all the time. My heart is in the work, may God help that it may go on."

Bro. S. A. Rogers writes thus:

"If any of the 'khmera' of the Herald know of a man by the name of William W. Rogers; small in stature, dark hair, heavy beard; last heard of in California, and they would write or have him write to S. A. Rogers, Box 13, Baker, Nebraska, without delay, they would confer a favor."

Bro. J. C. Clapp has somehow stirred up folks out in Oregon, if one were to judge from the lenor of the following slip sent us by him, and cut from a local paper. It speaks for itself, the power of God being, the idea of being asked to meet a Latter Day Saint in debate. Ah! horrid thought!

THE INSULT!

Mr. Editor—Having heard that an insult was offered by some of the citizens of this place and John Day to Rev. Mr. Wilcox, we hereewith hand you a true copy of said insult and desire its publication as we are incensed.

CARRON City, March 4th, 1881.

Rev. Geo. E. Wilcox—

Dear Sir,—Having heard that Elder Clapp, one of the Elder Day Saints, Preachers, is about to lecture in this city or John Day, and hearing that he is willing to divide time with any respectable orthodox clergyman, we were much desirous that you should let him in joint discussion, confidently predicting that error has nothing to gain where truth is left free to combat it. And so far as in our power lies, high minded and honorable gentlemen shall be chosen for moderators, and none others. Signed by G. L. Clapp, Judge.

W. S. Southworth, County Clerk.
M. D. §§, Justice of the Peace.
R. Lockwood, Dept. Sheriff.
A. Sorens, and 50 others.

Bro. M. B. Williams, of Middletown, Ohio, is out in the Middletown Signal, of March 19th, in the following card:

A CARD.

"Editor Signal: In your introduction to my recent article in the Signal of May 16th, you state: "Mr. Williams seems to be anxious to meet some one who is posted in Biblical matters for the purpose of debate. I am not so foolish, but my anxiety for debate has not become a disease; I am not rampant for debate; but we, as Latter Day Saints, are assaulted from all points, and we need your best support and desire that you, and every friend of the Constitutional formation, which is not clearly understood by the masses, I would invite an investigation of our claims from a Biblical standpoint."

"I am confident, as you state, that I am right in my way of thinking, I am therefore willing to exchange views with any one who may feel that he has a superior light to that which I am in possession of, and am willing to give the public the benefit of our investigations. If I am not able to carry the truth to the masses, I will let the Constitution of my country do it. Measure the doctrine I advocate by the Christian standard of evidence, rule of faith, the Bible."

"By this rule I propose to try every principle of truth or error that may come under my observation. I do not fear to investigate, neither do I fear an investigation of our claims, believing that I will stand the test, and that by comparison they will shine the brighter.

"If I am not in possession of the truth, I desire to be, and will lay hold upon every truth that it demonstrated to my understanding. For what could I be profited by the gain the whole world and lose my own soul?"

"Those matters which concern my eternal interest are of vital importance to me, therefore I can have no regard for the things which are false. I do not doubt for a moment the intelligence of the ministers of Middletown, nor do I
News Summary.

March 25th.—Turkey has entered into contracts with a Newcastle, England, firm for the delivery of a fleet of steam automobiles, Volo, Sathonos, and the Dardanelles; 80,000 troops are massed at the frontier, and great activity is apparent in the military preparations.

The German Government contemplated legislation to restrict emigration. A Polish member said that emigration was due to the anti-Catholic law, excessive taxation, and lack against the Polish language. A Socialist, who has a level head, said emigration from Germany was due to the internal condition.

One hundred and fifty bodies have been taken from the ruins of the burned Opera House at Nice, France. It is thought that about 200 perished in all.

The first train for ten days from Dubuque to Mendota, Ill., arrived last evening. The snow drifts along the route were from ten to twenty feet deep.

Coal mines have been discovered near Presidio, Ml. The veins are quite rich. In another area, the mine is 10,000 feet below the surface, and will be driven without food for thirty days. She considers it a religious duty to fast.

The Typhus Fever in Geneva threatens the present crisis with certain death if the woman Sophie Pieoffsky is executed for her complicity in the assassination of the late Czar, in all, living return New England yesterday, and considerable destruction of cattle, crops and property.

The Cuyahoga Falls wire mill at Akron, O., was damaged $10,000 by fire.

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Two rioters were killed and thirty-two wounded, four persons were not expected to live. One policeman was killed and several severely injured by stones.

5th.—The island of Sice, in the Oceania archip- is el, is visited by earthquakes. The number of persons killed or injured is said to be three thousand.

March 30th. A war of races has broken out in the valley of the Casco, in the Mexican Province of Chihuahua. The natives were murdered by negroes and Choles, and property valued at millions destroyed.

Two earthquakes occurred last evening, on the same block, and only half an hour apart.

The flood in the upper Missouri has swept away nearly all the buildings in Vermillion, Dakota. An attempt will be made at Sioux City to blow up the levee with dynamite.

Yesterday morning a slight earthquake was felt in San Christohal, Havana.

Gov. and Mrs. Murray arrived at Salt Lake City on the regular train last evening. They were received by a committee and escorted to the White House. A large proportion of the people, both on horseback and foot, headed the Porto Portus, or military band. Five thousand people had gathered on the lawns to welcome the party back, and on his arrival broke out into long-continued cheering. After music by the band, Judge C. C. Goodwin, of the Tribune, welcomed the party to the city and then delivered a few appropriate words, to which the Governor replied in a happy vein, expressing his thanks and regrets that he could not go straight on as he had begun, "with malice toward none, with charity

for all," until Utah should be placed fully in line with the rest of the States. He then went into the hotel parlors, the Gov. and Mrs. Murray then received their. The reception was cordial and enthusiastic, in fact more so than that accorded the Governor of Pennsylvania, cordially in- terviewing that he is cordially indorsed by Young Utah and the law-abiding portion of the community.

7th.—Floods are reported in Spain in the vicinity of Seville.

The river Thales, in Hungary, has overflowed, and thousands of acres of wheat have been dest-royed.

Extraordinary precautions are being taken to protect the London Custom House, as the authori- ties have now been notified that an attempt will be made to blow it up.

Another riot, growing out of an attempt to evict tenants, occurred in Ireland yesterday. The riot- ers were principally women, one of whom was shot and another severely wounded. Several police- men were seriously injured.

France is sending a large force to Algiers, as- tensible to prevent the incursions of the border tribes into French territory. There is just a faint suggestion of a war with Spain. Prince Carolath, of Germany, has obtained a divorce from his wife, who eloped recently with Count von Oran. It is said that the lady will soon be married to the Count.

The United States Supreme Court, through Justice Wood, renders a decision in the case of John Miles v. The United States, being an ap- peal case from the Supreme Court of Utah. Miles is a Salt Lake Mormon, and was convicted of big­amy. The ground on which the appeal was made was that Mormonism was excluded from the jury in the case; secondly, that Miles' own declarations were admitted against him as evidence; and, thirdly, that Miles' own wife, who is prima facie his wife, was improperly admitted against him. The Supreme Court re­ versed the decision of the Territorial Court on the last contention. The law of Utah does not permit the evidence of a wife against her husband, and as the alleged second wife was, as far as the Court knew, the only wife Miles had, the admis­ sion of her evidence was improper. The decision is regarded as a great victory for the Mormons.

Two men have been drowned and 40,000 persons rendered destitute by the recent earthquake at Scoi. Over 400 corpses have already been found. The Greek Government has sent out 100 men of war, and may send more.

Zante, one of the Ionian Islands off the coast of Greece, is visited by an earthquake. Slight shocks were felt yesterday also, but no much damage was done.

Father LeFevre, New Brunswick, compares the emigration from that country to a disease. He says it ought to be stopped in the interest of re­ligion and nationality.

A company has been organized to construct a ship canal through Florida from the Atlantic Ocean to the Gulf of Mexico.

As was anticipated, the French Government pro­ceeds to establish a French protectorate over Tunis.

Yesterday morning a slight shock of earthquake was felt in San Christohal, Havana.

Gov. and Mrs. Murray arrived at Salt Lake City on the regular train last evening. They were received by a committee and escorted to the White House. A large proportion of the people, both on horseback and foot, headed the Porto Portus, or military band. Five thousand people had gathered on the lawns to welcome the party back, and on his arrival broke out into long-continued cheering. After music by the band, Judge C. C. Goodwin, of the Tribune, welcomed the party to the city and then delivered a few appropriate words, to which the Governor replied in a happy vein, expressing his thanks and regrets that he could not go straight on as he had begun, "with malice toward none, with charity

Correspondence.

PROVO CITY, Utah, March 21st, 1881.

Dear brother,—I take pleasure in informing you that the people of Utah are waking from their slumber, and are beginning to realize the vital principles of salvation. It affords me satisfaction to be able to talk to and be heard by some of the old Nauvoo Saints. They are the people that I think we are likely to bring retribution in the near future, and many of them have not signed their day of destiny yet. And when they have given them, I have faith that they will heed the Lord in his feeling after them, and do their first works over again, and rejoice once again in the beauty of holiness. Many of the old Saints were honest in their first obedience to the gospel, and I have hopes in them yet. I think with a good many of them, it will have a bene­ficial effect. Of course, there is a class left here, who, though talking about the gospel, have not held up their hands for the same. So the dollars; but there is a large number here, whose eyes are blinded by the craftiness of men who pretend to teach people and make merchandise of these same people. But it looks to me that the time is right at hand when bond­age will be broken in Utah, both temporal and spiritual, and if they will not throw down the gaunt and be a short work for the true Saints to be gather­ed into one again. There is quite an enquiry about the Ogden meeting, and how the Saints can be gathered together. I am the man that brought your father and uncle's bodies from Carthage jail, and I think the gospel in Utah than to day. The circumstances that are occurring around them cause them to go to the base of heaven, the good men who think with a good many of them, it will have a bene­ficial effect. Of course, there is a class left here, who, though talking about the gospel, have not held up their hands for the same. So the dollars; but there is a large number here, whose eyes are blinded by the craftiness of men who pretend to teach people and make merchandise of these same people. But it looks to me that the time is right at hand when bond­age will be broken in Utah, both temporal and spiritual, and if they will not throw down the gaunt and be a short work for the true Saints to be gather­ed into one again. There is quite an enquiry about the Ogden meeting, and how the Saints can be gathered together. I am the man that brought your father and uncle's bodies from Carthage jail, after the massa­cre, and was present in the last years of age at the time. Praying God to watch over this work and bring it out triumphant, I remain

Your brother in the gospel,

JAMES GOODIN.

LOUISVILLE, Kentucky.

Bro. Joseph.—This evening we arrived here from Yenturca county. We heard Rev. Wood, Baptizing in the morning, in the name of the Lord, in the name of the Lord, in the name of the Lord. I am the man that brought your father and uncle's bodies from Carthage jail, after the massa­cre, and was present in the last years of age at the time. Praying God to watch over this work and bring it out triumphant, I remain

Your brother in the gospel,

JAMES GOODIN.
time I was then in the last meeting asked for the administration, I told him about the "asking and answering," and he also would not do this. He had been asked about his testimony by the San Bernando Knight; he, Mr. and Mrs. Danforth, Mrs. Gries and daughter, not member, and Emma and I being present, had inquired and they had answered, and the next morning he had his voice a little. This was Monday; Tuesday it was stronger, and Wednesday day quite strong. He then wrote an open letter for a newspaper, because they asked him to write a letter, and sent it to Bro. Livingston. He is known in both of these counties, is connected with some wealthy family of that name, and is an able, fine fellow of course. They say, "O, that is nothing, his voice would have come any way, etc. As for us, we rejoiced; for it was God confirming the word spoken, and so, that is the way we are going to handle our office and ministry—thank God for this.

The people of Hueneme have appointed another Sunday School superintendent instead of Bro. H. S. L.; and another teacher instead of Sr. Livings-
ton. One man told him he would lose at least fifty dollar notes if they made an effort to take the post from the office of him. Thus the heathen rage and the people imagine a vain thing. We left there last Friday, every thing was quiet then and a nurse came to our room and said, "I been a few will strive to injure Bro. L., and may possibly get the post from him. Several are interested in the office who might like to have a strong invitation to preach, house provid-
ed and good congregation promised; so the word and work is spreading. We are drawing our lines down this city, and we hope to enter in battle array with the word of God for sword, etc.

We sail on our way to Azusa, San Bernardino, Swamp, and Laguna Canyon, and conference. Our conference meets April 30th. If you have any remark, want to take the counsel for this district, will you please have it an-

labor and experience, I know that this doctrine, which I understand to be the doctrine taught by the Church of Jesus Christ, is true, and I can almost say that God has given us this City (Canyon City), for the wind is in our favor, and our sails are full. The Methodist Miester is con-

pled at our second party. The second might be insulated his congregation so, that scores of men and women got up and left the house. He hurled his poison at them as they were going out; but the noise of the departing was so great that, I think, few of them heard it. I must say it was boldness and confidence for insulter I ever heard offer; for the pulpit.

As ever, your brother in gospel bonds,

J. C. CLAPP.

BINGHAMTON, Wisconsin, March 28th, 1881.

Bro. Joseph.—I do not mean to have any unnecessary expense kindred to the Herald, for it furnishes me with spiritual food that I would not like to do without. I received a letter from my mother at Lamonzi, stating that the Herald, for it furnishes me with spiritual food that I would not like to do without. I received a letter from my mother at Lamonzi, stating that Sister J. Black lives with your family; if so, give my love to her. We have no meetings now, there are only two families left; Bro. J. M. Terrys and myself. Your sister in the new and ever-last ing covenant.

CYNTHIA WATSON
BRO. J. H. Merriam is with me, aiding me. I will return here in about three weeks, if all is right. Just north of here the people are building a new church, and will have it done in about a month, and they have invited me to come and preach to them. Surely the Lord has designed Zion. Praise his name, in hope, W. T. BOZARTH.

IONE, Amador Co., California, March 12th, 1881.

Bro. Joe.—I see in the Herald for March 1st, 1881, a letter signed "T. W. S." He speaks my mind; there is not, nor can there be such a thing as man-made, or man-devised by man or men that will answer instead of the law. "Tithes" are designed by man or man's order, not by the Lord, as a free-will offering. We put by fifty cents till we get about five dollars, and would lay away a dollar and a half in the evenings that we might have more invitations. Why is it not run about among the Saints, nor taken up on the church, which are given to the Saints for the work of the kingdom. I have been here, and have not been disturbed the listeners, by getting to the rear of the hall and with a loud voice. Our cross has been heavy since we have been here, but I hope our crown will be bright beyond all the rest. Bro. H. Robinson, W. Harris, secretary. Branch Reports.—Dayville 19. Plymouth 22, J. Edwards, H. S. Gill, L. E. Thomas, H. Robinson, W. Harris, secretary. Parish, W. Cunningham, proxy, J. Baldwin by letter. Branch committee in the cases of S. Jenkins and Bro. Jenkins, Jun. recommended that the Hyde Park Branch be requested to restore them to full fellowship. W. W. Jones, Bishop's Agent, reported balances in hand $9.10, H. Robinson was appointed as representative to General Conference. On Sunday morning some valuable instructions were given to the Saints by H. Robinson and J. Edwards, and the Saints were very much interested. A Welsh discourse by E. Thomas, in the evening. Adjourned to Plymouth, May 28th, 1881.

NORTHERN NEBRASKA DISTRICT.

A conference was held in Omaha, Nebraska, March 22nd and 27th, 1881. In the absence of the district president, J. Caffall was chosen president pro tem.; H. Nielsen, clerk. Branch Reports:—Park Co., 8 members; 14 elders; 14 branches not reported. Report:—Brown, R. C. Elrin and E. Ransie by letter, J. Caffall, O. Mattsen and E. T. Edwards very favorably. The committee on the case of J. P. Thygesen and J. Carstenet recommended reconciliation. R. C. Elrin and E. T. Edwards, committee. Resolved that we invite J. Caffall to devote as much of his time to preach in this district as possible; and that we pledge ourselves to support him in the best of our abilities. Resolved that all Elders and Priests whose labors are not wanted in branches, labor elsewhere as much as they can. Nelson Brown was sustained as president of the district for the coming three months. Resolved that we approve of the labors of J. Caffall, and that the General Conference reappoint him to this field of labor. And that he be authorized to represent this district in General Conference, in person or by letter.


Adjourned to meet at Plattie Valley, June 26th, 1881.

OREGON AND WASHINGTON DISTRICT.

The above conference convened at Ren School House, Grant Co., Oregon, March 5th, 1881. John G. Clapp in the chair; John Buckingham, clerk. John Buckingham, president of Prairie Branch, reported the number of members in the branch to include 2 Elders who had preached in different school houses in the county, as opportunity offered, and endeavored to scatter the seeds of truth among the blessed children, and has ministered in several cases of sickness with good effect, and felt desires to prosecute the work to the best of his ability, as opportunity offered. Elder Newton Fields said he had not done much, for me and our cause here. I am the only one of all the Canaan Elders in the field, and I do not run about among the mob, nor am I a sort of fellow, or one who has not got anything, can pay nothing. I look forward to the day when all is right. Just north of here the people are devising a tenth of all he possessed, and so I believe. Some months ago, my wife and I agreed that every week we earned fifty cents or more, we would lay away fifty cents for the work of the Lord, as a free-will offering; so on each Sunday we put by fifty cents till we get about four dollars, then we send it to the Bishop's Agent. I have never been blessed so much in my life financially as I have this Summer and Winter; and we intend to lay away the law of the tithes as we understand it, and I know God will bless us in it. For my part I can not see why Bro. A. or Brother, for that matter, who was not the 'creator of the gospel of Jesus Christ, should bring a charge against me. I have always felt like Bro. E., when he said to his wife, "A. very kindly lent me the money." I would like to hear your own answer to the question, who made and who is mistress of it, my brother W. N. Dawson.

ELVASTON, Hancock Co., Ill., March 27th, 1881.

Bro. Joe.—We have had no preaching for nearly nine months. Are very few in number and scattered. I trust that God will open up our way to us. I am acquainted with the man, and am instructed and can worship him. I believe this is the gospel of Jesus Christ. I am striving to do the best I can in my strength, and would pray for me, that I may prove faithful to the end. I remain your sister in Christ, EMILY WELLS.

ALLISTON, Ontario, March 28th, 1881.

Mr. Joseph Smith.—Dear Brother: I take this opportunity to write and say that I have just returned home for a short time after being in the field of labor. I baptized three more, and had circumstances permitted, some others who had been converted, also. I have never disturbed the listeners, by getting to the rear of the hall and laying down on the floor out of sight, kept up an incessant talking, and loud remarks in order to parts of my discourses. I left the stand on one occasion and left the rear of the hall, and was pointed in my strongest light, and I went and prayed for the people, that I may prove faithful to the end. I remain your sister in Christ, EMILY WELLS.

PITTSBURG DISTRICT.


Elders F. Ebling, E. Thomas, S. S. Givens, J. P. Knox, Jacob Reese and J. Parsons reported.

Treasurer’s report: balance last report $10,885.99; balance for year $10,897.50, total $523.73, balance 11.45. F. Criley, District Treasurer.

Afternoon Session.—J. Parsons was continued on his mission in the northern part of the district. Remitted to the General or Semi-Annual Conference to be held at Kirtland, O.

A recent request, the resignation of G. W. Henderson as assistant secretary, was accepted. Preaching in the evening by J. P. Knox.

Adjourned to meet at Pittsburgh, Pa., June 12th, 1881.

WYOMING VALLEY DISTRICT.

The above conference convened at Hyde Park, Pa., March 25th and 27th, 1881. The name of the district president, J. Caffall was chosen president pro tem.; H. Nielsen, clerk.

Branch Reports:—Dayville 19. Plymouth 22, J. Edwards, H. S. Gill, L. E. Thomas, H. Robinson, W. Harris, secretary. Branch reports to Plymouth, 19; 2 baptized, 2 received by letter. Lake Shore 21; 1 received by letter, 2 expelled, 4 removed by letter. Omaha branch, 1 received by letter, 2 expelled, 1 removed by letter. Platte Valley and Douglas branches not reported.


The committee on the case of J. P. Thygesen and J. Carstenet reported reconciliation. R. C. Elrin and E. T. Edwards, committee. Resolved that we invite J. Caffall to devote as much of his time to preach in this district as possible; and that we pledge ourselves to support him in the best of our abilities. Resolved that all Elders and Priests whose labors are not wanted in branches, labor elsewhere as much as they can. Nelson Brown was sustained as president of the district for the coming three months. Resolved that we approve of the labors of J. Caffall, and that the General Conference reappoint him to this field of labor. And that he be authorized to represent this district in General Conference, in person or by letter.


Adjourned to meet at Platte Valley, June 26th, 1881.
but fell well towards the work, and would try and do his duty.

No report from Coos county or Myrtle Creek Branches; but a very earnest appeal was read from John H. Lee, Bishop's Agent at Myrtle Creek, urging the Saints to use all diligence to support the Mission.

The Saints elected J. Buckingham and N. Fields a committee to enquire into the case of Bro. Daniel Morris; report of which committee was received, and the committee discharged.

A letter was presented, withdrawing the hand of fellowship from Bro. Daniel Morris. The president said he very much regretted the necessity of the step, but having known his parents for years to be earnest and honest Saints.

Preaching on Sunday morning by J. C. Clapp, and in the evening Elder Buckingham delivered an address to the Saints, and administered the sacrament for their edification.

Conference adjourned to meet at the call of the president.

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DES MOINES DISTRICT.

The above conference assembled in the Saints' Hall, Newton, Jasper county, Iowa, on the 12th, and 13th of March, 1881.

On the 12th, John H. Lake presided pro tem. D. C. White, clerk pro tem.

Branch Reports.—Sheridan 50; baptized 1, received 1, in December; baptized 1, died 1. Independence and Pleasantville branches, no report.

Des Moines Valley 61. Elders J. X. Davis, J. S. Roth, N. Stannum. Friend W. W. Belcher and Bishop S. McMains was appointed a committee to investigate the reports concerning certain brethren, whose names by motion are witheld for the present, and reported that the reports were of such a character as to guarantee the prefering of charges and ap-pointment of courts. Brethren B. Butler, W. Lewis and J. M. Terry were appointed as one court, and J. M. Terry, J. D. Flanders and W. Summerfield, as another, to report at next conference.

It was then moved to repre-sent the district at the April Conference. J. T. Kinneman was sustained as district president, W. T. Caffall and M. Terry were sustained as Bishop's Agent. The Bishop's Agent reported.

W. Lewis preached a good, plain gospel sermon on Sunday morning. Preaching in the evening by W. T. Bercar.

Adjoined to meet at Stuartsville, Mo., June 11th and 12th, 1881.

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TEXAS CENTRAL DISTRICT.

Conference convened with the Texas Central district, in Robertson county, Texas, March 12th, 1881. Upon motion Heman C. Smith was chosen temporary chairman and R. B. S. McMains secretary. Remarks were then offered by Brn. Smith, Thompson, Grim, Belcher, White, Sherrill and Sr. McMains.

Moved and adopted that we proceed to organize a district to be known as follows: North Star by H. Hansen, Bishop's Agent or Council Bluffs, by E. C. Briggs, Cressent City by H. N. Hansen, S. McMains.


Resolved by your committee, that at the next conference in the district, that the report of the Bishop's Agent be read to the Saints, and the same be referred to the presiding officers of the district, for the consideration of the same.

Adjoined to meet at Millersburg, Ill., the first Saturday and Sunday in June, [4th and 5th] 1881.

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POTTAWATTAMIE DISTRICT.

The above conference was held at Council Bluffs, Iowa, February 20th and 21st, 1881. H. N. Hansen, president; F. Hansen, clerk.

Reports of Branches.—Cressent City 57. Council Bluffs 131; baptized 2, received by letter 1, died 2.

Spiritual condition of branches was reported as follows: North Star by H. Hansen, Bishop's Agent; Council Bluffs by E. C. Briggs, Cressent City by H. N. Hansen, S. McMains.


Resolved by your committee, that all money coming into the Bishop's Agent's hands as freewill offerings shall be used in the district so far as it is needed.

Adjourned, your committee, appointed to advise with the Council Bluffs Branch, beg leave to report that we met with the said branch on the evening of December 6th, 1880, and aided the Saints in bettering their organisation. The Presiding Elder and Priest were duly released, and Elder C. A. Beebe was duly elected president. We humbly trust that God will accept and bless our efforts to the restoration of the Saints, as we pray that the Lord, through his agent, may help the Saints in bettering their organisation.

The following resolutions passed:

That those Elders and Priests desiring to preach shall be under the supervision of the president of the district.

Resolved we request the General Conference that conferences next April, to adjourn to meet in the vicinity of Council Bluffs next fall.

The spiritual condition of this district be reported to the General Conference by letter.

That J. H. Hansen be our representative to the General Conference.

H. N. Hansen was appointed president for the next three months.

Preaching during conference by E. C. Briggs and J. H. Hansen.

Adjourned to meet at Cressent City, on the last Saturday of May [28th], 1881, at half-past ten in the morning.

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BUSINESS NOTICE.

All persons sending money for Herald and Hope subscription are notified that no change have been made on the address labels of this issue.

Credits for all renewals of subscription forwarded during the present month will appear on labels of May 1st issue.

Conference did not adjourn until the 16th, and the next day being Sunday, we could not go to press till the 16th and 10th, hence the lateness of this Herald; but we will endeavor to have the next issue on time, which will contain the General Conference minutes.

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THE SAINTS' HERALD

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


THE SAINTS' HERALD


GENERAL CONFERENCE MINUTES.

APRIL 6th to 17th, 1881.

The forty-third Annual Conference of the Church of Jesus Christ, being also the twenty-ninth of the Reorganization, convened at Plano, Illinois, April 6th, 1881; Joseph Smith, President; Henry A. Stebbins, Secretary; John Scott, Assistant Secretary.

The first session convened at 10 a.m., on the 6th, and the hymn "Redeemer of Israel," was sung and prayer was offered by Bishop I. L. Rogers. Announcements were made of the order of meetings, following the order of the President; Henry A. Stebbins, Secretary; John Scott, Assistant Secretary.

Others were invited to speak, if they wished, but none responded, and, after singing, "Lord, at this closing hour," an adjournment was had.

At 1:30 p.m. the first business session was held, and after singing, President J. Smith offered prayer.

The Secretary then read the following report of the ministry:

Thomas Taylor, in charge of the European Mission, writes from Birmingham, England:

In presenting to you my report, I feel thankful to say that the work of the Lord in England is still onward. It is moving steadily but slowly along. Some have been added to our number through the past year, but not so many as we could have wished. I believe that the brethren in every branch are doing the best they can according to their circumstances to spread the truth. At most we do not do much, as you will find from this report, as the President has asked the elders to report the mission, as far as they can, of which the President assembled the assembly.

My health for some months past has been anything but good, and is still very poor, yet I am willing to labor as God gives me strength for the furtherance of his cause. And whenever the Church is in a position to send one who can devote his whole time to the cause, I shall hail his release with pleasure. I pray that the spirit of peace and humility may be with you in your deliberations, and that much good may be done.

P. N. Brië, just returned from the charge of the Danish Mission, reports:

One branch of about twenty members exists in Denmark. There are several others ready to be baptized, but I did not encourage them very much, as I was discouraged myself. I was there five years, and during that time, I was not allowed to talk in public. I have appealed to the Church for some one or more to be sent to help me. I have appealed also for help to get out a hymn book, but have received no help. We had a ball, the open for any one who might be interested, which was suffering deterioration in material; and in view of the further fact that this mission and church are conducted by the Church of Jesus Christ of Latter Day Saints, it is clear that the balance of the lot (with the exception of the balance of the lot which rents for from $12 to $16 per month) is for sale, and, owing to mortgage, is for sale, and may be bought for not less than $1,200. In view of this statement, I would suggest the purchase of the balance of the lot, which was originally given by the members, which has been increased by additional members, and which is for sale. I would suggest the purchase of the lot, which was originally given by the members, which has been increased by additional members, and which is for sale. I would suggest the purchase of the lot, which was originally given by the members, which has been increased by additional members, and which is for sale.

The mission, reports:

To you my report, I have appealed also to the Church to labor among them of their own tongue. We should also have, if practicable, two or more Welsh missionaries as soon as they can be provided. We need a score or more of English speaking Elders—those who are capable of combating not only Brighamism, but infidelity and Spiritualism, and who have not been through the Endowment House in Utah. We have an intelligent and efficient young Danish Elder, A. C. Christensen, engaged actively and successfully in Utah and San Pete Valleys. He has been assisted by Elders John Grimmett, and Burt. He should be sustained in the missionary field. Elders Wm. Gibson and John Grimmett have assisted no little, and they need to be continued, to labor among them.

A chapel is needed at Lehi, and the Saints and friends in that vicinity have taken steps to erect one at an early day. A chapel is very much needed in this city. If we had one we could in a short time more than double our membership in the city. We would soon have a flourishing Sunday school and well-frequented chapel, and we would have an influence and power for good that we, without a chapel, can not have; we could save in this city, and let the chapel be erected and supported by subscription, at least, or ten per cent., on $2,000, or more, yearly; and this, with what would arise from increased membership, would go not a little ways toward sustaining and building up this mission. Besides, it would furnish a mission house for Conferences and councils, a thing very much needed.

We now have a lot, with excellent stone founda-
tion, all paid for, centrally located, which has al-
ready cost near $1,000. We have on hand, in cash, near $55; and there is due to the chapel fund, this city, not further.

Besides this, it is probable there is a small amount in the general Church treasury, subject to call, of the Salt Lake City Church; we may think the Saints and friends in this mission will aid us in the erection of the chapel, especially as it is soon to be deeded to Bishop I. L. Rogers, for the Church; this Salt Lake City Branch to have its use for religious purposes and schools.

The size of the lot is 30x60 feet, and the size of conclusion 20x20 feet. This site we think too small, and would be glad to add ten or fifteen feet to the length, as our congregations are likely to be larger than could be accommodated in a smaller house. To enlarge it we suggest the purchase of the lot, which would be a large improvement on the lot, rent for from $12 to $16 per month. The balance of the lot, and cottage, is for sale, and, owing to mortgage, can be bought for near $1,200. In view of the further fact that this mission and church are conducted by the Church of Jesus Christ of Latter Day Saints, it is clear that the balance of the lot (with cottage), if bought for $1,200, or near it, would pay in rent eight to ten per cent. on purchase, besides allowing us ten or fifteen feet more for enlargement of chapel; and further, that the property is likely to increase rapidly in value. In view of all these things, I would ask that the Church assist in the speedy erection of the chapel, and, if they can think advisable, purchase the balance of the lot, and its appurtenances.

And in order to render the need-

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J. R. Lambert, of the Twelve, (present),
writes from Dow City, Iowa:

Since the Fall Conference, I have spent two and one half months in my field of labor, bestowing labor at different localities in six counties in Iowa, as stated in my published letter in the Herald. I have been engaged in the work; but a convention of the Saints was held at the same time so that preaching was confined to one place, and held three meetings at Gallaudet's Grove. In Northern Iowa and Minnesota, where the Saints have been present for some time, they have also been quite well for all time.

We meet for the first time to move in these matters. Our mission after the Saints have been present, the main difficulty, will tell well for all time. We are engaged in the work there.

I have labored, in many parts of the country, but it is only required of me to know that it is only required of me to know that it is only required of me to know if the church has been present.

I have labored there, and have not been able to be in the field. Fortunately, these numbers are numerous and engaged in this vast area of country, during the last year. Some increase has been made, numerically. The calls for preaching are numerous and increasing, and I feel it is only required of me to know that it is only required of me to know if the church has been present.

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neighbors of the Smith family, Harris and Cow­
dery, and became confirmed in the opinion that
the stories put in circulation reflecting upon the
moral character and honorable standing of those
men who were the principal actors, was no other
than falsehoods. Slanders and calumnies were
sown abroad by the enemies of the Church. The
Church of Jesus Christ of Latter-day Saints is
not the only object of those who delight in
making mischief. Such things have been, and
are, the almost inevitable accompaniment of
public and private life everywhere. We are not
the only object, nor the only people, who are
subject to the attacks of slanderers and calumni­
ators. Such is the nature of the world, and those
who wish to cultivate peace in this world, and
in the Church of Jesus Christ of Latter-day Saints,
are not likely to enjoy it.

The Saints are enabled, at least, to distinguish
between the real and the false, and are enabled
to act upon the true and to shun the false.

As a general rule they more cautiously and
more discreetly avoid all communication with
the ungodly and the enemies of the Church,
and more closely associate with others who
are similarly circumstanced.

The discussions in the press, and the public
declarations of the Church are not calculated
for the instruction of the world. They are
not intended to convince the world, but to
inform the Saints, strengthen their faith, and
make them more determined to stand by the
Church and sustain its honor.

The Saints are not to be disturbed by the
unfounded reports and the false statements of
the world. They are to follow the teachings of
the Prophet and the words of the apostles
and be assured that "the grace of our Lord
Jesus Christ be with you all. Amen." (2 Tim.
4:21.)

J. C. Oliphant, of the Seventy, in charge of the
Oregon Mission, writes from Prairie City, Oregon:

I have been trying to get a report of this mis­
sion to lay before your honorable body, but I find
it impossible to do so. After writing to different
parts of the mission and publishing a notice in the
"Latter Day Truth," requesting the Saints, especially
the Elders, to report to our conference, there was
no return or interest shown by our agents or
by Bishop Bezek as Agent for this mission. There
is no active branch in this mission but the Prairie City
Branch. Two or three persons have left this Branch
and the Twin Sweet Home Branch is disorganized.
There are nine Elders in the mission, none of them
active, but J. H. Lee and John Buckingham. They are
looking to get a report of this mission that we
may get a report of this mission that we
may not necessarily begin the work in that
considerable expense, and as the expense is borne
by very few of the Saints, it is hard on them.

We left our mission at Logan, 1st of April and
went to Looking Glass, where I bap­tized two on the 13th. From there I went to
Linn county. Preached in Sweet Home and near
Brownsville. On the 28th of May I baptized three,
and again, the 80th, one. July 5th, 2d.
went into Marion county and preached several
churches. Returned to Decatur, to take
the course for this valley, where we arrived in
two weeks, and found rest and comfort with Father
Buckingham and his excellent family. In
November, we entered the Washington Territory
and Idaho, and opened a way for the
gospel in that country. At Colfax, W. T., I
preached to the inhabitants of the place,
and sent a letter to Elder More to bid him.
My excellent friend, Bro. Joseph Howard,
buried an animal to come home with,
and to add another link to the chain of my misfortunes,
I was left in California on my way to the
end. This has given me many serious thoughts, and
although I have ever felt willing to do the Lord's will and
do what I can for the cause, I do not think it wisdom,
at least it does not appear clear to me at present
for me to undertake such a mission. You
interested in the welfare of the work among
people, and keep building them up by letters,
and hope sincerely that the mission may prosper.
My return home, however, seems near
and I hope to have the blessing of the church and
I hope to have the will of the Lord on the subject.
Having proven his divine hand guiding my wandering
life in the past, fear not to trust him still, and
go at his bidding, or remain in my present field.
I have written to Bro. Gillan of a number of good
Saints that he has not visited yet about two hun­
dered and fifty miles from him. I think there are
younger men far more able every way than myself, who can go, and I believe
may do the work. I wish to free me from
my present labors in a way that I was in
California on my way to that far land. This has
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Heman C. Smith, of the Seventy, in charge of the South-Eastern Mission, writes from Oenaville, Texas:

Never in my life have I had so strong a desire to labor as now. Last year I was able to labor in the annual assembly of 1881; but seeing no prospect, I gave you these lines by way of report. After my appointment and prior to leaving for the work, I was privileged to speak in the Galesburg and Salem, Iowa; Valley, Clear Creek, Elwood, and Nebraska City, Nebraska; Rock-paw, Michigan, and three other points, Fairview, Nebras-

B. V. Springer, of the Seventy, writes from Wirt, Indians:

As a missionary I am expected to report my labors for the six months last past. I regret to be compelled to say that I have accomplished but little. We have had five expelled from the Church. There is some cause for trouble in one of the counties, and I have been informed that five have been baptized in the old countries; and from the Red River have been kindly received and blessed some. I have heard that prejudice exists in Canada and the other New World. Indeed, it is set that a large amount of the Saints will not be with you under the circumstances. I have visited all the branches in Texas, except Stockdale and those in Red River. I trust we have done some good. In each place I trust we have done some good.

J. S. Patterson, of the Seventy, (present), reports:

The following is a synopsis of my labors and experience in the ministry for the six months now ending. Northern Illinois being my field of labor. So far as the unusually severe Winter would permit, my labors have been continuous. I have labored with a godly degree of pleasure, and have been kindly received and anabased in places, among which are the following: Truro, Knox county, Sandwich, Plano, Chicago, Braidwood, and South-Eastern Illinois. Have held continuous meetings for two weeks, which were well attended, and a good interest manifested, and if I may judge by the hospitality, and liberality of the people, will have many more. Have been blessed with the word spoken have had the right ring. I have designed, and made arrangements to preach at Braidwood, and have been kindly received and anabased. I put an effectual veto, for the time being, on all my good intentions in this direction. At some places I have been known to have the good of the Saints in mind, another proof that the best laid schemes of mice and men, gang aft a'gley; yet notwithstanding these hindrances, I have been most happy, and have the greatest confidence that present is giving away, and the people are more willing to hear, and judge this marvelous work. As proof of this I may mention that at Braidwood and Streator, I was granted the use of public halls free of charge, with the assurance that they were at our disposal any Sunday when not otherwise engaged. Some have expressed their intention of casting in their lot with us, as soon as the weather becomes less inclement. It also gives me pleasure to state that the Mas-

G. S. Hyde, of the Seventy, writes from Nebraska, as follows:

Since the Semi-Annual Conference held at Council Bluffs, I have labored as circumstances would permit in the regions assigned me by your honorable body. Have made some new openings, where labors have been continuous, and have been well provided for financially; for all of which I praise the Lord. I expect to re-

J. C. Post, of the Seventy, (present), reports:

Since last Conference I have labored for the best good of the cause. I expected my family to move West last fall, I did not arrive at my field of labors as soon as I expected, but I am happy to know that my family could not move. However, I have preached at St. Joseph, Stewartville, Camerons, Pleasant Grove, Star-Field, Cheltenham, Independence, Pleasantville, Mollusk and St. Louis, Missouri; Wyandotte, Kansas; Belleview, caseyville and Al-

Columbus Scott, of the Seventy, (present), reports:

Since the session of Conference of September 12–19, 1880, I have labored continuously in the territory assigned to me by the Conference, however, to Michigan State. Have preached to quite an extent in new places, especially in Genesee County. Have labored especially in the regions westward, have been favored with large audiences and interested hear-

G. T. Griffiths, of the Seventy, (present), reports:

I have labored incessantly in the ministry in the mission comprising Ohio, Indiana, Michigan, and Canada. Have labored principally in Canada; have also labored some in Michigan and Indiana. Have been_up quite as well as ever. Prejudice seems to be giving way in most places that I have visited and preached. The calls for more work are more urgent than ever. Have been kindly received and provided for by the brethren and friends where I have traveled. Have been greatly blessed and have been able to do the work and ordainations of the gospel of Christ. The mission is an extended one, and laborers are greatly needed to further prosecute the work in pro-

F. P. Sevcrill, of the Elders, writes from Brevort, Alabama:

www.LatterDayTruth.org
Since your last annual Conference I have presided 121 times, and baptized fifteen. The condition of the work here (Alabama and Florida) is not very good in worldly respects; spiritual wise, and energy are greatly needed in some localities; with a steady effort and a pull all together, a good work could be done in the mission. The upright walk and conversation of many noble brethren, is telling for good; they are redeeming Zion in the proper way. The demand for preaching outside of the branches is great. I am satisfied that with proper missionary efforts, local and general, a good work can be done in the South, and if the Church can sustain two or more men in this part of the mission, they will find work to do. They should be men who are willing to make sacrifices, and of gentle and loving dispositions. The people here may be led, yet, it is not very good, unless it should be out of the Church. I desire to labor where God and his Church shall direct.

G. H. Graves, of the Priests, writes from Alabama, as published on page 106 of Herald.

Reports were also received from Brn. C. G. Lanphere, A. J. Cato, Joseph Luff, O. E. Olevand and Priest G. F. Weston, who are not under General Conference appointment, but who show that they have been laboring in the cause, most of them in the active field.

**BISHOP'S REPORT.**

The Bishop's Report and Annual Summary of Bishop's Agents' accounts were presented and read:

Statement of money received and paid out for the Church by Bishop L. Rogers, during the year ending March 31st, 1881:

**CHURCH Cn.**

Balance due April 1st, 1880 $1,523.74 By receipts of tithes and offerings as published in the Herald $3,290.00 Total credits $1,523.74

**CHURCH Dr.**

In the ministry, the poor, and for other Church purposes, as published in the Herald $3,290.00 Total $3,290.00

**ANNUAL SUMMARY OF THE REPORTS OF BISHOP'S AGENTS.**

For the Year Ending February 28th, 1881.

<table>
<thead>
<tr>
<th>NAME OF DISTRICTS</th>
<th>Agents' Names</th>
<th>Ledger Page</th>
<th>Last Balance</th>
<th>Receipts</th>
<th>Total</th>
<th>Due Agst.</th>
<th>Last Report.</th>
<th>Exp.</th>
<th>Total</th>
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As will be seen there was received by the Agents during the past year, the sum of $6,534.23, and they paid out $4,773.30, and there is in the hands of various Agents the sum total of $260.92, which is due to them, or a total of $90.99, leaving a net balance in hand of $270.92 on March 1st. This added to $1,847.11 in my hands, makes a total of $5,217.23 at the command of the Church.

The Bishopric take pleasure in presenting the above fair exhibit of Church finances. It shows the past year to have been the best one since the Church was reorganized, and surely it gives promise of still better ones hereafter, as we trust will come, till every man called of God and sent, will be able to go into the field and the families of all, to be represented comfortably and well.

The few financial reports of the ministry are sent, and no reports of Church property have been received. Respectfully submitted.

ISRAEL L. ROGERS, President Bishop.

By motion, the report was referred to a committee, and the chair appointed Brn. M. T. Short, D. S. Crawley and F. M. Sheehy.

MUSIC EDITOR'S REPORT.

The following report was received from Bro. M. H. Forscutt:

The music for new tune book is in flight. When the Church is ready to publish, I trust the work will be all so far as to make possible its speedy publication.

www.LatterDayTruth.org
Bro. J. H. Hansen called attention to the improper wording of the report, the word "Musical" instead of "Music Editor," and on motion of Brn. Hansen and W. H. Kelley it was ordered that the report be spread upon the minutes under the title of Music Editor's Report.

BOARD OF PUBLICATION REPORT.

The Report of the Board of Publication was read:

The Board of the Board of Publication to the Annual Conference of 1881.

The Board of Publication respectfully submit the following as their report of the business done in the year 1881:

Books: An edition of one thousand copies of the "Life of Joseph the Prophet and History of the Restoration," which was in the hands of the printer at the last report, has been placed on sale. This book has met with ready sale; nearly eight hundred copies have been disposed of since the Full Conference. An edition of five hundred copies of the Saints' Harp, which was also in process of printing at last report, has been completed and placed on sale.

The Board have had printed and bound twelve pamphlets, for the use of the different quorums of the Church.

Five hundred copies of the Book of Mormon have been printed and bound; two hundred and fifty copies of the Book of Covenants have been printed and placed in the hands of the brethren, together with two hundred copies of bound tracts. In addition to the foregoing books, there have been printed and placed on hand, two new ones, No. 29, "Vision," and No. 30, "The Origin of the Book of Mormon." One thousand copies of poems, many of which are in the hands of the brethren, have been set up and printed for an outside party, the composition and press work having been done between the regular services of the press.

There are now in the press over one thousand copies of "Hesperis," and the work is about perfect on the presses. Of a book of poems, making one thousand copies of the "Tribune," there were also in the hands of the press.

In addition to the above, there were also printed for the Board of Publication, a new edition of "Not One of Them." The original edition, which was published in 1877, has not been reprinted since

LAWRENCE CONOVER, Secretary.

Financial Report of the Board of Publication from August 16th, 1880, to March 16th, 1881:

On hand at last report...........................................$4,299 18

Accounts receivable ...........................................8,299 49

Less: balances owing to Church................................3,217 30

Total............................................................$5,082 19

EXPERIMENT.

Wages Herald Office employees...............................$2,640 04

Paid out on deposit ...........................................1,193 92

Wood and coal..................................................115 73

Freight charges................................................104 39

Printing and express on book and stock.....................86 01

Mailing expenses.............................................414 44

Railroad fares..................................................33 88

Taxes.............................................................49 44

Money returned..................................................5 50

Incidental expenses..........................................26 44

Loss on sale of property.....................................18 00

Jansen, McClung & Co., books, etc..........................84 97

Shiels, Reed, and company, repair of plates..............1 64

Total............................................................$9,089 78

Hail & Sons, balance on steel plates.......................$1,156 75

Marder, Luce & Co., type and ink...........................37 80

A. J. Cox & Co., binding......................................94 76

Wm. Douglas & Co., binding..................................100 90

David H. Smith, sales of Hesperis.........................44 01

Chas. Nicolson, for books...................................16 00

Chicago Tribune...............................................5 69

Bingham & Co., 1880.........................................19 39

G. A. Blakeslee, balance of account.......................235 33

Deck for Secretary...........................................30 34

Total expenditures.........................................$7,153 29

Cash on hand March 16th, 1881...............................1,336 56

STATEMENT OF RESOURCES AND LIABILITIES.

March 16th, 1881.

RESOURCES.

Inventory, March 16th, 1881.................................$15,558 63

Cash on hand..................................................1,336 56

Accounts receivable..........................................1,042 67

Bills receivable..............................................229 00

Interest due on bills receivable...........................129 14

$18,738 90

LIABILITIES.

Accounts payable.............................................$1,059 45

Bills payable...............................................1,290 00

Balance net capital.........................................$13,338 62

September 16th, 1880, net capital.........................11,806 33

Gain in seven months......................................$2,532 29

LAWRENCE CONOVER, Secretary.

On motion, it was ordered referred to a committee; and Brn. W. H. Kelley, J. M. Harvey and R. M. Elvin were chosen as said committee.

CHURCH RECORER'S REPORT.

The report of Henry A. Stubbins, as Church Recorder, was read:

I herewith present to the General Conference and to the Church at large, my Annual Report as Church Recorder, having closed my business book on March 22d, finishing all work that came in up to that date. The record of one new branch, the reports of a few others and some replies to calls for corrections came afterwards, but I found no time to enter them on the records, being too much occupied till late hours, in making out the following statement of the year's changes and the present condition by States and Districts, which I give for the consideration of all whom these facts may concern, and with compiling the combined list of the saints, which also is a labor of love,

The Board take pleasure in reporting a constantly increasing demand for the publications of the Church, the sales of books during the past seven months being more than double that of the corresponding period of last year.

For the Board of Publication.

LAWRENCE CONOVER, Secretary.
to do so, that is of the whole Southern District. Of the district clerks in Iowa, I have a very good account of their performance. I have been in the good time the reports received at their conferences, and but few of the branch clerks have been re- fused in duty. The Bosier, Bosboro, Davenport, Port, Fontanelle, Inland, Lemars, Napoleon, Pleasant Grove, Six Mile Grove, Unionburg, Union Hill and Vincennes, being the only ones out of fifty-one that have not been accepted at some time during the year, though not all are perfect on the record. Greenville, Union, and Union Grove are new branches, recorded the past year. Vincennes has been re-organized recently.

Kansas has two new branches, Goshen and Prairie Home, both in the North-West District. The branches in Missouri have been well re- ported except Nolteburg and Solomon Valley. Only one (Socraton) of the seven branches in the Central Kansas District has reported, and only Columbus and Pleasant View of the Spring River Independent District in Kansas and Center Creek in Missouri, have reported. The Wyandotte Branch of the Independence District has not been reported.

The one branch in Kentucky has been corrected. Five out of thirteen branches in Maine have been reported in this number. The branches at May, Oak, Olive, Southside in the Eastern, and Green's Landing in the Western District. Nothing heard from others.

Reports and corrections from the different branches in Massachusetts, though all may not be perfect. In Michigan one branch (Hallow) has been organized. The branches have been well reported, but those reported are Bridgewater, Forester, Galli, Maple Valley, St. Catharine, and those heard from are imperfect in the Church Record.

The Grand Prairies, Hope of Zion and Oak Lake Branches, in Minnesota, have failed to report. In Missouri the Grand Prairies and Oak Lake branches have been organized and recorded, but I have received no report from Galena, Chillicothe, Clear Creek, Columbia, Galesburg, Galena, Grantsville, Hamilton, Independence, Joplin, Kansas City, Knoxville, St. Louis, Salt River, Valley and Western. The St. Louis branches have been entirely unreported except Moselle, whose record is perfect to date. District and branch clerks will please take notice of the above.

No changes reported from the two branches in Mississippi.

In Montana the Gallatin and Willow branches have been reported.

In Nebraska the branches in the Northern District have been properly reported and responses made to my letter. One new branch (Norse Shore) organized and recorded. The Southern District well reported except Moroni and Platte- mouth. No reports received from Columbus, Cedar, Green River, and the Central.

The Nevada branches have all been reported by the district secretary. One branch (Elko) recorded.

The Horsetown Branch, New Jersey, has reported, the only one in the State.

The Brooklyn Branch, New York, has reported, but not the one at Savannah.

In Ohio one new branch (Liberty) organized. The members of the Minnesnow Branch have all joined that branch. All the members of the Amaranth have reported, but neither Belmont, Church Hill, Jackson, Kirtland, Lampville, Monroe or West Washington have any of these four branches of the Pit-tsburgh District, from which reports return ever return.

None of the four branches in Oregon have reported during the year.

In Pennsylvania the branches in the Philadelphia and Wyoming Valley Districts have been well reported, but not those in the Pittsburgh District.
The Rhode Island branches are correct, so far as known.

The Eagle Creek Branch in Tennessee has been kindly corrected by Bro. J. C. Foss.

In Texas the Cheddar and Oak Island branches have reported. Naval Station, Shawano and Stockdale. Lone Star is reported as discontinued. A new branch (the Central) has been organized and recorded. The record of another, called the Elwood Branch, was received. This branch has been organized and recorded. The branches in Utah have been poorly reported, nothing having been received from Beaver, Bear Lake, Brownsburg, Nephi, Pleasant Grove, Six Mile Grove, Unionburg, Union Hill and Vincennes, being the only ones out of fifty-one that have not been accepted at some time during the year, though not all are perfect on the record. Greenville, Union, and Union Grove are new branches, recorded the past year. Vincennes has been re-organized recently.

A branch has been organized at Clarksburg, West Virginia, and recorded. In Wisconsin, New Berlin and Westphal branches have been reported, but none received from Binghamton, Burlington, Janesville, Sunbury or Willow, the past year. Of the district clerk in Wisconsin, nothing has been well reported, but those reported are Green Bay, Sheboygan, and Milwaukee, and those heard from are imperfect in the Church Record.

In the Eastern District, nothing has been well reported, though not all are perfect.

Of the four branches in New York, of which Amaranth is reported, the record is perfect. The other branches have been well reported, but those reported are Almora, St. Clair, and Omro, and those heard from are imperfect in the Church Record.

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Of the four branches in New York, of which Amaranth is reported, the record is perfect. The other branches have been well reported, but those reported are Almora, St. Clair, and Omro, and those heard from are imperfect in the Church Record.
The above list shows 359 branches and fragments of branches, the net aggregate of names being 15,955. There has been an actual gain of 715 over last year, as shown already. The gain a year ago was not correctly counted up and should have been 558 greater than was given, or 1,285 instead of 651 at that time. The net gain shown by the record has been the least during the past year of any for some time, being not quite five and one-half per cent. Much of this is due to the causes already named.

Hoping that these statistics and this resume of the situation will be satisfactory, I am respectfully yours,

Henry A. Stephens.

Appointments for preaching in the evening and for prayer meeting and preaching tomorrow morning were made and Conference adjourned with singing and with benediction pronounced by Bro. J. H. Lake.

At 7:30 p.m. Bro. R. M. Elvin occupied the stand, and was assisted by Bro. M. T. Short, who gave another reading of the prodigal son, and it was attentively listened to by a large audience.

THURSDAY, APRIL 7TH.

At 9 a.m. the Saints assembled for prayer, and chose Bro. R. M. Elvin to have charge.

A good season was enjoyed.

At 10:30 a.m. Bro. Hiram Robinson addressed the congregation assisted by Bro. John Beaird.

At 12 o'clock, in the temporary absence of the President, Bro. A. H. Smith called the assembly to order, and hymn, “Come let us anew was sung, and prayer was offered by Phineas Cadwell. The business adjourned to the call of the President, who was sung, and the minutes of yesterday’s session were read.

MINISTRY REPORTS (Continued).

Bro. James Caffall, of the Twelve, presents the following reports:

Exempt as in invitation, preaching a few times in Iowa, immediately after the adjournment of the Fall Conference, and holding a few meetings in North Western and Central Districts, Kansas. The severity of the weather prevented preaching to an extent as extensive as I had intended. There are many places for the introduction of the word. Elder G. Shute has charge of the North Western District, and is in the work of building up the branch; he is in his home, will be sent to the east, but the work has been retarded in the district through inability to keep the district president in the field. The district president has been absent almost the same time in branches in the above district. The cause has some worthy members in Kansas, and some need of a better and more thorough understanding of the Church, if the holders of the part of the Church that the Church discipline; that proper and persistent labor, there may be some gain. The district is not far distant from different settlements and cities of Kansas, I think is probable; but nothing that came under my notice which portends a city or county being born in a day. I visited two branches in the Central District, Benton and Coughlin. Bro. D. Williams is in charge. So far as I could learn, there is much need of instruction in the district. Some of the brethren, especially in the North Western District, are financially embarrassed, through a failure of crops, in consequence of which, this branch is not as well sustained as they desire.

Bro. A. H. Smith, of the Twelve (present), reports:

As in duty bound I offer these few words of report also of the work done in the Kansas Missouri Mission. The circumstances of removing my family, and the snow blockade considered, my labors have been circumscribed. Yet I have worked in St. Joseph, Stewartville, Pleasant Grove, Beaver, Cameron or near there, attending the district conference of Far West, North Eastern Missouri and St. Louis. Performing the normal duties of my office, and if I am continued in my present field, I hope to take advantage of them. The present condition of the mission is excellent, so far as I am able to judge, and the labors of some of our worthiest members in Kansas have been a great blessing. Bro. Elkin occupied the stand, and was assisted by Bro. Joseph D. Wadman, and was in the work of building up the district. The work in the district is now in full swing.

Bro. M. T. Short, of the Seventy (present), reports:

I have labored in numerous places in the mission assigned, and in States that I have passed through. Weather was the principal hindering cause, and while a slight fault in the condition of some sections was alarming and very painful to behold. About six weeks of constant preaching in the Kansas Missouri District. My labors in Joplin and vicinity, my recent home, were crowned with five adult converts while others were favorably impressed. I also baptized two more at Bear Lake, the fruits of others’ labors. I love the holy shrines where I labored.

Bro. J. N. Roberts, of the Seventy, writes from White Cloud, Kansas, as follows:

Since last report have done but little, owing to bad weather. I am this far on my way to my home in Missouri. My faith is firm and on the third day I will meet all my trials. I expect your council by his Spirit, is the prayer of your brother in Christ.

Bro. J. H. Hansen, of the Seventy (present), presents the following report:

After Fall Conference I preached a number of times in Kansas, New Mexico, and some other States. Five of them, were baptized by Elder Foss, the rest are still waiting, as far as I know. I then came north. Stopped a few times on the way, and preached a few times at Streator and once at Plano. During the winter I have preached as much as I could. Much of this time was spent in travel. I have not been able to get the labor of the others. I have thought much in regard to the Scandinavian Mission, and ask that it be well considered. I am willing to go there if it is the will of the Lord. The work will be made, except on well matured plans.

CHURCH SECRETARY’S REPORT:

Bro. Henry A. Stebbing, as Church Secretary, presented the following report:

DISTRICTS AND MISSIONS.

I have copied and placed in alphabetical order by States and Districts, reports received from States, Districts, or organizations, by the brethren, and from the missionaries in the countries proper. In all the reports I have not been able to give, but I have placed in the above mission report. The reports that, on the whole, the condition of the mission is very fair. The increase has been small for the year past, but they are fighting on in sure and certain hope that we shall triumph. The Brethren are in good condition. Bro. R. M. Elvin is in the work of building up the branches.

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These figures show quite a difference from those on the Church Record, because reports have not been received, but the reports of the Church, the States and missions, etc., with such items about the situation and progress of the work of the Church, the president, clerk, or any of those who will be able or authorized to give.


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English Mission: Thomas Taylor, president, and C. H. Craw, secretary of the above mission, reports a total of 428 members in England and Scotland, named, at Birmingham 59, Olney Cross 54, Barnworth 12, Manchester 11, Edinburgh 21, Glasgow 33, Manchester 16, Edinburgh 15, and Walsall 18. These figures show quite a difference from those on the Church Record, because reports have not been received, but the reports of the Church, the States and missions, etc., with such items about the situation and progress of the work of the Church, the president, clerk, or any of those who will be able or authorized to give.

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port, 9 baptized, 1 received, 5 removed, and 1 expelled, 4 net gain. No report of spiritual condition of the territory.

Alaska District: 5 branches, 196 members, including 7 Elders, 6 Priests, 9 Teachers, 1 Deacon. During the year 43 have been received, 4 lost, and 35 new members, 26, net loss 3 members. There are 10 members not enumerated in branches. It is considered that as a whole, the district is retrograding, through lukewarmness, and the very little literature is being done by the local ministry. Some of the branches most regularly, and are seem to care much for religious matters. Bro. Forscutt, president; W. C. Conover, clerk.

California, Northern District: Bro. John Carmichael, president, reports that the branches are improving, and that a better feeling exists now than did some time ago, while the prospects are good for additions to the Church, though the people of California do not seem to care much for religious matters. Bro. Carmichael says that he does intend to do so, and that he intends to continue in the same way. California, Southern District: Bro. J. P. Burton, president, reports 4 branches and 335 members in the district, and the work is reported as not being productive. Since last September 12 persons have been baptized. The district is in a fair condition as to the branches, and the prospects are good outside of them. Also the Saints, in general, are considered to be very strong and wise, and they hope to profit by the experience of the past persons. Personally Bro. Burton has devoted much of his time to the ministry, and he expects to continue doing so.

Illinois, Kansas, and Nebraska District: 3 branches, 6 in Illinois, and 5 in Indiana; 336 members, including 1 Apostle, 3 Priests, 4 of the Senior Presidency, 5 Teachers, and 2 Deacons. During the year there was a gain of 11 by baptism, 12 by letter and vote, 16 by removal, 4 by death, and 14 by death, 89 by letter, and there has been a loss of 1 by expulsion, 1 by death, and 70 by letter, and 1 by death, 9 by letter, and 1 by death. Total gain 52, net gain 33. J. F. Mcellow, president; H. N. Skive, clerk. The Vinings Branch is reported as disorganized last May, and disorganized in August. This gives them a good standing, and they expect to continue doing so. Illinois and Iowa, and Missouri and Illinois District: 9 branches, 3 in Illinois and 5 in Iowa; 336 members, including 1 Apostle, 3 Priests, 2 of the Senior Presidency, 5 Teachers, and 2 Deacons. During the year 35 have been received, 15 by removal, and 15 by death, 1 by death, 1 by death, 1 by death, and 1 by death, 1 by death, 1 by death, and 1 by death. Net gain 19. J. F. Mcellow, president; H. N. Skive, clerk. The Vinings Branch is reported as disorganized last May, and disorganized in August. This gives them a good standing, and they expect to continue doing so.

Missouri, North Eastern District: The Secretary, Bro. Lawrence Coover, reports that the district contains 15 branches, with an aggregate membership of 976, including 3 of First Presidency, 1 Apostle, 2 Priests, the Presiding Bishop, 17 Elders, 13 Priests, 7 Teachers, and 4 Deacons. During the year 23 have been added by baptism, and 6 received by letter and vote, 10 by death, and 1 by death, 1 by death, and 1 by death, 1 by death, and 1 by death, 1 by death, and 1 by death, 1 by death, and 1 by death, 1 by death, and 1 by death. Net gain 17. J. F. Mcellow, president; H. N. Skive, clerk. The Vinings Branch is reported as disorganized last May, and disorganized in August. This gives them a good standing, and they expect to continue doing so.
The President stated that no new business should be presented after to-morrow noon, but all resolutions must be handed in prior to that time.

Bro. Kelley asked to be released from the committee on the Board of Publication report, because of his duties with his quorum, but, after discussion over a motion that he be released, the motion was denied, as it was thought that he could arrange to meet with both, to some extent.

President Smith stated that he had the report of a committee to present, of which he was chairman, and therefore he called Bro. P. Cadwell to preside during the discussion. He then read the following:

REPORT OF COMMITTEE ON REPRE.

To the Conference in Session Assembled: Your Committee on Representation, beg leave and report: Whereas, The method and fact of Church representation is that duly representing the faith of the Church and being worthy to represent the same, shall be entitled to voice and vote in said Conferences to which he may be appointed; and who shall be entitled to cast one vote for each of six members required, for any one place, and two or more branches in excess of six composing said branch. Provided further: that two or more branches in any one district may elect one delegate, who shall cast their vote, one vote for six members, and one vote for each of the number to which their branch contributes members, in excess of the number six, multiplied by the number of branches represented; the manner of casting their votes in cases of importance and the routine of business to be as provided in cases of districts.

Provided further, that due general notice to the member or members of a branch or district, may unite in choosing a delegate, who shall cast their vote, one vote for six members of each branch, and one vote for each of the number to which their branch contributes in excess of the number six composing said branch.

That definite action be deferred to the Annual Conference when present.

Bro. J. M. Harvey and T. W. Chatburn moved the following:

Resolved, that the report be received and referred for definite action to the Annual Conference in the Fall of 1881, and that he be made the special order for the third day of the session, at 2 p.m.

A petition from the Little Sioux District that definite action be deferred till the Fall Conference, was received. In accordance with the request, the President directed the secretary to call the proceedings.

Bro. Harvey thought that we ought to go slow. He would first like to see the report printed, and to have time to consider it at his leisure.
FRIDAY, APRIL 8TH.

At 9 a.m. the usual prayer meeting was held. Bro. G. E. Denel and G. F. Weston being placed in charge. A still better meeting was held than on the previous morning.

At 10 a.m. there was preaching by A. W. Glover, of Providence, Rhode Island, as requested by Bro. J. C. Foss.

At 1 p.m. the hymn "Awake, Saints, Awake," was sung, and prayer was offered by Bro. W. H. Kelley, after which the minutes of yesterday were read.

Bro. A. H. Smith stated that Bro. J. W. Briggs, president of the Twelve, had written that, on account of ill health, and for other reasons, he was prevented from attending this Conference, also that Bro. E. C. Briggs requested the members to prepare for a special meeting to be held by the provided for, this session as to the nature of the clause which he might favor, or not, to be adopted, after the meeting to. For the evening.

It was moved that the report of the Committee on Representation be referred to the Committee of the Whole House, and that further considerations be deferred until the Fall Conference.

The resolution was carried by a large majority.

At 12.30 p.m. the meeting continued till the adjournment.

The meeting was adjourned till the evening of the 9th of April. The next meeting will be held at 9 a.m.

SATURDAY, APRIL 9TH.

At 9 a.m. a prayer meeting was held and Bro. J. C. Foss was placed in charge. The meeting continued till the noon adjournment, which was not being had on previous occasions for all to enjoy the occasion.

At 1 p.m. Bro. A. H. Smith called the assembly to order, and the hymn beginning "Almighty God, thy word is ever," was sung, and prayer was offered by Bro. J. S. Patterson, followed by the reading of yesterday's minutes. Bro. A. H. Glover took the chair and the discussion was resumed upon the preamble of the report on representation, and the Secretary read the clause as sought to be amended by the motion of Bro. Crabbe and Beaird that was pending at adjournment yesterday.
In the evening a concert was given by the scholars of the Rising Star Sunday School for the purpose of helping to pay the expenses for fuel and lights during the Conference.

SUNDAY, APRIL 10th.

At 9 a.m., the Saints gathered for prayer, and Bro. C. Cadwell and E. G. Pitt were placed in charge. An excellent time was had. At 10:30 a.m., the hymn, "Awake, O ye people," was sung, and prayer was offered by Bro. James Caffall, followed by singing "Jesus, lover of my soul." Preaching by Bro. Joseph Smith.

At 3 p.m., a sacrament and testimony meeting was held, Bro. P. Cadwell and G. A. Blakeslee in charge. After singing, "How pleasant to behold and see," prayer was made by Bro. G. A. Blakeslee, and the hymn, "Till He come" was sung. Bro. Joseph Smith and H. A. Stebbins laid hands in confirmation upon the members. H. E. Harvey, E. L. Kelley, G. Scotts, Amelia J. Ganderson and Eliza R. Warby, the first three of whom had been baptized by Bro. Stebbins and the last one by Bro. Henry Warby. Then the emblems were blessed by Bro. Blakeslee and Cadwell, and given to the congregation by Bro. E. L. Kelley. In the course of the session was occasioned by the Saints in singing praises to God and in bearing testimony, during which some prophecies and words of comfort by the Spirit were spoken.

At 7:30 p.m., prayer was offered by Bro. Joseph Smith, and a discourse was preached by Bro. T. W. Smith.

MONDAY, APRIL 11th.

At 9 a.m. a prayer meeting was held, Bro. John Beards and G. E. Denel in charge. At 10:30 a.m. Bro. T. W. Chatburn preached, assisted by Bro. Joseph Luff. At 1:30 p.m. sung "Come thou Fount of every blessing." Prayer by Bro. J. R. Lambert. The minutes of the sessions of the 9th and 10th were cleared. A report from the Quorum of the Twelve was read, as follows:

We, the Quorum of the Twelve, in council, have thought proper to state to you that, as there appears to be an idea among the Saints that the members of this Quorum are unwilling to go abroad and preach the gospel outside of the United States, and that some are not willing to leave their families and take the field actively even in the States; we therefore state that we who are present, stand prepared, as heretofore, to labor wherever the Lord through his servant, the President of the Church, may direct; or in absence of a direct revelation, we shall endeavor to labor in harmony with the brethren, as we are also prepared to transact any business, legitimately ours, that may come before us.

By a suspension of the rules, several cases of appeal, etc., were taken up, and the appointment of a committee to consider them was authorized by the body. President Smith was deferred naming the committees at present.

The regular order of business was taken up and Bro. P. Cadwell took the chair.

The subject under consideration at the close of the business session on the 9th, was the striking out of the word "actively" from the fourth clause of the Report on Representation.

Br. Hansen and E. H. Gurley moved a substitution, the insertion of the words "all" and "and," and the striking out of everything between the words "Elder," in the first line, H. A. Stebbins, and E. L. Kelley, the words "when present" from the seventh line of the clause, so that as amended it would read:

"That all High Priests and Elders are hereby declared to be entitled to voice and vote in General Conference."

Bro. Hansen favored the substitute, stating that High Priests and Elders should not be delegated to represent them because they were not under General Conference appointment, while Apostles and Seventies were permitted to vote regardless of such appointment. He desired that every active Elder should have the right to vote in Conference.

Bro. Joseph Smith delineated the chair what would be the effect of such striking out, and the chair gave his views. Bro. Harvey thought that if the clause is not amended, it discriminates; as, for instance, a man may labor as actively under a District Conference appointment as he may under a General Conference appointment.

By action, suspending the rules, the following resolution, sent from the Little Sioux District, certified to by Bro. W. C. Cadwell, as clerk of that district, was read:

Whereas, the question of delegate representation is likely to be presented to the coming Annual Conference for its consideration.

Resolved, that we, the Elders of the Little Sioux District, in Conference assembled, declare, that should the Conference decide to provide such representation, we favor having such delegates selected in the usual manner in representative bodies—by a direct vote, and from among the members of the body, and not by virtue of any official standing in the Church.

Bro. J. Smith explained the meaning of the clause, and defended it against the substitute. Bro. R. M. Elvin gave some figures, showing the impossibility of the ex-officio members outnumbering the delegates, as with the present membership of the district, there would be a bunch of elders that could be arrayed against one hundred and one ex-officio members now existing in the Church. Bro. E. H. Gurley favored the substitute. Bro. E. L. Kelley reviewed the arguments of those who favored the substitute and spoke in favor of the clause as a whole, showing that it was right to be considered in its general character. Bro. Crabbs and an amendment to the substitute, by inserting after the word Elders the words "Priests, Teachers, Deacons and members," closing with, "are hereby declared," etc., but it was ruled out, as not offered till Bro. Kelley was on his feet, and the latter spoke against the amendment. Bro. Stebbins presented that the ministry sent by district conferences are of right amenable to and do business at the district conferences, and the same is the case with the General Conference, therefore the men sent by the General Conference are of right the members of this body, and not those who are made missionaries by the district conferences, until such shall be received and sent out by General Conference appointment, when they also become members of that body.

The question being called, the substitute was lost, and the question being called upon the amendment, the motion to strike out the word "actively" prevailed, as also did the motion to adopt the clause as thus amended.

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The next clause being called for, it was decided that it meant the whole of Rule 3, namely, five paragraphs.

Bro. Patterson asked for information as to the meaning of certain words, which was subsequentially answered by Bro. J. Smith. Bro. W. H. Kelley thought the resolution ought to be from the branches, not from the districts, and he saw that the giving of so many votes to the membership of the Church at large seemed to endanger the power of the ex-officio members, if there was really any danger and they were not to have their own representative or adoption of this rule, because it so fully represents the membership of the Church. Bro. Pitt and Lake also advocated it. Bro. Crab was in favor of striking out that which relates to district delegation and making a branch representation only. Bro. J. Smith corrected some misunderstanding that had as to the number of delegates to be sent, showing that more than five can be sent from a district, no matter how many votes are to be represented.

Bro. Crab and Hansen moved to amend by inserting the word "six" in place of "twenty." Br. E. L. Kelley and R. M. Elvin opposed the amendment, and Brn. Hansen and L. B. Short advocated it. Then Kelley and Allen moved to substitute "thirty" for "six." This was followed by a motion to adjourn till to-morrow, which was defeated.

Br. Crabb, T. W. Chatburn, and E. L. Kelley opposed the amendment to the amendment, and Bro. Patterson favored it. Questions then were asked, and Hansen was answered by Bro. J. Smith. The question being called, the amendment to the amendment failed, by a vote of ten for and twenty-six against. Then the question on the amendment being called, it was also defeated, eleven for, and twenty-nine against. The question being called on the adoption of the five clauses not agreed to, it was adopted by a vote of thirty-one for, and seven against.

Br. R. M. Elvin, F. G. Pitt, and E. H. Gurley, were appointed as a committee in the cases and documents presented at the opening of the session, and a motion to adjourn prevailed.

At 7.30 p.m., after singing and usual opening exercises, John W. Scott, Harriet White, Sophi Smart and Mary Northcutt were confirmed under the hands of Elders James Caffall, Joseph R. Lambert and Fred. G. Pitt. Bro. Pitt had baptized those four candidates during the forenoon. Preaching by Bro. Joseph Luff. He was assisted by Bro. R. E. Sylsands.

TUESDAY, APRIL, 12TH.

At 9 a.m. the prayer meeting was in charge of Bro. Hiram Robinson and G. E. Deuel.

At 10.30 a.m. preaching by Bro. M. H. Bond, and was ended by Bro. J. Smith. Bro. Crab was in favor of striking out that which relates to district delegation and making a branch representation only. Bro. J. Smith corrected some misunderstanding that had as to the number of delegates to be sent, showing that more than five can be sent from a district, no matter how many votes are to be represented.

At 1.30 p.m. sung "Redeemer of Israel," and prayer was offered by Bro. J. S. Patterson.

The minutes of yesterday were read.

A report from the High Priest's Qur'an was received, also one from the committee on appeals and ex-officios, and was read by Bro. G. to them pledged.

Pres. Smith announced that unless the report of the committee on Board of Publication books be handed in by to morrow noon, he should ask for a rule.

Bro. P. Cadwell took the chair and read the fourth rule.

Its adoption was moved, and without discussion, the motion to adopt prevailed.

The fifth rule was moved, and was also adopted without objection.

The sixth rule was read and its adoption moved.

Brn. Harvey and T. W. Chatburn moved to amend, by adding the following:

And the above report, as amended, shall be submitted to the several branches of the Church at the respective places of meeting, due notice of which shall have been given by the several presidents thereof; and should the aforesaid report be confirmed, then to be in full force, otherwise null and void.

Bro. Harvey gave his reasons for moving this amendment, and Bro. E. L. Kelley thought it could not properly be attached to the original, but the subject matter ought to be made a separate clause. Bro. Hansen realized the same difficulty. Then, the question being called, the amendment was put to vote and negatived, and then Rule 6 was adopted as contained in the report of the committee.

Brn. J. Smith and E. L. Kelley moved the following:

Whereas, It is desirable that so far as is practicable under our present system and rules of representation to provide for the vote of the Church upon the subject matter now pending; therefore, be it resolved, That the further consideration of the Report on Representation be deferred until the Semi-Annual session of Conference to be held at , and be made the special order for the third day of the session, not being Sunday, at two o'clock in the afternoon.

Resolved Further, That the branches not in districts be instructed to take such steps as will secure the vote of the members of their respective districts and branches upon the adoption or rejection of the Rules contained in the Report, that they may properly become the method of the Church to govern in the representation. To do this, we recommend that the various districts, and branches not in districts, be requested to send one or more delegates to the said Semi-Annual Conference, instructed to cast the vote of the branch or district for or against the adoption of the Report.

Questions were asked by Brn. Hansen, Harvey, and Pitt; and Brn. Lambert, Chatburn, Joseph Smith, Hansen, Scott, M. T. Short, Harvey, W. H. Kelley, Elvin, Gurley, E. L. Kelley, and A. H. Short, to the effect that the adoption of the branch of E. L. Smith and W. H. Kelley moved, as a substitute, "That we now adopt the report as a whole."

The question being called, the vote was taken, and the substitute was declared adopted. A request being made that the names of the voters be enrolled, it was done, with the following result:

Ayes.

James Caffall,
W. H. Kelley,
J. S. Patterson,
G. A. Griffin,
M. H. Bond,
Joseph Merritt,
Frank W. Know,
G. W. Short,
E. L. Kelley,
J. C. Johnson,—25.

Nays.

Joseph Smith,
P. Cadwell,
P. C. Crab,
W. H. Kelley,
Hiram Robinson,
J. L. Morrisey,
F. G. Pitt,
W. R. Calhoun,—16.

Brn. E. L. and W. H. Kelley moved the following:

That the foregoing rules on Representation may be altered and amended at any General Conference of the Church, and that all the provisions of said Report on Representation may be altered or amended at the next Conference of the Church to be held, and which shall be composed of members as provided by the rules adopted for the purpose of obtaining the voice of the whole people of the Church.

Bro. Hansen questioned the right of this Conference doing any further business, or entering upon any, till the 15th, according to the rules adopted. The chair considered that the point was sustained. An appeal to the house was taken, the decision of the chair was overruled, and business was resumed.

Bro. Harvey said that this resolution seemed to be superfluous. Brn. J. Smith and Elvin moved to amend it as follows:

Provided, That at least two months' notice of the nature of such amendment or amendments shall be given in the Herald, before the date of the sitting of the session of Conference at which such amendment or amendments will be presented, giving manner and form in which such amendments are desired.

Bro. J. Smith gave his reasons for moving the amendment. Brn. Lake and E. L. Kelley favored it. Brn. Patterson and Short moved a further amendment, reading:

And that the Report on Representation shall become operative at the close of the present Conference.

Br. Caffall opposed this amendment, and Bro. Patterson gave his reasons for not moving it, when the question was called and the amendment to the amendment was negatived.

The amendment was then put upon its passage and affirmed, as also was the resolution, named Rule 7, as thus amended. A call for enrollment of names was made, resulting as follows:

Ayes.

Joseph Smith,
James Caffall,
W. H. Kelley,
J. S. Patterson,
G. A. Griffin,
M. H. Bond,
Joseph Merritt,
Frank W. Know,
G. W. Short,
E. L. Kelley,
J. C. Johnson,—35.

Nays.

P. Cadwell,
J. M. Harvey,
P. C. Crab,
P. C. Crab,
J. L. Pride,
R. E. Stinson.

Bro. Elvin and Scott moved:

That the vote of the delegate or delegates shall be based on the last statistical report made to the Church Recorder.

Brn. Gurley and Chatburn moved to amend as follows:

That the expenses of these delegates shall be paid out of the general Church treasury.

The question being called, this amendment was lost.

Bro. Elvin favored basing the representation upon the numbers shown by the Church Record for one reason, because it would have a tendency to make the branches and their clerks more prompt and thorough in attending to their duties, sending reports to the General Church Recorder, so that their reports may be corrected. Bro. J. Smith thought the delegation ought to be made upon the membership at the time of voting. Bro. Elvin explained. Bro. E. L. Kelley opposed the resolution, but thought it would be a good system in its proper time. Bro. Lake thought it would be least to adopt. Bro. Patterson thought that it would not work well, because of negligent and inefficient branch and district clerks. Brn. Short and Chatburn also

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opposed, and the motion being put it was negative.

Bro. Chatburn and Short moved that when this Conference adjourn, it do to meet at Park's Mills, Iowa. Bro. Hansen and Pat
Blakesee moved that it meet at Galien, Michi
gan. Bro. Luff moved that it meet at Inde

The vote on the amendment to the call read as follows: 1 vote for Park's Mills, 15 for Council Bluffs, 2 for Bond's Mills, 18 for Lamoni, 3 for Cold
water, 1 for Galien, 3 for Independence, 1 for St. Joseph.

The choice being now between Lamoni and Council Bluffs, remarks were made by several upon the propriety of these places; and the final vote being taken, the result was 24 votes for Council Bluffs and 15 for Lamoni. Ap
pointments were made for preaching and prayer services this evening and to-morrow; "Am I a Soldier of the Cross" was sung, and the meeting adjourned.

At 7:30 p.m. Dalbert J. Fisher, Mary Ballinger and Emma J. Willis, who had been baptized during the day by Bro. C. StClair, were confirmed under the hands of Bro. Lake, Lambert and Patterson. This was followed by a sermon from Bro. C. W. Short, who was assisted in the services by Bro. C. Scott.

WEDNESDAY, APRIL 17th

At 9 a.m. the prayer meeting was placed in charge of Bro. J. C. Foss and John Beartd. Although the going home of many had less
ened the congregations, a good meeting was enjoyed by those present.

At 10:30 a.m. Bro. J. M. Harvey preached. He was assisted by Bro. M. T. Short.

The song, "In some thing than of every blessing," was offered by Bro. P. Cadwell, and the minutes of yester
day's session were read.

The chair asked for a rule in regard to the report of the committee on Board of Publica
tions books and report, not yet received. Bro. W. H. Kelley said that he thought that the committee could get through this evening; they wished a little further time to examine some things.

The report of the committee on certain cases presented to them on the 12th for ex
amination was read, as follows:

The committee appointed to examine the case of A. B. Kuykendall and the case of Henry Kochloer, also appeal of North Kansas District, report as follows:

The papers concerning A. B. Kuykendall were examined, and we found them to be a re
buttal of an appeal, which appeal we do not find. Therefore we recommend the committee to retain the hands of the church.

We find the case of Henry Kochloer to be simply a breach action and therefore recon
mend that it be referred to the president of the Philadelphia District.

On examination of the papers called an appeal of the North Kansas District, we find it to be an appeal of Charles Herzin from the action of the Central Kansas District, and recommend that the appeal be referred to the committee for investigation.

Committee

It was received and the committee was dis
charged.

The adoption of the first recommendation was moved, and the motion to adopt prevailed.

The adoption of the second recommendation was moved, and prevailed.

The third recommendation was read and moved, followed by an amendment that the matter be referred to the committee to investigate and report at the Semi-Annual Conference of 1881. The amendment pre
vailed, as also did the motion as amended.

The report as a whole as amended was adopted, and the president appointed Bro. Joseph Luff, J. M. Terry and John Burling
on on the second recommendation.

MINISTRY REPORTS

Bro. Z. H. Gurley, of the Twelve, writes from Pleasanton, Deocrat county, Iowa:

Since last September I have sustained appoint
ments at Davis City and Pleasanton, Deocrat coun
ty, Iowa, regularly, and somewhat in other locali
ties. I have sustained, never doubting that the Lord will do His work. I therefore take the liberty of submitting to you this report that at Davis City where I have preached for years, that the interest is manifestly unabated, and prominent in the public mind. I solemnly request you to earnestly request me to continue my labors there, and not to leave them. It seems strange, almost, that people should be so interested in the work, yet it 1s possible that the Lord will give the in
crease in its season, and I believe In God's due time it will come. I blame no one in being slow to accept our services, for we have, in my judgment, reached a period in the history of the world when it becomes every think
ing mind to pause and consider carefully all creeds claiming to be the "word" sent to Israel" by His Son Jesus Christ. being fully satis
fied that every other "plant" will be rooted up.

I am glad to report that Pleasanton in Davis City is decidedly favorable to us, congregations large and attentive, three (heads of families) have been joined in baptism, myself, my brother and sister Blitman, of Missouri. Others are earnestly enquiring the way, and really it seems strange that so many people are living in this region of country as I find who do not know what we believe; prejudices on the one hand and lack of opportunity on the other having prevented our brethren from coming here. I have the pleasure of reporting a large and prominent meeting held in Pleasanton, and really it seems strange that good, able and energetic elders should be sent away off to other fields to battle our own causes, and I believe that the Church would fail to put them in position to do as much, as much as every brother and sister brethren there could do.

Prejudice is the rock on which so many who profess to be friends of the Church are shipwrecked. Only a little more that is said will break the ice. Our work is changing. There is no branch at that place, but in two weeks it will be changed, from the edge of the prairie to the edge of the town. By this means our doc
ments will be much more favorable. There are quite a number in this place who are favorable to the work, but are as yet standing aloof, for what reason I can not tell; I am as certain as I am that there is no branch more pure in this branch, and more love for one another, and less fault finding, the prospect for addition to our branch would be more successful. I have pleaded the Saints at Bungle, and preached there a few times. There is no branch at that place, but Bro. Roach keeps up a Sunday-school in his house. Most of the Saints are doing the best they can under the circumstances in which they are placed. In some of them there is room for improvement. I hope they will see the necessity, and act accordingly. There are but very few people living at this place, and consequently but little opportunity for doing good.

I also visited the few Saints that are living at North Foster, and preached a few times. There are only two families of Saints now, Bro. John and Bro. Joe. We also there are but few people, in fact only those employed by Bro. Wright in his saw mill and a few others. I also visited the Manning River. There is a large and growing branch there, who have moved to the Nambung, and some have left the Church, and there is only Bro. McLaughlin and his wife left. They are strong in the faith, and we have also preached a number of times at North Willoughby. There are a few Saints living at that place. I have not visited the Saints at Nam
bungle, as I find that Bro. McIntosh have have I visited those at Victoria, although I wrote a letter to Bro. McIntosh that I would do so, but I do not know whether he received it or not. I will go, up to the present time, but I will go if possible before long. For some time past I have been holding out door meetings at Lambton. They are preparing to build a house, and I have given attention given to the preaching. I will continue for some time longer. Prejudice is being re

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moved, but whether any thing more than this will be accomplished, the fallacious determinism of the situation does not warrant the expectation.

You will see that comparatively little has been accomplished by me in this mission. Perhaps the fault is mine; but I am of the same opinion that it is more much more confinned in it, that if this mission is continued it ought to be prosecuted vigorously. If so, the Lord's will be done. But, without this, it is almost a total failure, and this I would be very sorry to see. In conclusion I say truly I shall do all in my power, and to the best of my ability as a Patriarch of the Australian Mission during my sojourn here.

Bro. Charles Wicks, of the Priests, late of the Texas Mission, writes:

After Bro. Bozarth's departure from Texas, on August 2d of last year, I went from Huerine where I was then stopping to Burleson county, visiting the Saints and preaching in different places, opening new fields, and my efforts were not without good fruits, but with means to bring me home to Plano. It came at last; but not until (whose memory may heaven bless) who gave me the loan of means to bring me home to Plano where I remained six weeks at a hotel. I was then stopping to Burleson county, now a few of the sterner sex were in a hotel in Corsicana, a town in Texas, and preaching in a town near by, gaining the kindness to me-a homeless stranger. Land and wife, who cared for me with all the kindness they could, apparently afraid of the demoralizing influence of a "Mormon," whose memory may heaven bless, who gave me another loan of means to bring me home. It came at last; but not until (whose memory may heaven bless) who gave me another loan of means to bring me home to Plano. I have accomplished this, and can leave the Texas Mission. Perhaps the Australian Mission during my sojourn here.

After Bro. Bozarth's departure from Texas, on August 2d of last year, I went from Huerine where I was then stopping to Burleson county, visiting the Saints and preaching in different places, opening new fields, and my efforts were not without good fruits, but with means to bring me home to Plano. It came at last; but not until (whose memory may heaven bless) who gave me another loan of means to bring me home to Plano. I have accomplished this, and can leave the Texas Mission.

The report of committee that audited the M. T. Short to lab here in Northern Illinois, was sustained and the committee was discharged. [The report will be found incorporated at the close of the minutes of the Fifth, as then read.]

Resolved, that Bro. Boza~th anym~re. While we regard the Twelve as the visible hand of the Quorum of the Twelve, and the Bishop in connection with T. W. Smith, as the channel of the Voice of Jehovah to the Saints, we are satisfied that the Bishop's appointment of the High Priests must be for a time.
Brn. J. C. Crabb, G. A. Blakelee, J. L. Rogers, J. M. Harvey, S. Richardson, H. A. Stubbins and P. Cadwell, reported retirement.

The decision of a Court of Elders in the case of a member of the quorum, as referred to it for examination, was considered, and Bro. H. A. Stubbins was appointed to visit the brother and labor with him, instructing him as to the law of the Church. Another matter also came up and was likewise referred to him to have some proper authority attend to it, and that a report thereof be sent to the meeting of the quorum next Fall.

**NEW LETTERS.**

Bro. N. Sprague wrote from San Francisco, April 10th, 1881. We have received a copy of the *Western Truth* a little while ago; it contains some intelligence of some of our brethren and friends. We cheerfully make the correction.

Bro. James wrote from Mariposa, California, this month. He asks that the Bible be furnished him. He expected to come up this month.

Bro. Wm. B. Goss wrote from Chula Vista, California, April 2nd, 1881. He was much disappointed in not receiving the *New York Herald*.
Vol. 28.—Whole No. 450.


No. 10.

Answer to Bro. John Macauley.

Editor Herald:—I see by Herald, January 15th, 1881, page 26, that a brother Macauley thinks some of us a trifle in error, when we say that John's baptism was for the remission of sins. With all due deference to our brother, I am not prepared to think that any Latter Day Saint, having had access to the standard works of the Church should think differently. We certainly think our brother in error in not believing John's baptism was for the remission of sins, and in this article shall labor—we hope the spirit of love—to prove our position.

In the first place, we cite our brother to the well known account in Joseph's history of John the Baptist appearing to and ordaining Joseph and Oliver, and commanding them to baptize each other. Now, we ask the question, were Joseph and Oliver baptized for the remission of sins? We think there can be no dispute, but all Latter Day Saints will answer they were; for God, who commanded all to be thus baptized, would not make an exception in favor of these two brethren.

The fact that these brethren had to be subsequently ordained to the higher or Melchizedek Priesthood, shows that John only ordained them to the lower or Aaronic Priesthood, which Priesthood John held upon the earth. Now the authority conferred upon the aforementioned brethren, by John, gave them authority to baptize for the remission of sins, and consequently, the same authority held by John while on the earth, gave him power to baptize for the remission of sins. We are cited to Hebrews 2:17, to prove that
John baptized unto repentance, and not for the remission of sins. We quote from Inspired by a correspondent in Philadelphia, Rev. 13:8. If the gospel was preached in the wilderness, prepare ye the way of the Lord, and that of Joseph was read from the Hebrew.

The question, it will be seen, is based on the assumption that both genealogies are that of Joseph. This is inferred from the mixed up way in which the verse in Luke 3:23, is rendered by our translations in the King James version. Says Penn: "The common interpretation of this passage, as it now stands in the approved Greek text, and which is also that of our authorized version, is essentially vicious." It will be seen by the critical reader that the words in our present English version do not convey the significance which the interpreters of other versions draw from them. "Being (as was supposed) the son of Joseph," affirms positively that Jesus

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was the son of Joseph, as he was supposed to be! This interpretation, therefore, contains in itself its own confutation, since it is certain that the revisers did not intend to make such an admission. Mr. Furst therefore in the course of the words, in the oldest copy and in the later copies from which the received text is taken, reveals the error in the latter. The Vatican and the Sinaiatic Manuscripts, the two oldest manuscripts known, thus gives the sentence: "Being the son, while he was supposed of Joseph." Later manuscripts have vitiated the reading so as to make it express: "Being, as he was supposed, the son of Joseph the son of Heli." All the force of external and internal evidence combines to confirm the former reading, which shows unequivocally that the evangelist had distributed the words "being the son" to Heli and the words "while he was supposed" to Joseph.

According to the received tradition of the Jews, incorporated into their Talmud (which national testimony there is no ground of reason whatever calling for is in question since few genealogical facts are so well attested). Heli was the father of Mary. And according to the Jewish law, filiation was not to be referred to the female, but to the male stock; for which reason our Lord is said to be "of Heli," the word "son" supplied in italics in our version is therefore to be understood with the latitude prescribed by that law, and as intending "grandson," as in a still more extended sense he was called the "Son of David." The true reading, therefore, of this verse in Luke, according to the oldest and best Greek text, is in parentheses, thus: "And Jesus was at the beginning of his thirtieth year, being the son (while he was supposed of Joseph) of Heli, the son of Mattathai," etc. Thus it is given in one of the later and better English translations. We thus distinctly trace in Matthew and Luke, two separate lines of descent from David through his two sons, Solomon and Nathan, the one ending in Joseph, the other in Mary's father, Heli. Thus:

**DAVID.**

**SOLOMON.**

**NATHAN.**

**JOSEPH.**

**HELL.**

*(Father of Mary).*

Thus far, and it is all that is essential, the tree of genealogy of both parents, that of Joseph from Solomon, and that of Mary from Nathan, has descended to us complete.

Rev. G. W. Ransoon D. D., writes touching the same matter:

"The careful student of the New Testament will note that the last personage in the line of Christ's descent was mentioned in Old Testament prophecy as David, the four preceding in the line being the four successive patriarchs, Abraham, Isaac, Jacob, and Judah. In the genealogies of Matthew and Luke the entire line from David is unlike in the two lists, the one tracing a line of descent through successive kings from Solomon, the son of David, and the other tracing a line through Nathan, a son of David. These lines guide to the solution. Among the polygamous Asiatics no one regards the mother; he is the son the heir, who is the adopted son. This fact every student of Roman law notes. Matthew, writing for Asiatic Jews, traces the genealogy of Joseph, the one adopted son of David, to the one adopted son of Heli. To the Asiatic this was valid, but not to the Greek. Christ was really descended from David, if at all, through his mother. Hence Luke, writing for the Greeks, going backward, speaks of Jesus as only the 'supposed' son of Joseph, he being as the Greek must be rendered, really the adopted son of Joseph. But the adopted Jesus has historical evidence that Heli was the father of Mary. As the words 'son' and 'father' are general in meaning in Hebrew, as the Jews were the 'children of Abraham,' so Jesus was the son of Heli."

"H. S. C." says: "Goyder's Gospel According to Matthew states that Jesus was not the natural but the adopted son of Joseph, and among the Jews a child, solemnly adopted as a son, was entitled to all the family privileges, and even to have his name inserted in the genealogical roll, and we per­sume it is on this account that Matthew thus gives the genealogy of Jesus, and thus Jesus was, according to the letter, adoptively the son of Joseph. God then goes on to show that although external names are wrongly inserted, there is no genealogy of Christ, because he had no human father, yet, spiritually, both the genealogies of Matthew and Luke are valuable, having a perfect correspondence with the ascending and descending of the angels on Jacob's ladder, in their supreme sense, and presenting in that sense a summary of the glorification of the Lord and in the relative sense a summary of the regeneration of man."

Referring to "Inquirer's" question, J. W. C. says the desired information as to the genealogy of Christ can be obtained by consulting Dr. Whedon's "Commentary on the New Testament."

**A Woeful Winter.**

**Mr. STERNETTE,** who has arrived at Dubuque, Iowa, to visit friends, tells a horrible story of his experiences during the winter at Big Lake, Dakota. He and a neighbor, Mr. Becker, with them, and other families, homesteaded one hundred and sixty acres two years ago, and last year harvested sixty acres of wheat, yielding twenty-five bushels per acre, from which he realized $1,200; with this he laid in a supply of fuel and fixed up his house for winter; otherwise the family would have perished. Two neighboring families, not so well fixed, came to live with them, and the three families in one house had hard work to keep from freezing. The fuel ran out and they used all the railroad ties and telegraph poles they could dig out of the snow; then the houses of the other two families were little by little, torn down by burned and thrown away; all their furniture went the same way. And when the bottomless pit" Becker, with a five horse team, attempted to reach the station for a supply of coal. He was caught in a snow-drift, and two days afterward he was found frozen stiff in the sleigh, his faithful dog lying by his breast, also dead. The five horses were all frozen stiff, standing stiffly; Becker's body was taken home to his bereaved wife and children. It was nailed in a stout box and placed in a corn-crib until it could be buried in the spring. Another family had lived some time on soup made of an ox hide. Mr. Sternette, however, says the people are not discouraged. They like the country, which has a deep, fertile soil. They will hereafter prepare for hard winters.
The chair suggested that the report be referred to the Twelve. Bro. Luff asked by what authority his name was used in the report as that of an officer. Bro. Patterson and Harvey spoke, and Bro. A. H. Smith desired that the papers be corrected if they are to come before our quorum. Bro. Patterson said that his quorum would not know how to correct it. On motion it was referred to the Twelve.

The following brethren from the Seventy, presented by that Quorum, were read:

Bro. Glaud Rodger, writes from Santa Ana, California:

I am well, and busy in the field assigned me by Conference. The work here is on the upward grade, and the good spirit is with us. The fruit may appear by and by. I have found many good Saints in this southern district, and some calls for the word. More Elders will soon be in the field, and the Lord will be a help to useful in the Church. As the brethren of our quorum will soon meet at Plano, my prayers and best wishes for the future good working of our quorum, to the end of this work being completed. It is our hope that the good Spirit will direct. A full organization, as the law directs, I hope we shall have. I have found that the Lord will bless and prepare those of his own choice, and may they soon be made manifest, is my most earnest prayer. I have found none of our numbers on this side about the same as H. H. Morgan, who was here, is in South America; was firm in the faith when he left San Francisco. I cannot find his name now. I hope you will have a good Conference; I believe important changes for the better are at hand; and so I hope the Spirit will direct you. We are the chosen ones, and the quorum will soon meet at Plano, and the full work of salvation will be accomplished. If all is done by the Lord's power, all will be well. I may be a co-laborer, and I think there will be many of our number who will be called to the full work. I hope to be allowed to officiate with the Twelve in the quorum. My wish is that the Saints in my behalf, and in the behalf of my children, that God may protect them from all harm; and still more to thank God for all those who assist me in this work, and to my brethren in Christ. May God be with you all; may his Spirit lead and guide his people till the perfect day, and may the Kingdom of Christ triumph, in its time, over Satan's kingdom, is my prayer in Jesus' name.

Bro. W. T. Bozarth writes from Cameron, Missouri:

During a part of the past six months I was compelled to stop at home, and did but little preaching; but since the first of February, I have preached in several places in the western part of Missouri, DeKalb and Grundy counties. In Grundy county, I baptized three, and found twenty-one were ready to receive their name of baptism. In my mission, I baptized, and found twenty-one were ready to receive their names for baptism, and say they will be baptized when I return in this month. I think much good will be done there. I am still willing to continue in the active ministry, if the worthiness of your honorable body. I desire to labor in Missouri this summer, as I have a number of Fraternity who are not in the interest manifested, and am requested to return.

Bro. J. T. Phillips, writes from Renick, Missouri:

I send you a report, that you may know where I am and what I am doing. I am presiding over the Renick Branch, and that confines me at least to my place of residence. Last summer I preached in the country, three or four miles from home. I baptized one, confirmed one, ordained one, blessed six children, administered to the sick with good effect.

Bro. J. P. Minton, writes from Magnolia, Iowa:

I have preached nearly every Sunday, sometimes once, sometimes twice.—In the last six months, I have likewise attended to all the duties of an Elder, for I am only acting in the calling of an Elder,—such as administering to the sick, ordaining to other offices, blessing children, and assisting others in preaching meetings.

I have this much to say as to the future: I still feel my calling to spread the "Glad Tidings" of our blessed Savior; and I have found me to be about my Father's duty; but I see so many of my brethren, who I think are far superior in power and truth, that I feel helping to aid them in their duty, and let their hands be bouned, that they may go fast. I am now assisting in the landed God, and under his direction, to do as he will. I am so satisfied that if the Church is in the condition to stand as a husband to my family, I am willing to make the sacrifice at any time from this forward to do what I can.

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Bro. J. F. McDowell writes from Pittsfield, Illinois:

Since last report I have delivered 62 sermons and 15 lectures, baptized 3. Have labored in connection with the Dold, Dela., Dutton, Carrol City, Otumwa, Olivet, Des Moines, Farmington, Doud, Portland, Montrose, Keokuk and Burlington, Iowa; Rock Creek and Pittsfield, Illinois. At the last named place the Saints have erected an edifice for public worship. We were blessed much while laboring there. Had large, intelligent congregations. Although we did not baptize many, we were enabled to do good in substantiating prejudice and awakening in the people a desire to possess the truth as it is in Christ, divested of preconceived ideas of uninspired men—mystical tradition.

I told the Saints the blessed truth extends to every glittering, sparkling star, every shining orb down to every human heart, filling us with light and life. I feel firm in the truth, stronger than six months ago.

The report of the First Quorum of Elders was read:

This quorum met April 8th, at the house of Bro. John Scott. Minutes of last meeting were read and approved. Twenty-nine of the quorum reported by letter, and two old men.

R. M. Elvin, President.

M. H. Bond, Sec'y pro tem.

Bn. E. L. Kelley and J. H. Garurley moved that the name of R. Etzenehouser, of the Priest's Quorum, be referred to the Quorum of the Twelve for appointment to mission labor.

Bro. Etzenehouser said that he would like an appointment from this body, but not for the purpose of receiving any support from the general Church funds.

The motion to refer his name prevailed.

APPLICATION FOR MEMBERSHIP.

The Secretary read an application from Mary W. Aldrich, of Hancock county, Illinois, for admission into the Reorganized Church. She writes that she was baptized at Nauvoo, July 4th, 1842, by Elder Zenas H. Garurley. Sr. Catherine Salisbury and Bro. J. H. Lacy, both of whom know her, certify to her character and faith; and, on motion, she was received into the Church on her original baptism.

An application was also read from Sarah E. Balknap, living at Douglas, Fayette county, Iowa, who says that she was baptized in June (year not remembered), at Brownsville, Jef- ferson county, New York, by W. E. McLellin, then of the Twelve.

President Smith suggested that it be referred to the Church Secretary for further enquiry, and it was so moved, followed by an amendment that if he becomes satisfied that all is correct, he may place her name upon the Church Record. It was so ordered.

Bro. Short knew one person who had obeyed the gospel ordinances long ago, and he wished to know how to instruct them. The President answered as per resolution on record.

The following is a petition from the Central Texas District as read as follows:

The above district was organized March 12th, 1881, by the following division of branches: Sinapog, Texas County and Cheatham. The numerical strength, including Elders, Priests, 2 Teachers, 1 Deacon, is about 75. The bounds of the line were fixed as follows: On the north by the 23d parallel of N. Latitude, on the east by the Sabine river, on the south by the Gulf of Mexico, and on the west by the Colorado river and the 98° longitud.
The amendments spoken of were also read, and it was moved that the report of the Twelve and the Bishoprics be adopted and made the voice of this Conference. It was seconded, and the question being called, the motion to adopt prevailed.

Closed with benediction by Pres. J. Smith.

At 7:30 p.m., preaching by Bro. Frank Sheehy, assisted by Bro. J. H. Hansen.

FRIDAY, APRIL 15th.

At 9 a.m., the prayer meeting was presided over by Bro. J. C. Foston and G. E. Deuel. It lasted all forenoon, and is spoken of as having been a very spiritual occasion.

At 1:30 p.m., sung an hymn, and prayer was offered by Bro. E. H. Gurley. The minutes of yesterday were read.

The following report from the Priests’ Quorum was read:

REPORT OF FIRST QUORUM OF PRIESTS.

Meeting present of the quorum met at Herald Office at one o’clock, April 13th, 1881.

The president, Bishop I. L. Rogers, opened the meeting with prayer, and afterwards gave some direct communication according to the resolutions which were afterwards adopted by the Conference, concerning the sending out of missionaries by General Conference; we must positively refuse to accept any appointment from General Conference.

The recommendation concerning Bro. J. H. Hansen being presented and moved, a motion was made to amend by striking out the words "Western Iowa" and inserting "Scandinavian Mission." Upon this point Bro. Hansen said that, inasmuch as he had published in the Herald that he expected to go to labor in that mission, he wished it recorded that he had come here ready and willing to go and stay one year, if his family can be sustained by the Church. Bro. A. H. Smith and W. H. Kelley gave reasons for the action of the Twelve, and the amendment being put to vote was lost, five members voting for the amendment and nine against it, then another motion to appoint as recommended was adopted.

The amendment in regard to Bro. T. F. Jenkins was adopted, also Bro. John Thomas and George Montague were appointed to the South Eastern Mission.

The recommendation for appointment of members of the Quorum of Twelve was presented, and R. J. Anthony and J. P. McDowell were accepted. Also a request of the Twelve an exception to the rule of last Fall was made in the case of Bro. F. P. Scarrow, of the Elders Quorum, and, on motion, he was continued in the South Central.

A resolution from the Twelve concerning the Quorum of Seventy and its being pruned, was introduced and tabled.

The following resolution from the council of the Twelve were, on motion of Bro. Patterson and Hansen, moved for adoption:

Whereas, it is desirable that the greatest possible amount of efficient ministerial labor be performed, and, whereas, there are Elders and Priests who are prepared and willing to take the quorum’s field, yet, for the present year, their labor will be acceptable to the Church; therefore we petition your honorable body to adopt the following resolution:

Resolved, that the Twelve and Seventy, when in charge of fields, have the privilege and right to take with them Elders and Priests as traveling companions, or to appoint them to labor in their respective fields, provided that such Elders or Priests require little or nothing from the general Church treasury to keep them in the field.

An amendment was offered that the words "little or" be stricken out; which, after being spoken to, was put to vote and being put to vote was adopted as amended.

The following from the Twelve, in regard to the Utah Mission, was presented for consideration:

While we regard the Utah Mission as an important one, we regret to express our inability to do more for the same than we can, and to assist B. W. Blair in that mission.

Br. Hansen and Griffiths moved that Joseph Luff be appointed to the Utah Mission, if found practicable.

Bro. Joseph Luff said, in view of the fact that he is informed in the law that conference decisions, when rendered in righteousness, are to be accepted as the will of God; and in view of the further fact, that at our last Semi-

Annual Conference, the three leading quorums of the Church (without any apparent collusion) did, on the same day—in their separate rooms—vote in favor of the resolution which were afterwards adopted by the Conference, concerning the sending out of missionaries by General Conference; we must positively refuse to accept any appointment from General Conference.

Pending further discussion a motion was made to adjourn till 9 o’clock to-morrow morning for business.

The Secretary made a request in regard to enrolling names in the Fifth Quorum of Elders, and requested this Conference to take this action under the rule of last year.

After singing “This is God we adore,” and benediction by Pres. Smith, the afternoon’s session closed.

In the evening the Saints assembled for preaching service. The stand was occupied by Bro. J. L. Pride assisted by Pres. J. Smith.

SATURDAY, APRIL 16th.


In the absence of the Secretary, who had returned home, the minutes of yesterday’s session were read by the clerk, and approved.

The business pertaining to the Utah Mission was taken up, from yesterday’s session, and after being spoken to by W. H. Kelley, J. S. Patterson and J. Luff, and being put to vote was lost.

The Report of the committee on Chicago Mission was read; also, financial report of the same from M. H. Forcutt and T. W. Smith.

We, your committee, hired Castle Hall, 419 West Lake street, Chicago, for the privilege of three. Bro. M. H. Forcutt was placed in charge, and continued in active occupation until March first. J. L. Scott, W. W. Blair was left in charge, he having been invited from the East to co-operate in a series of meetings; succeeded by Bro. Forcutt’s removal to St. Joseph, Mo., for reasons honorable to him, and satisfactory to the President of the Church.

The work began with seventeen members, and at the expiration of Elder Forcutt’s term had increased to sixty-five at the last district conference. The spiritual stand of the church is good—and we advise the continuation of the general authority.

We also herewith submit financial reports from M. H. Forcutt and T. W. Smith; showing receipts and expenditures. Is our opinion that the budget for the coming year will be much less than for the year past.

The hall is well appointed, with rostrum, chairs, and audiences of the privilege of such and can be rented for such sums as will aid the Church in keeping it.

We have done what we deemed wise in our charge and ask to be released as a committee.

Respectfully,

JOSHDUB SMITH,
G. A. BLAIR,
ISAAC L. ROGERS, Chairman.

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THE SAINTS' HERALD.

Whereas, we find some quite objectionable features in the work called "Life of Joseph Smith," by E. W. Tullidge; therefore, be it resolved that we do not favor a future edition of the book till it be thoroughly revised by the Board of Publication.

This was ruled out of order by the chair, and therefore, not entertained.

The Board of Publication, as at present constituted, was sustained.

The Church Secretary received letters from Bro. Wm. Anderson of the Second Quorum of Elders, and from Brn. J. L. Buckingham, A. J. Cato and Geo. C. Smith of the Fourth Quorum, to be presented to those quorums; but as no meetings were held by either, they were, of course, not presented.

As the suggestion of the secretary, the following was moved and adopted.

Resolved that the Church Secretary be authorized to enroll the names of such Elders as may apply to him for the purpose, and that the Fifth Quorum of Elders be organized at the Fall Conference of 1881, if enough of those enrolled shall be present at that time to effect such organization.

The following resolution was presented and carried:

Resolved that the time of convening the Semi-Annual Conference, May 9th, 1881 be Thursday, September 15th, at ten in the morning.

The action of the Twelve in regard to the Seventy was taken up, and spoken to by Short, Patterson, Lambert, A. H. Smith, Hansen, Kelley and Caffall; and amendment was made that the preamble be stricken out, which prevailed.

Upon separate motions, the following were unanimously sustained by vote of hands:

The First Presidency, the Quorums of Twelve, the Seventy, the Bishopric, the Quorum of High Priests, the several Quorums of Elders, the Quorum of Priests, the ministry not in quorums, the Secretary and Recorder, and the Librarian.

A vote of thanks was tendered the Saints of Plano and Sandwich, and also to the citizens of Plano, for their kindness and hospitality and entertainment to the ministry and visitors in attendance at the conference.

Respectfully submitted by Pres. Joseph Smith addressed the assembly as follows:

I am quite as willing, and perhaps as anxious for the assembling of the quorums, as any of my brethren; and have thought over it long and earnestly; have prayed for it; have indeed struggled in supplication for the settlement of the differences and causes surrounding that work. I go to him respecting my manhood, as I believe he respects it, and I can not go to him in the conscious attitude of a slave. I do not believe that he ever created a slave, either physical or mental; and hence I may not have prayed as some have done and do, taking the importunate manner, and what he does not wish, but have prayed as if the Father knew the Master's will, and the necessities of that work, the instrumentalities through whom the work was to be accomplished; and fully recognizing my co-workers and myself as servants of the Master. I could but think, I can but think the will does not always prevail, and if he does not know how to carry on his work, we are powerless to accomplish anything, and he whom we call God is unworthy our worship, and our hope a vain one. I can not go to him as an abject beggar, with a thought that I may worry him into granting my requests. I would not injure any one's sense of devotion and prayer, but would strengthen all; but having felt some of the pressure brought to bear upon me in regard to the assembling of the quorums, I state what I have done and felt about it. I am ready to answer to any direction the Spirit may give, and prepared to do whatever he may direct.

On behalf of the Plano Branch, the President thanked the Conference visitors for aid received from them towards light and fuel.

Announcements were made that Joseph R. Lambart would preach in the morning, Sunday, assisted by J. H. Lake; and Alex. H. Smith was to do what was spoken to by Short, Patterson, Lambert, A. H. Smith, Hansen, Kelley and Caffall; and that Robert M. Elvin would commence a series of meetings at Sandwich.

Prayer by Pres. Joseph Smith, followed by singing "When shall we all meet again?"

Benediction by J. Smith.

Adjourned to meet near Council Bluffs, Iowa, Thursday, September 1st, 1881, at ten o'clock A. M.

JOSEPH SMITH, President.

H. A. STEPHENS, Secretary.

JOHN SCOTT, Clerk.

The willow that bend to the tempest often escape better than the oak which resists it; and so of great calamities it sometimes happens that the light and frivolous spirits recover their elasticity from a worse source than that of a loftier character.

Unless a tree has borne blossoms in spring, you will vainly look for fruit on it in autumn.

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Brother Joe Brown, Clinton, Ills., 26th April, after stating he has had to go to work for the bread that perisheth, says: "I baptized and confirmed four more last Sunday, all heads of families."

Brother John Potts, in a card from Fall River, Massachusetts, says:

"Brother John Smith and his little flock from New Salem, are a ready and eager people to become workers in the cause of Christ, if the neighbors will only come and hear. We are in hopes to be able to build up a branch of the Church here, although there is only about twelve miles away. We ask your prayers in our behalf."

Sister M. B. Winbolt, writing from Hopkins, Nodaway county, Missouri, says:

"Elder I. N. Robbets with his family and our own are ready and anxious to become workers in the cause of Christ, if the neighbors will only come and hear. We are in hopes to be able to build up a branch of the Church here, although there is only about twelve miles away. We ask your prayers in our behalf."


"The Keokuk Gate City declared that 'Mormonism is organized hostility to the United States Government. As utterly hostile as was the southern confederacy.' Hence it insists that what we believe that Mormonism must go. The statement is, nevertheless, too broad. Mormonism is the doctrine of the religion simply because other evidences of the system. All Mormons are not polygamous, nor, for that matter, are all polygamous Mormons. It is only the polygamous Mormons who are hostile to the government. We have here in western Iowa, in the immediate vicinity of Council Bluffs, a thousand or more Mormons. They are good citizens and do practice polygamy. Indeed, they petitioned Congress long ago to pass the most stringent laws against polygamy with a view to its extermination. Some of them, however, are anti-Mormon, also, are non-polygamous. Are these non-polygamous Mormons to be forced to abandon their religion simply because other evidences of the same original system of belief have engraven oblivious features upon it and set at defiance the laws of man and God? There ought to be careful discrimination in this matter. Abolish polygamy, but let Mormonism alone."

Bro. D. B. Baggery, Cansan, Ind., speaking of their last District Conference, says the turn out was small, owing to the bad weather. They were very much edified by the preaching of visiting brethren, B. V. Springer, John C. Foss, and G. F. Weston. One was baptized. He says:

"We will try and do more for the building up of the cause now. They have sent for us to come to Olive Church, about six miles from here, it is a M.E. Church, and as no preaching has been done there, we will go the third Sunday in this month. There are plenty of openings in this district to spread the Gospel, if we only use wisdom. If we hope the Saints will improve on the council given by you in the three last Herald's, and all that is written by God and man. If we live right, God has promised to bless us with all useful things. I have confidence in his promises contained in the Book of Mormon, the Bible, and Doctrine and Covenants."

Brother John Foss, with his family and our own, are ready and anxious to become workers in the cause of Christ, if the neighbors will only come and hear. We are in hopes to be able to build up a branch of the Church here, although there is only about twelve miles away. We ask your prayers in our behalf."

Bro. Joseph Smith,—I received the Saints' Herald by last mail, January 29th, for which I am much obliged to you. Since I last wrote to you, our mission has gone through the islands among the Tuamotu Group of Islands, otherwise known as the Dangerous Archipelago, the most of the people there, to preach to the natives; the most of them are already Mormons of old standing, and happy to stand by the faith. The work around Tahiti and Morea is very quiet, and progressing nicely. I have baptized several since last I wrote to you, and believe I have lost few by death. By the way, I find that the Saints in your Herald are very much interested in the work of Elder John Gilbert, and I am doubtful whether he will accept his mission. The mail closes, therefore I wish you to pray for us, and God bless you all.

David Brown.
“I like these Mormon people, but they have suburban ideas; they say our farm will be theirs, etc.”

The innocent teaching of the good sister not being properly understood, and not being wise in speaking, the brethren created discontent in the Missouri people; the result was trouble. We have some Saints, perhaps, that would yet be unwise; hope that we will learn by the Lord, and have wisdom when we are prepared to be gathered, and the prediction, “They will not be suffered to stand in the way of the Lord’s kingdom, but I will bring them to their place,” will do to gather. So I feel satisfied to wait until the Lord says through the proper authority there is an end.

I was very well pleased with my visit with David Whitmer; he talked freely with me in regard to the Records that were shown him by the angel and the dead. I consider him a wise, wise man, who would rejoice to see him wise.

Thursday, April 15th, 1881.

Bro. Joseph:-I was down in Augusta last Saturday, and went out six miles to spend Sunday with Bro. and Sis. Whitaker. When I arrived I found that Sis. Whitaker was very ill, having had three weeks with paralysis, deprived her of the use of one leg, but by the assistance of a pair of crutches she has been enabled to walk around enough to give her the use of the other, and could not walk or use her crutches any more. She had sent to North Freedom soliciting their prayers. When they met on Sunday morning, we united our prayers, and anointed her with oil and laid on hands, she aruction; but now I know my Redeemer lives.

In the afternoon, I spoke to a very attentive audience of twenty or thirty people, assisted by Bro. Whitaker. At the close of our meeting there was much eloquent testimony, and two said they were ready for baptism on Monday morning. When I left, Sis. Whitaker was well enough to express to me her sincere gratitude and appreciation of our visit.

Brother Joseph:-I am led to thank God for another miraculous manifestation of his power. There are no Saints where I am, and I find the fortunates in Christ.

Your brother in Christ.

R. PREATOR.

PARNERS, Saugus, County, Michigan.

April 4th, 1881.

Bro. Joseph:-I love to read the pages of the Herald, and rejoice to hear that the work of the house is turning to better account. It is better than I expected a year since I and my wife and son were baptized, and I am happy to say the blessings we have received has not diminished and hardship and sorrow ever had; we can also testify before God and man, that gifts and blessings and I thank God that he ever sought after me, for I was going that downward road that leads to destruction; but now I know my Redeemer lives.

May God bless you in every effort you set forth to advance the glorious cause of Christ. May God bless all his servants and his Saints.

Your brother in Christ.

FRED DIEL.

EAST DES MOINES, IOWA.

April 4th, 1881.

Bro. Joseph Smith:-We need a colored Elder in this place; several colored people are now in investigating this work, and two are ready to be baptized; but they are waiting for two reasons: none of them belong to this Church, and they are afraid they will be down on them. If possible, please send an Elder. One lady has said she is a Mormon; was always ready to go down into the water the day Sisters Parmenter and Enderfield were baptized, has prepared her room ready for meetings, and we held one meeting there in the early Spring. The ministers in this part of the city are afraid we will take some of their members away from them. We pray earnestly that more laborers be sent into the field. Truly the harvest is great, and the laborers are few. It is past midnight; my eyes are most closed; will close with a prayer to God that his protecting care be over you and yours.

Your sister in Christ,

L. B. MERRILL.
THE SAINTS' HERALD

CAMERON, Missouri, July 21st, 1879.

Dear Brethren and Sisters,

Our family and ourselves have arrived at this place on the 11th of July. We came by land, having traveled considerable in Caldwell, Clinton, DeKalb and Davies counties; and so far as we have been able to judge, it is similar to these four counties. In our opinion the cheap land is the dear land, when all things are considered; exceptional cases of course. We have very large family here, and it is rather hard to get along. Thus it is with the Saints: the "bumps" are either knocked off or smoothed down, by being brought back to earth—our corners will scratch and cut that with which they come in contact; but by a continual shaking up, the corners wear off, and become smooth, and it is found that their angular, uncomely appearance has passed away, and that they have gained a roundness of form and a gracefulness of bearing, which the idle and fanciful dream, they had, better steer clear of this part of Zion, for they will certainly be sadly disappointed.

We are happy to state, that in the main we find here, what we hoped to find, and what we would prefer, if they were not. We find the fertility of the prairies seems to be of unsurpassed fertility and beauty when the season suits them, and of which, we thought the name "borders to Zion" was properly applied. Among the prairies we were enabled to progress, as through a green sea, with all the freshness of which the same would have been appropriate, in the superlative degree.

And 21st, 1881.—Since writing the above I have had some time for reflection, and as it is raining today, I will resume my task. We passed through Lawrence, Richland, Clay, Fayette, Montgomery, and St. Clair counties, Illinois; and Marion, Shelby, Muscon, Linn, Livingston and Caldwell counties, Missouri. Quill was blown, and the wind had been high all day, and had been strong enough to keep us from planting the second, and sometimes the third time before he could get a crop. These prairies were beautiful, and the beauty when the season suits them, and we were led to ask ourselves the question, Were we not planting the choice country, and going to stop in an inferior part? But, Zion was not there; for we did not have the cash to secure a home there. Otherwise, we might have made a temporary Zion, but as we did not know if there was another life just to the west, we did not know when to plant. As we came on the fifth of July, Missouri is looked upon by the Saints as being the central point, we will proceed. It will be observed hereafter to praise beauty, in the thought of the heart, and the beauty of the season, the beauty of the nature, and the beauty of the times, and the beauty of the people who are the beauty.

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JOHN R. HENRY, 154 THE SAINTS' HERALD, April 21st, 1881.—Since writing the above I have had some time for reflection, and as it is raining today, I will resume my task. We passed through Lawrence, Richland, Clay, Fayette, Montgomery, and St. Clair counties, Illinois; and Marion, Shelby, Muscon, Linn, Livingston and Caldwell counties, Missouri. Quill was blown, and the wind had been high all day, and had been strong enough to keep us from planting the second, and sometimes the third time before he could get a crop. These prairies were beautiful, and the beauty when the season suits them, and we were led to ask ourselves the question, Were we not planting the choice country, and going to stop in an inferior part? But, Zion was not there; for we did not have the cash to secure a home there. Otherwise, we might have made a temporary Zion, but as we did not know if there was another life just to the west, we did not know when to plant. As we came on the fifth of July, Missouri is looked upon by the Saints as being the central point, we will proceed. It will be observed hereafter to praise beauty, in the thought of the heart, and the beauty of the season, the beauty of the nature, and the beauty of the times, and the beauty of the people who are the beauty.

JOHN R. HENRY.

FREDERICK, Maryland, April 4th, 1881.

We have been looking for an Elder to come this way ever since I wrote to you last, but have been disappointed. I have the pleasure of seeing one this Summer. I am yet in the faith as strong as ever, praying that our Lord may help me to stand fast, to see no other way that men can be saved, for it is the truth and nothing but the truth, which truth only can make us free, and ultimately save us in the celestial Kingdom.

Yours in gospel truth,

GEORGE W. CHURCH.

SAN FRANCISCO, Calif., April 14th, 1881.

Bro. Joseph—Our Conference is over, and a very pleasant one it has been. The weather was fair, and a very good spirit prevailed through out. I will send you the minutes in a day or two. I am glad to hear them, and will communicate, and when Bro. Carmichael's approval is obtained, will forward them. I see from a Davis City paper, that a site has been selected in Deseret for our printing establish-
We are having a beautiful rain today, which was much needed or soon would be; the grain here was not suffering yet, for it looks green and beautiful, but a few hot days of sun and wind might ruin it.

My aged mother, who in her eighty-sixth year, and lives with me, is quite ill—it seems as though she has never been run out, but her faith is strong in her Savior, and she rejoices that she is in the Church of Jesus Christ, and that her children have beheld a prophet of the living God, as she expresses it. She says she is waiting for the change.” Your sister in the gospel,

MRS. ALBERT PAGE.

 Vermillion, New York,
April 1st, 1881.

Brothers of the Publishing House—

I should be very unwilling to do without your ever welcome paper. If any Elder of the Church, going east, can call and stop with me awhile, I will find him a team to carry him to the railroad, I am only three and one half miles from the railroad, leading east from Ossego, which connects with other roads east.

I should ask Conference to send a license to me, but deafness renders me unfit for the ministry. Lack of health renders me unfit to endure the long ride, and I feel confident that I may dexterously administer to the elders of my calling and confidence in the great work of God in these last days.

For the truth.

W. WHITEHEAD.

News Summary.

April 20th.—Negotiations are pending between Spain and the Vatican for the modification of the Concordat in 1851, but all efforts thus far have been in vain.

Reports from every section in Kansas indicate that the wheat crop may be exceedingly large. Only a very small proportion of the crop has been killed, while the crop has not suffered in any degree from lack of rain. The prospects for an early harvest are good.

A fire at the insane asylum at Anna, Ill., resulted in the destruction of the northern wing of the building, one male patient perished. An incendiary fire destroyed one of the principal business blocks at Meridian, Miss.

There are 121 small pox and 106 typhus fever patients in the New York hospitals.

21st.—The valley of the Guadalquivir is again inundated. The quays at Seville are under water.

There were 123 deaths from small pox at Honolulu during the month of March.

There was another severe shock of earthquake at Seta,. Ky., which caused a great deal of destruction and property loss.

The bridge over the Rock River at Milan, on which were eight persons, was swept away and two more were drowned. A fifth was seriously hurt and will probably die.

Five men were drowned in the Rock River near Beloit, by the exploding of a boat. Four of the men leave families.

Nearly 7,000 immigrants arrived at New York yesterday. The immigration this year promises to be unprecedented. In the year 1880, 25,000 more immigrants have arrived than during the corresponding period of last year.

Some of the woolen manufacturers at Bradford, England, are using American machinery to manufacture goods here. Trade is at present greatly depressed.

The French intend to disembark troops at Tabarca on the African coast, and the Bey of Tunis protests, and if the intention is carried out, there will be war between France and the Pasha.

One of the heaviest storms of rain and hail ever known in the region fell in the vicinity of Huntsville, Texas, yesterday. Nearly all the bridges were swept away.

Nearly 4,000 immigrants arrived at New York and left Europe. The arrivals this week will reach 20,000.

About 1,000 persons, mostly of the farming class, left Cork, Ireland, yesterday for the United States.

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SERVIA is the next aspirant for the honor and advantage of being a Kingdom all by herself. A revolution in the Serbians occurred yesterday, and the waters of the Mississippi flowed into the valley which it was supposed was never to be. We heard from their homes, and some hundreds of thousands of dollars' worth of property was destroyed.

The town of Buena Vista, in New Granada, South America, was destroyed by fire last night, the people from two and three houses being driven out of their homes, and three hundred dollars' worth of property was destroyed.

The town is situated in the largest section of the country, and is the seat of government of the province.

On the occasion of the attack, the town was defended by a small force of soldiers, and the town was entirely destroyed.

The town is situated on the coast of the Pacific Ocean, and is the seat of government of the province.

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district to be addressed to R. D. Kendrick, caution towns inundated. Fields already planted for seven feet below water. The town of St. Mary's, in Perry county, was washed out, transferred from a river to an inland town.

Conference Minutes.

DEACON DISTRICT.

Conference convened March 12th, 1881, at the new church at Lamoni, Iowa; J. Suiterly in the chair; O. B. Thomas, clerk.

Branch Reports.—Greenville 12; removed by letter 2. Little River 91; removed by letter 2. Davis City 51; received by letter 3, removed by letter 5. Lucas 106; received by letter 6, died 1. Lawrence 186; removed by letter 2. Alendale 34; removed by letter 2. Chariton, Lone Rock, Hope and Union Hill branches not reported.

Orem. Elder R. B. Kolb, one of the Twelve, 2 of the High Priests, 3 of the Elders, 16 of the Elders, 3 of the Priests, 2 of the Teachers.

Elder Kolb stated that if the district were presented in his making out two separate reports of his accounts, he wished to be released, and should insist upon it; also, requested his books audited.


Elder Kolb requested, on the part of the Bishop's Agent, to make two separate reports of his accounts.

A majority report of the Court of Elders on the case of Lyle and Culver was presented, in which two of the court reported the charges sustained, and recommended that the accused be required to make acknowledgment and restitution. A minority report was presented, in which one of the court reported the charges presented. Both reports were received and the court discharged.

WELSH MISSION.

A quarterly conference of the Western District was held in the church at Lamoni, Iowa, March 27th, 1881. Alma N. Bishop, president; Benjamin Davies, clerk.

Resolved that the Bishop's Agent, find them correct, as reported by him. Amount of money received since last auditing, June 26th, 1880, $136,86, which deducted from $216,56, leaves a balance still due of $79,60.

Report received and committee discharged.

A resolution was passed, requesting the Bishop's Agent to decline paying out any money chargeable to the district, unless the district has money in the treasury.

On motion, the Bishop's Agent was ordered to take an inventory of all books and supplies on hand, and to report at the next conference.

Resolved, that the pay fund is hereby appropriated to provide means for properly conducting European Conference of 1882. That the book agents are to be reimbursed for work, and that they report receipts in hand at each district conference.

Resolved, that we sustain the local priesthood in their present fields of labor.

A communication was adjourned, subject to call of district authorities.

EASTERN MAINE DISTRICT.

This conference assembled at Indian River, Maine, March 13th and 15th, 1881; S. O. Foss, president; J. B. Walker, secretary. May Branch 33; baptized 1, died 1.


S. O. Foss sustained as president of the district. Voted that he has the privilege to appoint some one to assist in urging the officers to duty and required the officers of the district. Resolved that each branch be instructed to raise money (if needed) to have an Elder come from the west in the spring; and that they report receipts in hand at each district conference.

Resolved that the first Sunday of every month be observed as days of fasting and prayer for the benefit of the cause, especially in the district.

Prayer and testimony meeting on Sunday morning, and the branch last Sunday was called to order at 10 A.M.; Elder Foss, J. D. Steel, and J. B. Walker. Praying in the afternoon by J. D. Steel, assisted by S. O. Foss and J. Benner; and in the evening by S. O. Foss, assisted by A. W. Kelley.

Adjourned to meet in Jonesport, Maine, June 11th, 1880, at 10 a.m.

SOUTH-EASTERN ILLINOIS DISTRICT.


Branch Reports.—Brush Creek, reported very bad; Branch at Deer Fork: the president of branch reports that he called a meeting to get a report, and the branch was instructed to send $100.00 for last report. Deer Creek: spiritual condition of branch not as good as might be desired. Elma River and Alma not reported. Springfield 47, removed 2. Tunnel Branch 2, died 1.

Bishop's Agent reported.


A committee of three was appointed: Elder L. L. Kelly received and committee discharged.

Resolved that the several branches composing this district are requested to reply to this letter promptly to every conference, as the law directs.

Resolved that we sustain I. M. Smith as president.
dent of this district, and request him to devote his own time to the ministry for the next quarter. Preaching in the evening by L. A. Morris, followed by E. Webb. Preaching in the morning by J. H. Ward, on Friday, Paty 12th, 1881, in charge of Bro. Hild and Smith. There were six children blessed by Bro. Hillard and Smith. There were six children blessed by Bro. Hillard and Smith. Preaching in the evening by G. H. Hillard.

GALLAND'S GROVE DISTRICT.

This conference met at the Saint's Church in Denver, Colorado, on Friday, Paty 12th, 1881, H. W. Worthington, president; W. W. Smith, assistant; John Pett, clerk.

A motion was occupied in testimony, and by the brethren imparting such instruction and encouragement as was deemed needful for the benefit of each other and the interests of the work.

Saturday.—The following branch reports were read: Galland's Grove 288; baptized 2, received by letter 1, removed 1, died 2. Peter Rock 31, Shelby 22; baptized 5, received by letter 1, Boyer Valley 4; expelled 1, died 1. North Coast 21, Union, no change. Salem 59, baptized 5, removed 1, died 2. St Peter's Grove 183, where appointed by vote 1. Covellite 19; received by letter 2, removed 2.


Bishop's Agent's Report.—On hand and received $296.22; paid out $281.65; balance on hand $14.57.

W. W. Blair addressed the assembly, that the great priority was the education of the children of Zion, the means by which it must be removed, and that it was his earnest wish to impart the great apos- terny in this last dispensation, and on the rise and progress of the Reorganized Church.

Monday.—Branch Reports: Lehi Branch, organized October 24th, 1880, by Elders J. A. Anderson and G. E. Deuel, with 19 members, since when 6 have been added by baptism. Springville 7; baptized 2, died 1. Heber City, 14; disfellowshipped 2, removed 2; sent Pres. W. W. Blair $2 for Rocky Mountain Mission; added Bro. G. E. Deuel $4; and have 8 to send to the Bishop. Union Fort Branch same as last report except that one had died. Salt Lake Church Branch, 171; baptized 10, removed by letter 1, died 1, received by letter 3. Received from July 4th, 1880, to March 31st, 1881, $113.50, paid out $96.25, balance on hand $17.25; Joseph Clark, treasurer.

There were no reports from Beaver, Ogden, and Plain City.

Elders J. E. Reeves, Reece Creek, Montana, and E. B. Brand, Glendale, Mont, reported by letter that they had baptized 15, and in spiritual grace and power in these parts.


Pres. Hudson was requested to look after the Thomas Dobson case.

By request Elder T. E. Hudson was sustained president of Salt Lake District.

On motion, W. W. Blair was sustained president of Lehi Branch.

By request Elder G. E. Deuel addressed the assembly. He said it was difficult and distressing to us all to lose so good a man. He had performed this task, but he now rejoiced in the peace and comfort and light of the gospel of Christ. He said he would help what he could to build up the kingdom of God. He said it might be more to his advantage or God's.

By request Elder W. P. Smith addressed the assembly. He said he had labored in the cause of Christ, but was sustained in his success.

Pres. Blair bore witness of the Reorganized Church and of the prophetic calling of Joseph the son of Joseph.

The sessions were all marked with peace, unity, joy, and spiritual light, with the exception of one incident.

Adjourned to meet in Salt Lake City, October 6th, 1881.

MALAD CONFERENCE.

This conference convened at Malad, Oneonta county, Idaho Territory, April 20th and 21st, 1881, H. W. Worwood, president pro tem, and W. Worwood, clerk.

Appropriate remarks offered by John Lewis, ex- horting the Saints to watchfulness and diligence in the performance of their duties.

Branch Reports.—Elkhorn 22; H. Bate, president, and clerk. Malad, no statistical report given. The church was reported not very flourishing; John Lewis, president.

Elders Bate, Lewis, B. Thomas, W. Richards, and P. Hite, H. John, W. Worwood and Rees Thomas reported in person.

Financial report of Malad Branch given by Bishop's Agent, J. Lewis; received $15 for, and disbursements $7.50.

The evening was occupied by Elder W. Wor- wood, as per appointment, in a dissertation on the 14th chapter of John, and in an exposition to a motion, presented by W. Worwood, was adopted.

The office of presidency having expired, Moted that a president be appointed to succeed Elder Van Dool, during the next three months.

A motion to sustain Bro. H. Bate in said office was lost. A motion appointing Elder J. Lewis to the same position by J. Pett. The latter was chosen to fill the position by vote of the clerk.

Moved that a two days' meeting be held at Elkhorn, the first Saturday and Sunday in June.

Adjourned to meet at half past seven p.m.

Adjourned until the last Saturday and Sunday in July [30th and 31st], 1881.

MISCELLANEOUS:

1859.—Obituary notices not exceeding one hundred words in length, and not over ten times in a year, when exceeding one hundred words, five cents for each additional sentence. The notices will be published free when accompanied by a pre-paid stamp.

BORN.

TALBOT.—At Brighton, Colorado, April 4th, 1881, to Mr. and Mrs. L. E. Talbot, a daughter; named Icza Bertha.

KIMBERDALL.—Near Keystone, Jackson County, Ohio, January 29th, 1881, to Bro. A. L. and Mrs. J. C. Kimberdall, a son; named J. L. Kimberdall.

MOORE.—Whit.—At the residence of T. H. Moore, Providence, Rhode Island, Geo. H. Moore, and Mrs. H. Moore, two daughters, born at Providence, March 29th, 1881, by Elder L. E. DeVoe; named Nellie M.

MARRIED.


DIED.

HAGER.—At Clyde, Missouri, Sr. Mary Ann Hager. She was born December 16th, 1820, and died April 18th, 1881. Funeral service by Elder Charles Williams.

FERRONE.—At March 14th, 1881, in San Francisco, California, David T., son of Bro. H. E. and Sr. Eliza Jones, aged 9 years, 5 months, and 24 days. Funeral services by Elder.

ELEKSON.—At the residence of Bro. Gideon Hawley, near Galland's Grove, Iowa, January 20th, 1881, Bro. Joseph Eldridge. He was born in Middlesex Co., England, January 18th, 1809; was baptized April 20th, 1864, in Ogden, Utah, by Bro. A. T. McCord. He was a worthy and con- stant member of the church; also a consistent, living, and faithful member, in hope of a resurrection with the just. Funeral services by Elder John A. Meliosoph.

CURRIE.—At Crescent City, Iowa, April 12th, 1881, of erysipelas, Elizabeth A. Currie; born April 1st, 1856, in Staffordshire, England. With her parents she emigrated to Nauvoo, before the martyrdom of the Prophet Joseph; and her childhood shared the trials the Saints had to endure. She was carried with the exodus to Utah, from where she returned to Iowa, in the spring of 1848, being 19 years of age. She was married in June 20th, 1880; from that time till her death, she rejoiced in the Reorganization of the Church of Christ and enjoyed that bliss which so deeply feel their loss. Funeral ser- vices by Bro. C. G. McIntosh, to a large congrega- tion.

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CHAPMAN.—At Valley View, Iowa, September 4th, 1878, Elizabeth Isabel Chapman, aged 2 years and 7 months, daughter of Mr. and Mrs. James Blair Chapman, aged 1 year and 8 months. The youngest son of Bro. Judah and Sr. Deborah L. B. Chapman, of the Royal Horse Guards, London, England.

Fulcher.—At Bridgetown, Saulteau county, Michigan, December 29th, 1880, William Conway, who was an engraver in the Church of Jesus Christ, July 31st, 1878, by Elder J. C. Cornish; was much beloved by the Saints and her many friends, because of her age of 15 years and 10 months, strong in the faith of the gospel as taught by the Latter Day Saints, and in a peaceful assurance of a part in the resurrection of the just. The funeral sermon was preached by Elder Robert Davis.

Movt.—At the residence of Mrs. M. H. Fors­cutt, in Nebraska City, Nebraska, 29th April, 1881, after an illness of four days with rheuma­tism of the heart, S. Ellen Emily Mott, aged 21 years, 8 months, 14 days. Funeral service by Elder Kuerd Johnson, to a large concourse of sorrowing friends. She had no fear of death, because of her profession to the gospel she became fatherless and mother­less, as her parents had no use for her after that day; and she desired to go out to Christ and faith to the end of life, without complaining, and was made happy by the kind and loving attention, she received from Mrs. Forscutt and others, in her last hour of suffering.

Flowers.—At Bald Hills, California, March 14th, 1881, Minnie E., infant daughter of Mrs. Fred. H. Flowers, aged 17 months and 6 days.

Goldsmith.—At Hapsburg, California, August 16th, 1878, after a lingering illness, of consumption, Sr. Lucy Goldsmith, aged 24 years, 7 months, and 6 days. She was the wife of Mr. Davis Goldsmith, and was baptized July 24th, 1878, by Elder G. E. Deuel. Funeral sermon by Bro. O. B. Thomas.

Hushek.—At Sacramento City, California, March 6th, 1881, Sarah Hessmuk, of prominent parents, aged 70 years, 6 months, and 17 days. She was baptized in 1875, since which time she has been a faithful adherent to the Church and died strong in the faith of the latter day work.

DeLong.—At Reese, Michigan, April 3d, 1881, Sister Julia A., wife of Bro. E. DeLong, aged 26 years, 11 months, and 7 days. Her sickness was of long duration, and she departed this life in the faith of the latter day gospel. Bro. R. Davies is requested to preach the funeral sermon.

Phillips.—At Reese, Michigan, April 10th, 1881, Effa May, infant daughter of Bro. and Sister Eliza Phillips, aged 9 months, 1 day. Funeral sermon by Bro. E. DeLong from 2 Kings 4:26.

Correction.—In the Minutes of the Texas Central District Conference, as published in Herald for April 15th, it should read that the District be bounded on the West by Colorado River, and 38th degree of longitude west, instead of 18th degree.

Bishop's Agent Appointed.

In accordance with the recommendation of the Central Council of the District, April 12th, 1881, I hereby appoint Elder W. B. Belcher of Hearns, Robertson county, Texas, as my agent to receive titles and other business of the Church.
NORTHERN ILLINOIS DISTRICT.
The Conference of the Northern Illinois District will be held at Carthage, Illinois, on Saturday and Sunday, June 11th and 12th, 1881. A full report of the condition of every branch in the district is requested.

Lawrence Coover, Clerk of District.

CORRECTED NOTICE.
The Conference of the Alabama District will be held at the Lona Star Branch, in Monroe County, Alabama, on the 25th of June, 1881, at 10 o'clock A.M. It is made necessary by the collision at Plain Rock Branch, therefore in a matter of urgency. It is requested that the members of the Conference pray for the success of the Conference and that all members of the Conference will be present.

W. D. Clark, Clerk of District.

EASTERN IOWA DISTRICT.
The Conference of the Eastern Iowa District will convene at Clinton, Iowa, on the 18th and 19th of June, 1881. General invitation to all: to send a special invitation to brother Joseph Smith. Hall on the corner of Second Street and Seventh Avenue. A committee will be there to receive and provide for their accommodation.

Edward Larkey, President of District.

BISHOP'S QUARTERLY REPORT.
Statement of Bishop I. J. Rogers, of persons received and paid out by him from January 1st to March 31st, 1881.

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<td>J. J. Fisch</td>
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REDECTION IN PRICE.
Holy Scriptures:
Inspired Translations by Joseph Smith the Prophet.

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<td>Bible</td>
<td>$1.25</td>
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<td>Book of Mormon</td>
<td>$1.25</td>
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Life of Joseph the Prophet, History of the Reorganized Church, and Autobiography of Joseph Smith.

In Cloth, full gilt finished, very handsome...

This book contains 677 pages, set in large and clear type, and printed on good paper. It is W. W. Taylor's work, thoroughly revised and corrected, and enlarged by the addition of 250 pages; making a complete and complete History of the Church up to 1883. Very few the new steel engravings and for similes of autographs of Joseph the Prophet and Emma, and of Joseph Smith, have been added to the book at great cost, and very much to its value. It presents the life and times of the Prophet, as well as the life and times of the Church.

Book of Mormon:
Bears, sprinkled edges...

This book is 8.5 by 11 inches, and contains 426 pages, printed in two columns, with gothic type, and is sold for $1.25.

18 May 81

Look Here—A mark opposite this notice will instruct subscribing agents to list the name of the subscriber at the time of their order.

Remittances are desired. Attention is called to the notice giving instructions about the book to be sent to whom to send all money orders, and business letters.

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THE HILL CUMORAH, AND THE BOOK OF MORMON.

The Smith Family, Cowdery, Harriss, and Other Old Neighbors—What They Know.

COMING DISCLOSURES FROM THE PEN OF JAMES T. COHS, OF UTAH, AND THE LONG SOUGHT FOR CONNECTING LINK TO PROVE SIDNEY RIDGON THE GENIUS WHO INVENTED THE BOOK OF MORMON.

The Stories of Hubert, Howe, Tucker, &c., FROM LATE INTERVIEWS.

Ever since my first acquaintance with that wonderful production—the Book of Mormon—
I have desired to visit the place from which it was taken from the earth by Joseph Smith, the Seer, and view the surrounding country.

Not to gratify a wish, solely, to visit a place rendered historic and interesting by reason of scenes transacted upon it, in which the earthly and heavenly inhabitants held communion in the generation in which we live; but by reason, also, of its being the place of the last great decisive conflict between the Nephites and Lamanites, as recorded on page 492 of the Book of Mormon.

Here we learn that an armistice was arranged between the two contending armies, by which the Nephites were permitted to withdraw to the land of Cumorah. They pitched their tents around about the hill Cumorah. It was the scene of two vast belligerent camps—the stronger pursuing the weaker, with evident intention to exterminate them. The Nephites made a desperate, though unsuccessful resistance against their savage and victorious enemies—the Lamanites—who poured down upon them in matchless numbers.

This place was selected by the weaker side, evidently, as a strategic point of defense, where, by the aid of the natural advantages and superior skill, they hoped to successfully dispute with their blood-thirsty foe, and preserve their lives and those of their wives and children.

Was it a wise selection; such as a great general, while on retreat, would select, of choice, upon which to concentrate his forces, in order to advantageously give battle to vicious and desperate pursuers? Will the face of the surrounding country, its natural advantages for a defense, sustain the wonderful narrative of the Record, when viewed from a common sense military stand point? If so, one more point is added to the line of evidence adduced in favor of angelic visits having been had by Joseph Smith, the Seer, and another corroborating proof of the truth of the Book of Mormon.

On March 5th last, the opportunity was afforded me to gratify the wish to visit this place, which I improved. At about 9 o'clock a.m., in company with my brother, E. L. Kelley, whom I met on his return from Connecticu, where he had been on business, I left Palmyra, a town of about four thousand inhabitants, on the New York Central Railroad, and went due south on the old Canada-Guiana road, towards the little town of Manchester, six miles distant. We had not gone far when our attention was directed to a hill in the distance, lying along and to the left of the roadside, which seemed to rise to a height considerably above any of those surrounding it in any direction. This we selected as the hill Cumorah. A deep snow covered the ground, but the roads being good, with horses and sleigh, we were soon at its base. Enquiring of a German family residing at the foot of the hill to the north-west, we found that our selection was correct; it was indeed the hill Cumorah; or, as they termed it, "Mormon", or "Bible Hill".

In company with two German men and a boy, we ascended the hill on foot, and soon stood upon the highest point. The mind-picture I had formed of it and surrounding country, made from the descriptions written by Joseph Smith and Oliver Cowdery, was almost perfect.

As at the north end it rises abruptly, narrowing as it rises until the top is reached, which is extended in length north and south, and is not more than two or three rods wide for some distance towards the south, when a gentle declination sets in, which continues seemingly to the southern extremity, when it returns to the common level of the valley below; widening all the way, so as to occupy a number of acres of land.

Viewed at a distance, from the north, and it has a pyramidal appearance, by reason of the sudden rise from the east and west and narrow, bald top.

Doubtless the entire hill was once covered with trees and brush, as is shown from the remains of a few stumps, here and there, and two or three trees now lying on the top lately felled. The northern part is entirely bald, save the grass covering; but some distance back, the trees and brush, in places, are still standing.

Surrounding the hill to the north, east and west, are small valleys, now covered with farms and dotted with houses. Far to the south the same features are presented. Altogether the scene is at once striking, beautiful and imposing.

We could not determine to a certainty the exact locality from which the Records were taken, on account of the snow; and then our guides disagreed as to the identical place.

As I stood and viewed the scene presented, I thought of the "great and tremendous battle" that is recorded as having been fought here between two powerful nations, and the scenes of blood and carnage that ensued—the weaker being utterly exterminated, with but one left to record the event and lament over the fallen.

Whatever may be thought of the truth or falsity of the narrative by men, it is certain that the face of the country sustains the record in a wonderful manner. It would be an excellent place from which to make a defense, in this day of great improvements in war implements, and especially so in an age when the bow and sling, battle ax and war club, were used as the instruments of death.

Another reason which led me to visit this place was, it is near where Joseph Smith, Sen., lived, and of the boyhood of Joseph Smith, the Seer, the neighborhood of Martin Harris, Oliver Cowdery and others, whose names are enshrined in the early history of the Church, as defenders of the faith, and intimate associates of the Seer. A thousand rumors have
been set on foot and assiduously circulated about those men, by the enemies of the faith, impugning their motives and character, with a view to destroy their testimony in favor of the latter day work.

Here is where they lived, and where, the stories say, lived those who knew of the latter day character, &c. We, among some of their old neighbors, all unbelievers in the faith they taught, and we remembered some of the names of the parties published by their enemies as knowing facts against them, and determined to "beard the lion in his den," and hear the worst, let it hurt whom it would. So we set about to obtain the results of our interviews, if possible, of all of those referred to by the enemies of these men, as having a knowledge of them; and with one writing during each interview, we obtained the following as the results:—

Having the names of Messrs. Bryant, Booth, and Reed, obtained from a published communication in the "Cadillac News," of Michigan, about a year ago, by Rev. A. Marsh, of that place, who had received it from a brother Rev., one C. C. Thorn, of Manchester, New York, who claimed to have interviewed the above-named gentlemen, and obtained from them wonderful revelations about the Smith family, Cowdery, &c.; making Mr. Bryant to say that Smith was "a lazy, drinking fellow, loose in his habits every way," and Mr. Booth to say that their reputation was "bad," and that Oliver Cowdery was "a law pettifogger," and "cat's-paw of the Smiths, to do their dirty work," &c.; and Mr. Reed to say, "they were too low for him to associate with," which Blackshanks, who interviewed all of whom were "astonished beyond measure" at the progress of this "imposture, which they thought would not amount to anything." All of which was sent to Rev. A. Marsh, of Cadillac, in order to counteract the influence which had been created in favor of the faith in Palmyra, by the efforts of M. H. Band and myself.

Believing then that the whole story was a trumped up thing, I was determined to call on these gentlemen, and ascertain whether this pious Rev. told the truth about what they said about us.

About 10 a.m. we called at the house of Mr. Bryant, and knocked at the door, which was answered by a lady who gave her name as Mary Bryant. She gave us seats in the room where her husband, William Bryant, was sitting. He is now eighty-five years of age, tall, and lean in flesh, and, during our interview, sat in a stooping posture, with open mouth. His wife informed us that for the last few years his mind had been somewhat impaired. She has a good memory, is seventy-five years of age, intelligent, and seemingly a great talker. We announced that the purpose of our visit was to ascertain some facts from the old settlers, with reference to the people known as Smiths, who lived there, as it is understood to have been the home of the Smith family and others, at the time the Book of Mormon is alleged to have been discovered.

To this Mr. Bryant in a slow voice replied, "Yes; that big hill you saw coming along is where the town is now; I must have seen it coming along. Well, you can't find out much from me; I don't know much about them myself; I have seen Joe Smith once or twice; they lived about five miles from where I did; was not personally acquainted with any of them—never went to any of their meetings, and never heard one preach."

What do you know about the character of the family that lived there for many years? Were they industrious or lazy? We want to know their character among their old neighbors.

"Well, I don't know about that. I never saw them work; the people thought young Joe was a great liar."

What made them think that? "They heard he lied when he said he found that gold bible."

Before this what was thought of him, as to his telling the truth? "I never heard anything before this."

What else did he lie about? "And how did he get the name of being such a great liar?"

"The people said he lied about finding the plates; I don't know whether he lied about anything else; they were all a kind of a low, shiftless set."

What do you mean by that? "The people said they were awful poor, and poor managers. Joe was an illiterate fellow.

If you come from Palmyra, you could have got Tucker's work there, and it would have told you all about them. I have read a great deal about them."

Yes; we have seen Tucker's work, but there are too many big stories in that. Thinks people don't believe them; they ridicule them, and demand the facts; we wish to get some facts which we can stand by.

"I don't know anything myself; I wish I did. Have you been to see Mr. Reed? He lives up north of Manchester; he knows."

Mrs. Bryant.—"My husband don't know anything about them; they did not live in the same neighborhood that we did, and he was not acquainted with them; he don't know anything."

Well, were they drunkards? Mr. Bryant.—"Everybody drink whiskey in those times."

Did you ever see Joe Smith drink or drinking? "No, I can't say that I did; I only saw him once or twice, when he came to the woolen mill where I worked."

Did you not see Joe drink sometime? "No-o."

Mrs. Bryant.—"He ought not to say anything, for he knows nothing about them; then it has been a long time ago."

Have you stated now all you know about them? Mr. Bryant.—"Yes; I never knew much about them, anyway."

Did you know any of their associates—Cowdery, Harris, or others? "No, I never knew any of them."

Mrs. Bryant.—"I knew Cowdery; Lyman Cowdery, I believe, was his name. They lived next door to us; they were low sheaks,—he was a lawyer,—he was always on the wrong side of every case, they said."

Did he go to much school? "No, not this one."

Did you know any other one? "No, I only knew this one and his family; I know they borrowed my churn once, and when it came home, I had to scour it all over before I used it. My father owned the largest house there was in the country at that time."

How were they about being honest, and telling the truth? "I don't remember anything about that, now."

Were they religious people—pious? "No; they did not belong to any Church; I know they didn't, for there were only two Churches there, the Baptist and Methodist,—sometimes the Universalists preached there,—they did not belong to either of those Churches."

Mr. Bryant.—"He (Cowdery,) was strong against the Masons; he helped to write Morgan's book, they said."

What do you know, now, about the Smiths, or others; you have lived here about seventy-five years, have you not, Mrs. Bryant? "Yes, I have lived here all my life; but I never knew anything about the Smiths myself; you will find it all in Tucker's work. I have read that. Have you been to see Mr. Booth? He lives right up here, on the road running south; he knows all about them, they say."

Very good; we will call and see him. Thank you for your kindness in allowing us to talk with you."

"Oh, it is no trouble; I wish we knew more to tell you."

We then called upon Mr. David Booth, an intelligent gentleman, hale and hearty, and upwards of seventy years of age—and made known our business.

Mr. Booth promptly stated that he knew nothing of the Smiths, or their character; did not live in their neighborhood, and never saw either of them; did not know anything about them, or their book.

Did you know the Cowderys? "I knew one—lawyer."

What kind of a character was he? "A low pettifogger."

What do you mean by that? "Why, he was not a regular lawyer, but took small cases and practiced before justices of the peace. We call them pettifoggers here."

What was his given name? "Lyman; he never taught school; guess he was no church member; he was a Mason; that was all there was to him. They called him 'Joe Cowdery.'"

What did they mean by that? "Why, he would take small cases; would be on the wrong side, and pettifogging before justices, was the reason, I suppose."

Are you certain his name was Lyman? "Wasn't it Oliver?"

"It has been a long time ago. I think he may be his name was Oliver."

Did he drink? "Every body drank then. I never saw Cowdery drink."

Mr. Bryant, here in the village, told us that he was a strong Anti Mason, and helped to write Morgan's work.

"Oh, that is all nonsense; they don't know anything about it. Mr. Bryant hasn't been here more than thirty-five years; his wife was raised here; is his second wife. Cowdery was a strong Mason, so they all said; that is all the religion he had."

Do you know Rev. Thorn, a Presbyterian minister at Manchester? "Yes; I know him."

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Who said "No, sir; he never did?"

Did he ever interview you on this subject?

"No, sir; he never did?"

Did he not call to see what you knew about the Smiths and Cowderys about a year ago?

"No, he never did to my recollection."

Did you know he had a statement of yours published in Michigan in regard to this, last year?

"No, sir; I never heard of it before."

Did you ever give him one to publish?

"I never did—did not know he wanted one."

He will look out for himself, will he?

"He will that; that is him."

You have lived here all your life. Tell us of some one who can tell us all about the people we wish to learn about—some of the old settlers.

Squire Pierce and Mr. Reed live a few miles north from here, in the neighborhood where the Smiths lived; they know all about them. You say. The Smiths never lived in this neighborhood.

Do you know Thomas H. Taylor, of Manchester?

"Yes."

What kind of a fellow is he?

"He is a pretty sharp fellow; can do most anything he undertakes; he is a lawyer, and lectures sometimes."

Mr. Booth, we were told, is a Free Methodist. His address is Shorts ville, Ontario, New York.

Follow ing the directions of Mr. Booth, we re-passed the town of Manchester, and at one o'clock, p.m., arrived at the house of Ezra S. Pierce, a very pleasant and hospitable New York farmer, quite well informed in the political history of the country, especially on the Democratic side. Approaching the subject of the desired interview to him, he quickly awakens interest.

"Well, gentlemen, I must first ask you a question; because I went on to give my statement to some parties once, and as it did not suit them, they got mad and began to abuse and insult me; said that I lied about it. Let me ask you: Are you Mormons?"

Y. L.-"No; I'm a lawyer, myself; this other gentleman can speak for himself. We don't propose to be anything, especially during this interview; we are here to try to find out some facts, and we don't care who they hit; it is facts that we are after, and you may be sure there will be no abuse, no matter which side they are on."

"All right; that's fair; go ahead."

Were you acquainted with the Smith family?

"Oh, yes; I pulled sticks with Joe for a gallon of brandy once at a log rolling; he was about my age. I was born in 1806. I lived about three miles from the Smiths. Was not very well acquainted with them; but knew them when I saw them. I knew young Joe, who claimed to have found the plates, and old Joe, his father."

Did young Joe drink?

"Every body drank them times." Did you ever see young Joe drink?

"No, I never did; it was customary in those early days for every body to drink, more or less. They would have it at husking, and in the harvest field, and places of gathering; the Smiths did not drink more than others."

What about Joe's learning?

"I know that he was intelligent; and he knew no more about hieroglyphics than that stove," pointing to the stove in the room.

Well; go on and state what kind of a family they were—all about them.

"They were poor, and got along by working by the day; the old man had a farm up there, and a log house upon it. The old man Smith and Hyrum were coopers; I never went to the same school that the boys did—they dug for money sometimes; young Joe, he had a stone that he could look through and see where the money was; there were a good many others who dug with them, and Joe used to play all kinds of tricks upon them."

Who said they dug for money?

"Oh, I have heard it lots of times. If my brother was living, he could tell you all about it.

Others dug besides the Smiths, did they?

"Yes; there were others who dug; but I always heard that the Smiths dug the most; one of the neighbors, a young lady, had a stone which she claimed she could look through and see money buried."

Did any body dig for her?

"Yes; I guess they did. They said so.

Then young Joe had some opposition in the seeing money business?

"If that what every body said."

Who was this Miss Chase? Where does she live?

"She is dead now; she was a sister to Abel Chase, who lives upon the Palmyra Road. Have you seen him? He will know all about this. He has been in the cave since the Smiths left. The houses were found—people used to think they were making counterfeit money."

Did you ever see any of it?

"No."

Did any of the neighbors?

"No; I never heard any say they did."

Did any one ever catch them trying to pass counterfeit money?

"No; oh! I don't say they made any; it was only talked around."

Who talked it; their friends, or enemies, and when was it talked?

"Well; they were not their friends, of course; I never heard it while they lived here; after they went to Kirkland, Ohio, people were talking it."

Young lady, a daughter of Mr. Pierce:

"The sheets, the sheets, pa; what was it about the sheets? Ma said old Mr. Smith come here with the sheets—and she told him he had to leave them—"looking to other members of the house."

The sheets; what kind of sheets? (I began to think of ghosts and hobgoblins)."

"The sheets, or the leaves, he was carrying around in an old sack, or something.

Our feelings were relieved somewhat when we knew, on further inquiry, that Mr. Smith had called upon them when the Book of Mormon was first published, with a few unbound volumes for sale, and was ordered out of the house by "ma;" nothing like ghosts being connected with the event."

Squire, did you really think they were in the counterfeit money business?

"No; I never thought they did that."

Tell us about the cave you spoke of?

"The cave is over there in the hill now—a large cave."

What hill? The hill they call "Mormon Hill?"

"No; it is about a mile from that; but what are you so particular about it for?"

We want to go and see it—we want to see the thing itself. Now you have been there; give us the description, while we write it down, so that we can find it."

"No; I never saw it; besides it is all caved in now, so you could not see anything. There is no cave there now, it is all fallen in."

The young lady.—"Well, why are you so particular for, any way; what good will it do?"

We wish to know just how much truth there is to these stories; and get some facts that we can stand on.

Y. L.—"But what good will it do?"

Just this; there has been a great many stories told about these people, and the finding of the plates; some believe there is truth in the stories, and some believe they are lies. We are investigating the matter to satisfy ourselves.

Y. L.—"Now, you had better turn your backs upon it, and let it go; that is the way to do, there is no truth in it."

That is just the thing at issue. Some say there is truth in it, some say there isn't. It is right to investigate and prove all things; and we wish to find out just what there is in this.

Y. L.—"But what good will it do to find out the truth about the Book of Mormon?"

If it is what it claims to be, we wish to know it; if false, we wish evidence to prove that."

Y. L.—"What; you spending your time trying to find out about that? If I only knew where your wife are, I would write to them and let them know just what you are doing."

All right; do so. (Here we gave our names and addresses).

Did you ever read that book?

Y. L.—"No; I never saw one."

Well, I have; are there something strikingly strange about it. It is certain that no one, or multitude of men, ever possessed sufficient inventive genius to produce it, or one similar to it, and have it so perfect in its doctrinal teachings, history and general make up, as to baffle the skill of learned critics to detect the error and deceas to which this book bears defiance to the whole learned world to prove it false; did you ever think of that?

Y. L.—"No; but what good will it do, if it is true?

If really true; Joseph Smith obtained the plates, and men are telling falsehoods about him in the name of a divine communication from heaven in our own day, which is contrary to the whole of the traditional religious belief of the age. It unites with the testimony given in the Bible concerning Jesus being the Christ; and that he is indeed, the Redeemer of the world; hence, another witness testifying in favor of His mission and work. Quite a necessary thing, when we take into consideration the unbelief and skepticism there is in the world at the present time, and it is on the increase. Then it is very gratifying and instructive to know about the ancient inhabitants of this country, their origin, habits of life, form of government, laws and religion."

Y. L.—"But does that book teach the same as the Bible—our Bible?"
The teachings of the two books are the same, so far as religious duties and life are concerned. Besides it is urged that many prophecies of the Bible refer to the coming forth of this book; and we confess that we are not aware of any such direct prophecies, but the passages referred to, in any other light.

Y. L.—"Why, what are some of them? I never heard of that before.”

The twenty-ninth chapter of Isaiah is one directly in point, where the prophet speaks with reference to a sacred book coming forth, the words of which were to be delivered to the learned man, but he could not be made to read them; and the book itself was to be delivered to an unlearned man, and he would be enabled to read it. Also the stick of Joseph in the hand of Ephraim, recorded in the thirty-seventh chapter of Ezekiel. It is interpreted by the leech that the stick of Judah, there mentioned is the Bible; and the Latter-day Saints hold the stick of Joseph referred to, is the Book of Mormon. Then in the tenth of John, where Jesus says: “Other sheep I have, which are not of this fold,” &c., relates to Israelish people who had come to this continent, and were unknown to the Jews, but known to God, who held the book. In the fourteenth chapter of the book of Revelations refers to this event, where John saw an angel flying through the midst of heaven having the everlasting gospel to preach to all people, just previous to the hour of God’s judgment; and many other passages. Did you never read them?

Y. L.—"No; write some of them down, and I will examine them.” (Here we wrote down some references.)

Y. L.—"Don’t this book teach polygamy?”

Oh, no; it is much more outspoken and emphatic against that sin than the Bible. (Quoting a passage from the Book of Jacob.) The people in Utah, known as Mormons, treat it as you would a last year’s almanac. They say it was good in its time, but they have outgrown it.

Y. L.—"Are there any other people who believe in this book?”

Yes; the Latter-day Saints, who may be found in almost every State and Territory in the Union, and other parts of the world. An intelligent class of people, who have taken pains to examine all sides relating to this subject, and have become convinced that there is truth in it. They do not believe in going to Utah, as neither are they like the others in faith and doctrine than are the Methodists, Baptists, Presbyterians, &c. They have a publishing house at Plano, Illinois, about fifty-six miles from Chicago, and are an orderly class of people. It was very easy for people in the days of Jesus to say that He was an impostor. —Born of corruption —a glutton and a winebibber; an enemy of mankind generally, but He was true, and the Christ just the same. Sensible people examined into the facts, then, relating to Him, and His doctrine; and the foolish were moved by gossip, stories and popular rumor, until they rallied about the Jesus rejected by the Christ of the human race. It is just as easy for people to cry in this age "old Joe Smith—Gold Bible —Money digger, Imposter,” &c. But what are the facts in the case? That is what we wish to know. I am a Latter-day Saint minister myself, not of choice, but from conviction, by force of evidence added on that side of the question; I expect to continue to be one until convinced that it is not right, and it will take something more than stories to do it.

The Squire.—"Well, if he believes that this is so, what do the other people, then; you can’t do anything with him. I never knew one to change yet.”

Now, Squire, what do you know about it?

"I don’t know anything about it.”

"Now, I am ready to affirm that the Book of Mormon is a work of divine authenticity, and the object of God, and I say that I can prove it from the Bible and other evidences, and am willing to undertake to do it right here, or in Palmyra, or Manchester, where it is admitted the thing first started.

Y. L.—"Why, I don’t believe you would be safe to do that here.”

You don’t? Have you such a class of people here, that they will break the laws of the country, and refuse liberty of speech and condescence? Don’t dare to speak my sentiments in a country in which I have followed the flag, and bore arms for its defense, in order to continue a perpetual union? A nation which is made up of every color and tongue, and the bound of a beloved people, who would you think they know more; or that the country in which every ounce of powder and pound of lead is pledged to maintain human rights and religious equality and freedom?

"Oh, I guess they would let you, too; I will take that back. It is right to let all have the privilege of speaking their minds.”

Of course, Squire, I should not expect you to believe in this, for it is difficult for any one to believe a matter without evidence; and you say you never heard one of them preach; never attended their meetings; never read one of their books, and have read a great many things written against them. Now would any of us have ever believed in Jesus if we had never read anything that he and the apostles said; never read any of their books; but just took the stories their enemies circulated about them—read the books put out by the pretended pious Jews against them? And don’t you know that it is from that standpoint—out of the case—that the Jews reject Jesus and the teachings of the apostles, unto this day? They say they have hundreds of witnesses to one that Jesus was a law-breaker, and a deceiver; and the apostles false witnesses.

"Yes, that is true.”

Y. L.—"Can you speak in tongues and prophecy?"

Suppose I can’t, what has that to do with the principle? Jesus says, “These signs shall follow them that believe.” It is in the Bible. I am not responsible for it.

"But can you speak in tongues? That is my question.”

I have heard a great many of the Saints speak in tongues and interpret. Have heard them speak in prophecy, and have seen the sick healed many times.

"But can you prophesy and speak in tongues?”

Well, what would you think, if I was to tell you that I can?" Why, I should say you was crazy.” That is just what I thought.

"We have institutions in which ministers are educated now, and we don’t need such things.”

Yes; I know there are a good many who seem to think they know more than Paul and Peter did about Christ and his doctrine; have gone on to invent creeds and systems; but did you never think that this is the greatest evil of the age—the very thing that keeps men in fetters, ignorance and superstition. Dozens of Roman Catholic institutions, that educates its priests to teach Catholicism; and after they go through the training, they know nothing else; hence, start out in their little groove to make Catholics. They do not know anything else, nor will they listen to others, in order that they may become informed. It is the abominable system of training is the diff cult one. Take the Methodist ministers, or Baptist, or Episcopalian, or Quakers, or Disciples, or Adventists, or others; and each has to pass through their respective institutions of training; and when through, they start out, not to preach what is in the Bible, for many of them are forbidden to talk doctrine, but to prostitute to their peculiar creeds; fortify and build them up. One to teach sprinkling for baptism; another pouring, or immersion; another no baptism at all, or only that of the Spirit; one that you must keep Sunday, and others, Saturday; another that you will be saved by works; another by faith and grace, another by doing good, and others don’t; all owing to what school he was educated in. If any courageous spirit endeavors to break away from the creed, they will whip him into the traces, or throw him out. There is no genuine Christian unity and love between them, but each rejoices at the other’s downfall, for the sake of their own religion; not because it is according to the Bible, but according to the Creed.

"Well, I guess there is a good deal of truth in that.”

In this age of the conflict of ideas and investigation, people are getting tired of myths, and are digging deep and searching for facts in religion as well as everything else. If religion is a truth, the facts should show it; if false, the world ought to know it. We believe in discussion—proving all things, and holding fast that which is good, holding everybody; investigating everything possible. But we must go.

Mr. Pierce having referred us to Mr. Reed, Orlando Saunders, and Abel Chase, we took leave of him and his intelligent family, and called next at the residence of Dr. Orin Reed. He was at his home, doing some work about the barn. He is a gentleman of about seventy years of age, hard of hearing, and of pleasant and intelligent countenance. Breaking the object of our call to him, he readily informed us that he know nothing whatever in regard to the character of Joseph Smith, or his family.

Mr. Reed; were you not acquainted with the Smith family, or some of those early connected with them?

"No, I was not. I lived in the town of Farmington when the Smiths lived here. I know nothing about any of them; was not personally acquainted with them, and never heard any of them preach, nor never attended any of their meetings. I have seen Hyrum Smith. He bought a piece of land near here, and lived it sometime after the others left; but I don’t know anything against him.”

We were given your name by a number of persons, who claimed that you did know all about them, Mr. Reed?"
I never noticed that they were different from other neighbors; they were the best family in the neighborhood in case of sickness; one was at my house nearly all the time when my father died; I always thought them honest; they were owing me some money when they left here; that is, the old man and Hyrum did, and Martin Harris. One of them came back in about a year and paid me.

How were they as habits of drinking and getting drunk?

Everybody drank a little in those days, and the Smiths with the rest; they never got drunk to my knowledge.

What kind of a man was Martin Harris?

"He was an honorable man. Martin Harris was one of the first men of the town."

How well did you know young Joseph Smith?

"Oh! just as well as one could very well; he has worked for me many a time, and been about my place a great deal. He stopped with me many a time, when through here, after they went west to Kirtland; he was always a gentleman when about my place. What do you know about his finding that book, or the plates in the hill over here?"

"He always claimed that he saw the angel and received the book; but I don't know anything about it. Have seen it, but never read it as I know of; didn't care any thing about it."

Well, you seem to differ a little from a good many of the stories told about these people.

"I have told you just what I know about them, and you will have to go somewhere else for a different story."

Mr. Saunders giving us the directions to the house of Abel Chase, we next called upon him and ascertained the following:

"Mr. Chase — I am sixty-seven years old. Knew the Smiths; the old man was a cooper. I was young and don't remember only general character. They were poorly educated, ignorant and superstitious; were kind of shiftless, but would do a good day's work. They used to call Joe, 'Lobby Joe.' He got a singular looking stone, which was dug up out of my father's well; it belonged to my brother Willard, and he could never get it. His mother, old Mrs. Smith, got the stone from mother."

How do you know Joe ever had it?

"Oh, I don't know that; but my brother could tell you."

Your sister had a stone she could look through and see things, so they have told us.

Did you ever see that, Mr. Chase?

"Yes; I have seen it; but that was not the one that old Mrs. Smith got."

Well; could you see things through that? Could you look through a dark looking stone?

It was a peculiar stone.

Do you really think your sister could see things by looking through that stone, Mr. Chase?

"Well, she claimed too; and I must say there was something strange about it."

Where is your sister now?

"She is not living now; my brother Willard is dead, also. He would know more than I do about those things."

How did the stone look, you say Mrs. Smith got?

"I don't know; I never saw that."

How do you know she got it?

"They said they did; I was young, and don't remember myself."

Did you ever see the Smiths dig for money; or did you ever see the cave where they say they met at?

"No. I never saw them dig, myself; I never saw the cave.

Well, there were a young man then, how did it come you lived so near, and never saw them do these things?

"I was young, and never went where they were. Don't know anything about it but what I have heard. If you will see Mr. Quibert, at Palmyra, he can tell you more about it than any person else; he knows it all, and has been getting everything he could for years to publish against them; he was in with Tucker in getting out Tucker's work."

Mr. Gilbert, we will see him this evening if possible. Good day, sir. Much obliged for the trouble.

"Oh! it is no trouble; I only wish I could tell you more."

Early in the evening we called upon Mr. John H. Gilbert, at his residence, and made a visit of desire for an interview, &c. He was in the best possible humor. He gave us all the information he had upon the subject, and said he had been for the past forty-five or fifty years doing all he could to find out what he could about the Smiths and Book of Mormon. He is a man seventy-nine years of age, and quite active in this time of life.

Did you know about the Smiths, Mr. Gilbert?

"I know nothing myself; have seen Joseph Smith a few times, but not acquainted with him. Saw Hyrum quite often. I am the party that set the type from the original manuscript for the Book of Mormon. They translated it in a cave. I would know that. He had a stone from the house of Abel Chase.

"How did you change any part of it when you were setting the type?"

"No, sir; we never changed it at all."

Why did you not change it and correct it?

"Because they would not allow us to; they were very particular about that. We never changed it in the least. Oh, well; there was no use; someone might as well have changed the spelling of; I believe I did change the spelling of one, and perhaps two, but no more."

Did you act all of the type, or did some one help you?

"I did the whole of it myself, and helped to read the proof; too; there was no one who worked at that but myself. Did you ever see one of the first copies? I have one here that was never bound. Mr. Grandin, the printer, gave it to me. If you ever saw a Book of Mormon you will see that they changed it afterwards.

They did! Well, let us see your copy; and I will point out. How is it changed now?"

"I will show you," (bringing out his copy).

"Here on the title page it says, "(reading) "Joseph Smith, Jr., author and proprietor." Afterwards, in getting out other editions they left that out, and only claimed that Joseph Smith translated it."

"Well, why did they claim anything else than that he was the translator when they brought the manuscript to you?"

"Oh, no; they claimed that he was translating it by means of some instruments he got at the same time he did the plates, and that the Lord helped him."

Was he educated, do you know?

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"Oh, not at all then; but I understand that afterwards he made great advancement, and is now a very good scholar.

How do you account for the production of the Book of Mormon, Mr. Gilbert, then, if Joseph Smith was so illiterate?

"Well, that is the difficult question. It must have been from the Spalding romances—you have heard of that, I suppose. The parties here then never could have been the authors of it, certainly. I have been for the last forty-five or fifty years trying to get the key to that thing; but we have never been able to make the connecting yet. For some years past I have been corresponding with a person in Salt Lake, by the name of Cobb, who is getting out a work against the Mormons; but we have never been able to find what we wanted."

If you could only connect Sidney Rigdon with Smith some way, you could get up a theory.

"Yes; that is just where the trouble lies; the attempt was put in our hands in August, 1829, and all the printed work of the book was done in the Fall of 1830, and we cannot find that Rigdon was ever about here, or in this State, until sometime in the Fall of 1830. But I think I have got a way out of the difficulty now. A fellow that used to be here, by the name of Saunders, Lorenzo Saunders, was back here some time ago, and I was asking him about it. At first he said he did not remember of ever seeing Rigdon until after 1830 sometime; but after studying it over a while, he said it seemed to him that one time he was over to Smiths, and that there was a stranger there he never saw before. He said it was Rigdon. He told him about Cobb, of Utah, and asked him if he would send Cobb his affidavit that he saw Rigdon before the book was published, if he (Cobb), would write to him; he finally said he would, and I wrote to Cobb about it, and gave Saunders' address, and after a long time, I got a letter from him, saying he had written three letters to Saunders, and could get no answer. I then sat down and wrote Saunders a letter myself, reminding him of his promise, and wrote to Cobb also about it; and after a long time Cobb wrote me again, that Saunders had written to him; but I have never heard how satisfactory he was, or whether he made the affidavit or not."

"Is that a Saunders brother of the Saunders living down here, Orlando Saunders?"

"Yes, sir: they are brothers."

"Is he older or younger?"

"Younger; about fifteen years younger."

Then he must have been quite young before the Book of Mormon was published?

"Yes, he was young."

This Saunders down here don't talk like a great many people; he seems to think the Smiths were very good people; we have been there to-day.

"Oh, I don't think the Smiths were as bad as people let on for. Now Tucker, in his work, told too many big things; nobody could believe his stories."

Did the Smiths ever dig for money?

"Yes; I can tell you where you can find persons who know all about that; can take you there very easy."

Can you? All right, give us their names.

"The Jackway boys—two old bachelors, and their sister, an old maid, live together, right up the street going north, near the north part of the town; they can tell you all about it, and show you the very places where they dug."

What will you take for your copy of the Book of Mormon; or will you sell it?

"Yes, I will sell it."

How much for it?

"I will take Five Hundred Dollars for it, and no less; I have known them to sell for more than that."

Well, I am not buying at those figures, thank you.

What kind of a man was Martin Harris?

"He was a very honest farmer, but very superstitious."

What was his name before he was connected with the Book of Mormon?

"Nothing, I believe; he was a kind of a skeptic."

What do you mean by his being superstitious? Was he religious?

"Well, I don't know about that; but he pretended to see things."

Did you think of the Book of Mormon, as a book; you are well posted in it?

"Oh, there is nothing taught in the book but what is good; there is no denying that; it is the claim of being from God that I strike at."

Well, is it any more wonderful than that God gave the Bible?

"No; not a bit; and there is a good deal more evidence to show that that is divine than there is for some of the books in the Bible. Why, it is all nonsense to think that Moses wrote some of the books attributed to him, in the Bible."

Then you don't believe the 'fish story,' either, Mr. Gilbert?

"No; nor that Jonah swallowed the whale."

How about Sampson catching the three hundred foxes, and the firebrands?

"Yes, that is a good one; you fellows will do."

Much obliged, Mr. Gilbert.

"You are quite welcome. I wish I could give you more than I have."

Acting upon Mr. Gilbert's advice, we at once called upon the Jackways, and found the older of the boys and the sister, ready to talk about the whole thing. They had Tucker's work on the small table by, which they offered to sell us for three dollars, and then we could read for ourselves; but being quite familiar with its weaknesses, we declined to purchase at the price."

The conversation upon the main topic was as follows:

What is your age?

"I will be sixty-six years old on my next birthday," said Mr. Jackway. (The lady did not answer.)

How far did you live from town at the time the Smiths, and those of their comrades, were in this country?

"One half mile south of Palmyra." Were you acquainted with Joseph Smith and his early followers?

"Yes, I knew them; seen them a many a time—old Joe and young Joe." How far did you live from them?

"It was about a mile."

You know about their digging for money, so Mr. Gilbert said; he sent us to you?

"Oh, yes, I can show you the places now; there are three places over there where they dug."
THE SAINTS' HERALD

"Harris was an industrious, honest man; lived north here, two miles. The Cowderys were as good as the general run of people. Have you seen Mr. Stafford? He lives at Rochester. His father, William Stafford, is the one that furnished the 'black sheep' Tucker tells about there."

Is he? Well, do you know about that?

"No; only what Tucker says there.

Taking leave of the Jackways, in due time, we called upon Dr. John Stafford, at Rochester, N. Y. He is now a retired physician, being too aged and infirm to practice. Answering a question as to the character of Joseph Smith, he said:

"He was a real clever, jovial boy. What Tucker said about them was false, absolutely. My father, William Stafford, was never connected with them in any way. The Smiths, with others, were digging for money before Joe got the plates. My father had a stone, which some thought they could look through, and old Mrs. Smith came there after it one day, but never got it. Saw them digging one time Joe, while working for some one after he was married, drank too much boiled oil. He came in with his shirt torn; his wife felt bad about it, and when they went home, she put her shawl on him."

"Had he been fighting and drunk?

"No; he had been scuffling with some of the boys. Never saw his light; had known him to scuffle; would do a fair day's work if bailed out to a man; but were poor managers."

What about that black sheep your father let them have?

"If I have heard that story, but don't think my father was there at the time they say Smith got the sheep. I don't know anything about it."

"You were living at home at the time, and it seems you ought to know if they got a sheep, or stole one, from your father?

"They never stole one, I am sure; they may have got one sometime."

Well, Doctor, you know pretty well whether that story is true or not, that Tucker tells. What do you think of it?

"I don't think it is true. I would have heard more about it, that is true. I lived a mile from Smith; am seventy-six years old. They were peaceable among themselves. The old man had a great deal of faith that their children were going to do something great. Joe was quite illiterate. After they began to have school at their house, he improved greatly."

"Did they have school in their own house?

"Yes; sir; they had school in their house, and studied the Bible."

Who was their teacher?

"They did not have any teacher; they taught themselves."

Did you know Oliver Cowdery?

"Yes; he taught school on the Canandaigua road, where the stone-school house now stands; just three and a half miles south of Palmyra. Cowdery was a man of good character." What do you know about Martin Harris?

"He was an honorable farmer; he was not very religious before the Book of Mormon was published. Don't know whether he was scep- tical or visionary. Old Joe claimed he understood theology and could tell all kinds of minerals; and one time, down at Manchester, in the grocery, the boys all got pretty full, and thought they would have some fun, and they fixed up a dose for him. (We omit the ingredients of the dose, because improper for publication)."

If young Smith was as illiterate as you say, Doctor, how do you account for the Book of Mormon?

"Well, I can't; except that Sidney Rigdon was connected with them."

What makes you think he was connected with them?

"The Smiths tell me I can't account for the Book of Mormon any other way.

Was Rigdon ever around there before the Book of Mormon was published?

"No; not as we could ever find out. Sidney Rigdon was never there, that Hulburt, or Howe, or Tucker could find out, who you have been looking out for the thirty long time, have you, Doctor?

"Yes; I have been thinking and hearing about it for the last fifty years, and lived right along all their old neighbors there most of the time.

And no one has ever been able to trace the connection of Rigdon and Smith, until after the Book of Mormon was published, and Rig- don proselytized by Pratt, in Ohio?"

"Not that I know of.

Did you know the Pratts—Parley or Orson Pratt?

"No; have heard of them."

Did you know David Whitmer?

"No; he lived in Seneca county, New York. Have you told now all you know about the Smiths and the Book of Mormon?

"All that I can recollect."

Here we bade the Doctor, whom we found to be quite a gentleman,—affable, and ready to converse,—good day.

During the time of making the interviews in Manchester, we accidentally met the Thomas H. Taylor, referred to by Mr. Booth in the interview with him. He is a Scotsman by birth, of advanced age, but very robust and active. Somewhat of the knock-down and drag-out style; is a public speaker, and lecturer, and practices law to some extent. He claims to be one of the original parties with John Brown at Harper's Ferry—all through the fight there—and previous to the war of the rebellion, was engaged in piloting the darker old vessels. He was a soldier throughout the war, and saw hard service. In religion he follows Col. Robert G. Ingersoll. To our inquiry if he was acquainted with the Smiths, and the early settlers throughout that part, sometimes called Mormons, he said:"

"Yes; I knew them very well; they were very industrious, too, the only trouble as they were ahead of the people; and the people, as in every such case turned out to abuse them, because they had the manhood to stand for their own convictions. I have seen such work all through life, and when I was working with John Brown for the freedom of my fellow men, I often got in tight places; and if it had not been for Gerrit Smith, Wendell Phillips and some others, who gave me their influence and money, I don't know how I would ever got through."

What did the Smiths do that the people abused them so?

"They didn't do any thing. Why, these recevals at one time took Joseph Smith and bucked him in the pond that you see over there, just because he preached what he believed and for nothing else. And if Jesus Christ had been there, they would have done the same to him. Now I don't believe he did; but every man has a right to his religious opinions, and to advocate his views, too; if people don't like it, let them come out and meet him on the stand, and shew his error. Smith was always ready to exchange views with the best men they had."

Why didn't they like Smith?

"The Smiths told me there was something about him they could not understand somewhere, he knew more than they did, and it made them mad."

Buta good many tell terrible stories, about them being low people, rogues, and liars, and such things. How is that?

"They were—liars. I have had a home here, and been here, except when on business, all my life—ever since I came to this country, and I know these fellows; they make these lies on Smith, because they love a lie better than the truth. I can take you to a great many old settlers here who will tell you what is the good man he is, and what is the best way to go, just come around to my place across the street there, and I'll go with you.

Well, that is very kind, Mr. Taylor, and fair; if we have time we will call around and give you a chance; but we are first going to see these fellows who, so rumor says, know so much against them.

"All right; but you will find they don't know anything against those men when you put them down to it; they could never sustain anything against Smith."

Do you think Smith ever got any plates out of the hill he claimed to?

"Yes; I rather think he did. Why not he find something as well as any body else. Right over here, in Illinois and Ohio, in mounds there, they have discovered copper plates since, with hieroglyphics all over them; and quite a number of the old settlers around here testified that Smith showed the plates to them and it was all good."

Do you know Rev. Thorn, here in Manchester?

"The Presbyterian preacher?"

"Yes, that is the one."

"I know him."

What kind of a fellow is he?

"Well, originally he was nothing. He got

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DAVID WHITMER, SEN.,
Tested and Sustained.
He Denounces Polygamy and So-called Mormonism—Avows His Faith in Christ, and Confirms His Testimony as one of the Three Witnesses to the Book of Mormon.
His Integrity and Character Vindicated by Numerous Old Citizens of High Standing, of Richmond, Ray County, Mo.
A PROCLAMATION.
Unto all Nations, Kindred, Tongues and Peoples unto whom these presents shall come:
It having been represented by one John Murphy of Polo, Cadwell county, Missouri, that I, in a conversation with him last summer, denied my testimony as one of the three witnesses to the "Book of Mormon."
To the end, therefore, that he may understand me now, if he did not then; and that the world may know the truth, I wish now, standing as it were in the very sunset of life, and in the fear of God once for all, to make this public statement:
That I have never at any time denied that testimony or any part thereof, which has so long since been published with that Book, as one of the three witnesses. Those who know me best, well know that I have always adhered to that testimony. And that no man may be misled or doubt my present views in regard to the same, I do again affirm the truth of all of my statements, as then made and published.
"He that hath an ear to hear, let him hear," it was no delusion! What is written is written—and he that readeth let him understand.
And that no one may be deceived or misled by this statement, I wish here to state that I do not inordure polygamy or spiritual wifecism. It is a great evil, shocking to the moral sense, and the more so because practiced in the name of religion. It is of man and not of God, and is especially forbidden in the Book of Mormon itself.
I do not inordure the change of the name of the Church, for as the wife takes the name of her husband, so should the Church of the Lamb of God take the name of its head, even Christ himself. It is the Church of Christ.
As to the High Priesthood Jesus Christ himself is the last great high priest, this too, after the order of Melchisedec, as I understand the Holy Scriptures.
Finally—I do not inordure any of the teachings of the so-called Mormons or Latter Day Saints, which are in conflict with the gospel of our Lord and Savior Jesus Christ, as taught in the Bible and Book of Mormon; for the same gospel is plainly taught in both of these books as I understand the word of God.
And if any man doubt, should he not carefully and honestly read and understand the same, before presuming to sit in judgment and condemning the light which shineth in darkness, and showeth the way of eternal life as pointed out by the unerring hand of God.
In the spirit of Christ, who hath said: "Follow thou me, for I am the life, the light and the way," I submit this statement to the world. God in whom I trust being my judge as to the sincerity of my motives and the faith and hope that is in me of eternal life.
My sincere desire is that the world may be benefitted by this plain and simple statement of the truth.
And all the honor be to the Father, the Son, and the Holy Ghost, which is one God Amen!

DAVID WHITMER, Sr.
RICHMOND, Mo., March 19th, 1881.

Testimonial of Citizens.
We, the undersigned citizens of Richmond, Ray county, Missouri, where David Whitmer, Sr., has resided since the year A. D. 1838, certify that we have been long and intimately acquainted with him and know him to be a man of the highest integrity, and of unbounded truth and veracity.
Given at Richmond, Mo., this March 19th, A.D. 1881.

AN EXPLANATION.
From the Conservator, March 24th, 1881.
Elsewhere we publish a letter from David Whitmer, Sr., an old and well known citizen of Ray, as well as an endorsement of his standing as a man signed by a number of the leading citizens of this community, in reply to some unwarranted aspersions made upon him.
There is no doubt that Mr. Whitmer, who was one of the three witnesses of the authenticity of the gold plates, from which he asserts that Joe Smith translated the Book of Mormon: (a fac simile of the characters he now has in his possession of the original record,) is firmly convinced of its divine origin, and while he makes no efforts to obtrude his views or beliefs, he simply wants the world to know that so far as he is concerned there is no "variableness or shadow of turning." Having resided here for near a half of a century it is with no little pride that he points to his past
KATHERINE SALISBURY.

STATE OF ILLINOIS, ) ss.

I, Katherine Salisbury, being duly sworn, depose and say, that I am a resident of the State of Illinois, and have been for forty years last past; that I will be sixty-eight years of age, July 28th, 1881.

That I am a daughter of Joseph Smith, senior, and sister to Joseph Smith, Jr., the translator of the Book of Mormon. That at the time the said book was published, I was seventeen years of age; that at the time of the publication of said book, my brother, Joseph Smith, Jr., lived in the family of my father, in the town of Manchester, Ontario county, New York, and that he had, all of his life to this time made his home with the family.

That at the time, and for years prior thereto, I lived in and was a member of such family, and personally knowing to the things transacted in said family, and those who visited at my father’s house, and the friends of the family, and the friends and acquaintances of my brother, Joseph Smith, Jr., who visited at or came to my father’s house.

That prior to the latter part of the year A.D. 1830, there was no person who visited with, or was an acquaintance of, or called upon the said family, or any member thereof, to my knowledge, by the name of Sidney Rigdon; nor was such person known to the family, or any member thereof, to my knowledge, until the last part of the year A.D. 1830, or the first part of the year 1831, and some time after the organization of the Church of Jesus Christ, by Joseph Smith, Jr., and several months after the publication of the Book of Mormon.

That I remember the time when Sidney Rigdon came to my father’s place, and that it was after the removal of my father from Waterloo, N. Y. to Kirklad, Ohio. That this was in the year 1831, and some months after
We publish in this issue three very interesting articles, a series of interviews with men about Manchester and Palmyra, who "knew all about Mormonism," the testimony of Elder D. Whitmer, and an affidavit of Sr. Katharine Salabury, all containing information valuable to the Elders and Saints, give them a reading and a careful consideration. If we publish anything on Manchester and Palmyra, it is because we feel that it is of great interest to the Saints. We are all aware of the fact that most of the information about Manchester and Palmyra has been published, but we do not think that it is too much to say that we have been greatly strengthened in our faith by the reading of the testimony of Elder D. Whitmer and the affidavit of Sr. Katharine Salabury. We believe that the testimony of Elder D. Whitmer and the affidavit of Sr. Katharine Salabury is of great value to the Saints, and we hope that it will be of great value to the Elders and Saints.

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to Thomas Leit Hackett, who was killed in the riot of July 12th, 1878, and had caused to be inscribed upon his monument in that city where he had served as a Roman Catholic mob," etc. Objection was made to the inscription, and the opposition party has been efficacious by the local papers.

A step toward larger liberty has been taken by the Tuscarora Indians in announcing that hereafter it is the custom of the Tuscarora Senate will be required in cases where the excitations are of special importance.

10th—The Chicago Tribune, in speaking of Russia, says: As the self-satisfied and misfortunes of Russia were not sufficiently numerous, the trouble seems to have broken out, and in a new quarter. The Baltic Provinces on the German frontier are the scene of opposition to the Government and have furnished it with some of its ablest men, who have been not long to the villages. Sixty-five typhus fever and 156 small-pox agl'hlust him that besides being concerned in the Jewish agglomeration of 1,000,000, he was seen by the law. The damage and loss were reported $1,000,000; her cargo was insured for $4,200,000.

An excursion boat on the St. Croix River ran on the rocks near Stillwater, Minnesota, yesterday, sank with 72,000 bushels of corn, struck her broadside against a barge, and soon afterwards sank. The loss was estimated at $1,000,000; her cargo was insured for $4,200,000.

A fire occurred on the Porto Bello road, near London, Sunday night, in which a father, mother, and four children were burned to death. The steamer Graham, while starting from New Orleans, Monday night, sank with 72,000 bushels of corn, struck her broadside against a barge, and soon afterwards sank.

The Mark Lane Express says that the dry, harsh winds of last week have greatly retarded the wheat crop in the English counties. The dry weather will be a great benefit to the British farmers.

There were three hundred and sixty-one deaths in Chicago, last week, according to the report of the Registrar of Vital Statistics. While the week previous the deaths was decreed three hundred and eighty, being an increase of sixty-one. In 1880, for the corresponding week, the deaths were but one hundred and thirty-nine. In 1879 but one hundred and thirty-eight. Of the total at the anti Jewish riots in Russia, and the terms of which have been settled, is expected to be issued in a few days. Gen. Meikloff and Dubas have been its principal promoters. An order of the twenty years has effect. The friends of the bill are prepared to enforce it, and have all the machinery in hand, while the opponents of the bill are equal in number. The Jews in Padua, Russia, have been maltreated, and troops have been sent to their protection. A correspondent of the St. Petersburg papers in the New York Times, on the subject of the murders in Russia, says that the Government has given a large sum of money to the Jews, and that the feeling is largely due to the anti-Semitic feeling of the populace.
The Saints' Herald

son of Sr. Todd, the other was Harry Cunningham, son of Mr. Cunningham, wagon-maker, of Lamonoi. Bro. Joseph preached the funeral sermon of the former, and Bro. Stebbins that of the latter.

Yesterday a mine containing thirty-seven pounds of gunpowder exploded, and the result was the destruction of a steamboat landing, leading to a steamboat sinking. Two Lieutenant of the navy suspected of Nihilistic prophecies were arrested at Cronstadt on the charge of stealing dynamite from the Government stores; and, finally, the Nihilists have issued a proclamation declaring war to the bitter end on the Czar. The proclamation is pleasant for the Russian monarch and his friends.

Anti-Jewish outbreaks are still the order of the day in Southern Russia. Yesterday there were revelations in the New York Herald.

The plague which broke out some time ago in Mesopotamia is committing frightful ravages. The authorities are doing all in their power to check the ravages of the plague.

Based yesterday at Nashville, Tenn., yesterday, which caused the destruction of half a million dollars' worth of property, and for a time threatened the destruction of the whole city. The New York Herald, the Western Telegraph Company, and a large number of warehouses, about half of four blocks in all, were reduced to ashes.

10th.—The London Standard, next to the Pall Mall Gazette was the most scholarly of the London dailies, has a scathing review of the work of the New York Herald, and the Standard have said that they have never read a work that they have not been looking forward to with as much interest and expectation, and that they have given to certain passages, and have not found any grammatical construction in such a way as to destroy their general effect. The reason for this is that they have been turned around to satisfy the pedantry as to the syntactical symmetry of the sentences, while other tenacious of the effect which associations have given to certain passages, and have not found any grammatical construction in such a way as to destroy their general effect, which they have been turned around to satisfy the pedantry as to the syntactical symmetry of their sentences, while other tenacious of the effect which associations have given to certain passages, and have not found any grammatical construction in such a way as to destroy their general effect.

The Lord's Prayer and the Apostles' Creed are quite as necessary to the formation of character as to the formation of character. The Lord's Prayer and the Apostles' Creed are quite as necessary to the formation of character as to the formation of character.

The Standard reviewer is evidently a churchman who feels keenly on the subject. His article is likely to create a sensation.

Three fishing boats were capsized at the mouth of the Columbia River off the coast of Oregon yesterday, and all the occupants were drowned.

During the first four days of this week 9,200 immigrants have arrived at Castle Garden, and 41,000 in all for the month.

The army worm has made its appearance in the vicinity of Watertown, New York, and is causing great destruction to all kinds of vegetable produce. It is using all known methods of extermination.

Three children were drowned while boating on Conesus Lake. A row boat caught in a snag, and the current swept the boat.

A telegram from Wollongong, on the Prussian frontier, reports that the Jews there were attacked by a mob, and all the Jews were destroyed. Three hundred and thirty families were rendered homeless and fled into Galicia.

The New York Chief of Police of the city took place yesterday at Milan. The troops charged the people, and several persons were wounded.

The New York Times reported that a new highway project had been started in the vicinity of Watertown, New York. The new edition has been guarded with great zeal. The subscription of the city arrived from England last Sunday, and only two or the most trusted employees of the firm have had access to the books. The entire lot has already been delivered to subscribers, and it is expected that the Testament will be delivered after four o'clock this morning.

The Russian Chief of Police in Moscow has taken to his native heath once more, and with him have gone some 20,000 Kurs. He is preparing another invasion of Persia. The Shah, objects, and he has called the Sultan to suppress Ormuz暄al. A brunt named Mephisto, who resides in Damascus, is said to have treated his wife that she had to prefer the house ofBr. David Rodger and D. S. Mills. Of course we have had an excellent afternoon sacramental and fellowship meeting, also conversation of Bro. David Rodger, who is a young and useful, a champion for the truth. I have been over the greatest part of this district, and find things generally on the move for the better. Confidence on the increase, and the people passing away. Many openings for preaching, though laborers are few. Bro. Burton is an agreeable companion, humble as a child of the people. He is a staunch man for the cause of the Saints; generally liked as a pleasant preacher, and his administrations greatly blessed.

I am yours,
T. E. LLOYD.

Gospel Swamp, California,
May 4th, 1881.

Bro. Joseph.—We have just closed a conference of three days' duration, during which time we enjoyed ourselves—the good Spirit helping us; and the many testimonies born, confirmed our faith that the good Lord was with this people. We had much good instruction from the president of the district, Bro. J. F. Bond, and our friend and brother, D. S. Mills. I am happy to say he feels well—improving in bodily health, and strong in the faith. We have had an excellent meeting this week, and has called the Saints to prepare for the great work of their mission, and to be ready to make the effort. I have been over the greatest part of this district, and find things generally on the move for the better. Confidence on the increase, and the people passing away. Many openings for preaching, though laborers are few. Bro. Burton is an agreeable companion, humble as a child of the people. He is a staunch man for the cause of the Saints; generally liked as a pleasant preacher, and his administrations greatly blessed.

I am yours,
T. E. LLOYD.

Portland, Iowa, May 14th, 1881.

Bro. Joseph Smith.—Mary Jane Warnock died at her father's residence in Farmington, Iowa, in the night of the 10th inst, and was found in the morning of 11th. She and her sister and cousin lived in the same room and the two sisters had got into bed, and the cousin in a cot, the lamp having been put out. Mary J. complained of feeling very sick, and went to her. She commenced fanning herself, and Susan then got into a spare bed that was in the room. The next morning, when the cousin awoke, she went to the bed where Mary Jane was, and found she was asleep in Jesus, with the fan in her hand—the fan over her face.

She had been usually well the day before her death. The last act before she got into bed was to get the lamp put out. She had been in prayer some time, and had been her custom for years—so her mother informed me. We went to the house in the afternoon, and it was known of her death, as I was in Farmington at the time. It was a sad scene; but what could I say, but to repeat Paul's instruction, "To weep not as those that have no hope." The funeral services were at the Saints Church on the 12th, at 3 p.m. I spoke from the above

www.LatterDayTruth.org
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Vice President and

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ings addressed to their Excellencies the President,

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THE SAINTS' HERALD.

dently was struck with death. My hands and arms up to elbows, were lifeless; feet and legs, toward knees were the same; all pain left, and for a few moments I knew nothing. But two days previous to this, the words of J. B. E. S. last hymn were continually passing through my mind:

"I know not what awaits me, God kindly veils my eyes,
I had rather walk in the dark with God,
Than go alone in the light."

I was so prostrated, that yesterday was the first I could stand since Sunday. Today I am feeling weakly.

The Saints here have treated me with the utmost respect and have assiduously sought my comfort. J. F. McDowell.

LEHI, Utah, May 10th, 1881.

Bro. Joseph Smith.—Returned yesterday from Camp Floyd, (Fairfield), Bro. Wm. Gibson and I went last Saturday. We held four meetings and Bro. Gibson baptized two. Many more are believing, and some say they will unite with us soon. Among these are some who have lived among the Utah Mormons for the past twentyfour years, but could never believe in the latter things and Bro. Gibson baptized two. Many more are sonscious of the fact that our work the voice of the good shepherd. He is in the midst of the Saints and he will cause them to hear his voice. In Him we trust.

By Brother J. C. Calhoun.

A conference for this district was held at Santa Rosa Branch, Santa Rosa county, Florida, April 2d, 3d and 4th, 1881. L. F. West, president; F. P. Scarifell, clerk.


Branch Reports.—Wassonville 4; 1 removed by letter; Santa Rosa 71; died 4 Oakland 83; baptized 4; appointed a branch. Stockton 45; received by letter 8. Sacramento 64; received by letter 2. baptized, 3 San Francisco 31. Mount Diablo 14. San Benito 31. Jefferson 19. Uniontown 19.


Bra. A. Haws, O. Dennisale, and R. Ferris, committee appointed to audit Bishop's accounts, reported as having examined Bishop Roberts accounts and found them exactly corresponding with his report. Accepted.

The conference was in the case of appeal by Lyman S. Hutchings against a decision of a Court of Elders reported as follows: "Having care-

fully heard all the available testimony in the case, do unanimously confirm said decision." Accepted.

Moved, and carried, that the Davilla Branch be dissolved, and its members be requested to associates themselves with the nearest branch.

Moved and carried, that this conference sustain the removal of six missionaries by request of President, D. J. Phillips as vice-president, and T. J. Andrews as clerk of this Northern District.

Resolved that this conference recommend to the Council ofthis district, the propriety of holding two days' meetings when practicable and not attended with too much expense; and that the first be held in Sacramento City, commencing April 20th.—Carried.

Moved and carried, that it be left discretionary with the president to appoint Elders to conduct the two-day meetings.

This preamble and resolution was suggested and prepared by the signers as befitting the occasion.

Whereas, we as a body of believers in the faith and doctrines of the Reorganized Church of Jesus Christ of Latter Day Saints, have oftentimes been closed with the Mormon Church of Utah, without any discrimination.

Therefore, be it resolved, that we as a body, are the Latter Day Saints, Jews of Judah, chosen of the Christ Jesus Christ of Latter Day Saints, founded upon the foundation of the Apostles and Prophets, and possess the priesthood of Jesus Christ, and believe, also, it is demanded of every citizen of this great nation to honor and obey its laws, held in high esteem the rights of all men, the universal privilege of the Church of Jesus Christ of Latter Day Saints, and believe that the states of their own conscience, provided their religious service does not conflict with the laws of the land whenever it is for the public good, it be published, as the duty of this conference recommends, Blood Atonement, and the worship of the God Adam, are not doctrines of this Church of Jesus Christ, neither have they ever been, and are not by the United States of America to be tolerated nor believed in as true principles from God.

WILLIAM ANDERSON.

During the Conference, alternately with its business, much preaching was done by Bro. Carmichael, R. W. Best, and W. A. C. Uniontown, during which was evidenced that the gospel fire is still glowing with them; and that its lucid, exercise, and truths, are ledibly impressed upon their minds.

In the various reports was displayed the pleasant assurance that a sensible conviction of present times is prevailing among the Saints of this branch to the conclusion that a revival of the work can be reasonably expected.

In any pointing in an awakening, earnest inquiry, after the work is reported. Public service has been recommended, especially in Oakland and San Francisco, where various circumstances are leading to the investigation that which they have never before considered.

One special feature of the conference was to attend to its own duties, to the exclusion of all matters that strictly belong to the branches; with the earnest recommendation that all such be attended to without disturbing conference with it, and that a proper discipline be exercised more that those houses may be swept and garnished, and fully prepared to entertain those who may desire to enter.

Adjourned to meet at Sacramento City, October 7th, 1881, at 10 a.m.

SOUTHERN CALIFORNIA DISTRICT.

Conference convened at Laguna Canon, Cal., April 30th, 1881. Bro. Joseph Burdon was appointed to preside. He chose D. S. Mills and Gland Rodger to assist. N. W. Best, clerk.

The conference was held at Santa Rosa branch, John Calhoun, Gland Rodger, D. S. Mills, and John Bush.


Elders C. H. Best and Dacoon D. E. French reported.

Branch Reports.—Santa Maria 15; removed by

The Saints' Herald.
Let us strive to avoid them in the future, and not belong to that class who live in the world but refuse to improve by experience.

I trust that the cordial good will, friendly relations, esteem and brotherly love that has hitherto existed among us brethren, may abide and be increased; that our future relations and duties may be attended with increased happiness and benefit to each other and the cause that we feel so anxious to serve.

Whatever of strife, of envy, of jealousy, of undue suspicion, of malice, or variance, or hatred, or any other thing that may go to destroy the holy name of God, that we have harbored or cherished in our hearts against others, let us examine ourselves and be willing to have it all written at Large. Dearest Brethren and members, you may walk circumspectly, as children of the light and of the day, blessed of God. If you should entertain any loving, good report of, noble incentive, that will enliven the family, elevate and embolden our aspirations for the spiritual, the useful, the heavenly—the beyond; or render us wiser and more acceptable here, let us think of these things; that we may be the spiritual house of God indeed, and not be filled with with other things.

Our quota of constant laborers allotted us this summer are unavoidably few. For this we are sorry. Will the local laborers stir up their zeal and labor with suitable diligence this summer? Let us wake up and occupy upon our talents, whether few or many, and God will support the effort. He will soon call for recruits to take increased responsibilities and duties. Who will be diligent and faithful, that he may be trusted with greater obligations and honors?

By the experiences of last session, a representative method of holding the General Conferences was adopted. It will be found in the minutes of the April Conference this year. It is now brought before the Saints throughout the world, for consideration and thought, with a view to its perfection and adoption. If they do not think that it has been produced, and send it in; if they wish any changes in this, they should suggest them—giving two months notice through the Herald prior to the Semi-Annual Conference, to be held at Council Bluffs, the first of September next.

The object of adopting this representative method is to secure the voice of the whole Church throughout the world in the General Conferences, which can only be done by representation; and not by letter, or by delegate present at the Annual Conference, to be held at Council Bluffs, the first of September next.

Further. It will be noticed that representatives to the General Conference will be selected by the District Conferences at their last sessions held previous to the holding of the General Conference; and those representatives must be, in number, in proportion to the talents, strength, and numerical, moral, social and political strength of the respective districts. Make out a full list of names of members in each Branch, and report to the President in their direct interest. Examine the matter.

The resolutions that we have heretofore adopted in regard to the Bishop's Agent, and the Annual Conference, to be held in Michigan, the 29th day of June, 1861. Send all communications and reports, to the Annual Conference, to be held at Galien, Berrien county, Michigan, on the 29th day of June, 1861. Send all communications and reports to the Annual Conference, to be held at Galien, Berrien county, Michigan, on the 29th day of June, 1861. Send all communications and reports to the Annual Conference, to be held at Galien, Berrien county, Michigan, on the 29th day of June, 1861.

The Southern Indiana and Canada Conferences are appointed for the fore part of June. General officers will attend as many as possible. May the present year bring us of increased numerical strength and spirituality among the Saints. The blessing of God attend his people and work.

Wh. H. Kelley, in Charge of Mission.

The Southern Indiana and Canada Conference will be held in Ohio, Indiana, and Canada. The Southern Indiana and Canada Conference will be held in Ohio, Indiana, and Canada.

The conference of the Kent and Elgin District will be held in the Zone Branch, on June 11th, and 12th, 1861. The conference of the Kent and Elgin District will be held in the Zone Branch, on June 11th, and 12th, 1861.

If you should entertain any loving, good report of, noble incentive, that will enliven the family, elevate and embolden our aspirations for the spiritual, the useful, the heavenly—the beyond; or render us wiser and more acceptable here, let us think of these things; that we may be the spiritual house of God indeed, and not be filled with with other things.

The following resolutions of condolence were passed by the Zion's Hope Sunday-School, of Nebraska City, Nebraska, May 15th, 1861: and was ordered by the school to be spread upon the record, and that a copy of the same be forwarded to the Herald Office for publication.

WHEREAS, it hath pleased Almighty God to remove from our midst, our beloved District teacher and co-laborer, sister Ellis K. Mott, on the 20th day of April, 1861; and

WHEREAS, her death has caused to our family, loss, and mourn for the companionship of the departed one, yet we bow most humbly to the will of our Father, and count our loss her gain; therefore be it

Resolved, that deceased, that she slept in our heart felt sympathy to the bereaved parents and friends, and express our hope of meeting our sister in the better land.

J. W. Walsingham, Secretary of School.

ROCKY MOUNTAIN MISSION.

It has fallen to my lot to remain in charge of the Rocky Mountain Mission indefinitely; and as I am determined to do my work here with vigor and persistency, I ask the Saints, and the friends of the Mission, to aid our little Advocate, by extending its circulation. All in areas on subscription therefor are respectfully requested to pay without delay, and renew. Help for the Advocate is help for this Mission. It has reached a crisis, and renewed and increased support is needed. We shall seek to make it interesting and edifying in its line. We circulate many thousands as tract free.

Remit to Joseph Smith, box 50, Pismo, Kendall county, Illinois.

W. W. Bear.

FIRST QUORUM OF ELDERS.

Who Are Called of God to Preach and Baptize?

This is a question upon which there is considerable difference of opinion entertained by members of the Church. Some claim that because Elders have authority to ordain Elders, the call by revelation is unnecessary. And in organizing branches all that is necessary is to nominate and elect men to provide over and fill the offices of said branch. Now, to my mind, this is a mistake; and I believe to be one of the greatest reasons for trouble and contention in branches, and also the great reason why there are so many worse than useless Elders in the Church. Men have been ordained but have never been called by revelation. If God has the guidance of his Church, and he communicates with it through the Holy Spirit, I do not see how men can be called by revelation in any other way; as God is certainly more competent to select instruments to carry on his work than any number of human beings. In the tract "By Three Witnesses," we find the following: "Who has authority to preach and baptize? Those only who are called by revelation. And no man taketh this honor unto himself; but that he is called of God, as was Aaron. —Heb. 5:4. "And the Lord said, Go into the wilderness, to Moses. And he went, and set him in the midst of God, and kissed him, and Moses told Aaron all the words of the Lord which he had sent him. And the people stood, saying, 'The One Body,' it reads: 'Men must be called into that ministry by revelation or prophecy.' Again in Doctrine and Covenants, sec. 101, par. 17: 'It shall be the duty of the twelve, in all large branches of the Church, to ordain evangelical ministers, as they shall be designated unto them by revelation.' In this tract we see that they are to be called by revelation from God before being ordained. Again, in Doctrine and Covenants, sec. 35, we learn that Edward Partridge was called to the ministry by revelation. Paragraph 2, we read, "And now this calling and commandment give unto you concerning all men, that as many as shall come before my servants Sidney Rigdon and Joseph Smith, Jr., embracing this calling and commandment shall be ordained," &c. By this we learn that any man coming to Joseph Smith, Jr., and Sidney Rigdon, embracing a call by revelation, should be by them ordained to the ministry. Again, in para. 5, sec. 35, is said: "And this commandment shall be given unto the Elders of my church, that every man which will embrace it, (the call of revelation), with singleness of heart, may be ordained and sent forth." Again we see that men who have been called by revelation and ordained and sent forth to preach the gospel, have been blessed in their labors, whenever they have gone and worked in God's vineyard; and reaped in the great harvest of souls. Now the question arises, what is to be done where wisdom would dictate that a branch ought to be organized, and there has been no revelation given as to who should be the officers. According to Gibbon's Rome, it seems that in the first centuries after Christ that the Saints had to prepare themselves by fasting and prayer to receive visions and revelations to guide in the administration of the affairs of the Church. We also read in Acts 13:1, 2, that while certain prophets ministered unto the Lord and fasted, the Holy Ghost said, separate me Barnabas and Paul for the work whereunto I have called them, which would seem to indicate that is the proper plan to pursue in such cases. Our aged brother, William Smith, in his interpretation of Dawson's dream, given by the guidance of the Spirit, says: 'There are certain definite spots in the organization of the Church, covered up by the artificial works of man.' Let us examine this matter and see if this is not one of these spots that is artificially covered up, and pray for the gift of prophecy to guide the Elders in their duty of organizing branches and ordaining Elders to preach the gospel, and bring us all into the unity of the faith. —Daniel Jones.

Peter, James and John.

In this Herald of April 1st. I saw the reply of Bro. R. M. Elvin to Bro. A. C. Everett's article, called "After Death," in which Bro. Everett had said that no spirits visit the earth after death. But by the Herald of March 15th I see that the belief that spirits do minister to people on the earth is rapidly increasing. I see that it is argued that Peter, James and John, and all the messengers who visited the martyrs were only their spirits. Is not this, then, Spiritualism? Yes, and of rather a worse kind than are our modern Spiritualists. *For they are more consistent, in that they do not pretend to bring up the man, but only the spirit of the man.

Spiritualism is an abomination to the Lord, and when it is set up as a system, it is a forerunning of the nations' blindness and their forebodings. See Gen. 11:1-9. So in those last days, it is the foreboding of this world's end. Alas! alas! will any of the Latter Day Saints be helpers of these children of the devil? Oh! that the Latter Day Saints would purger the old leaven, and eat of the new unleavened bread of the kingdom of heaven.

Now I affirm that the spirit of Moses could not be called Moses, neither the spirit of Peter be called Peter; for it takes the spirit and body united to make the man. When a man dies the body is buried; and the Spirit returns to God who gave it. Elijah was translated, the whole man was taken up.
cause he held the keys of the Aaronic Priest-
hood; so that when the time came it could be stored, without a broken link in the chain. And upon his death, God would raise him as he raised Moses, for a spirit could not restore it, for the spirit would only be a part of the man; hence the whole man Elijah was to do the work. But Moses had to die, for he sinned at the waters of strife. His soul being grieved with Israel's provoking of the Lord. God told him to take his rod and strike the rock and water would come. Moses' spirit was filled with anger (grief), and he said, "Ye rebels, must we draw water?" And in his vexed soul he struck the rock twice, and because of this he had to die. And Moses held and taught the greater priesthood. It could not be restored, for none had the keys of it in this world, and his spirit could not give it. It took the whole man Moses to do it. I would just say, as Paul before Agrippa, "Why should it be thought strange among you that God can raise the dead? And now I will show God that God can raise the dead."

"For as the Father raiseth up the dead and quickeneth them, even so also the Son quickeneth whom he will. For as the Father hath life in himself, so hath he given to the Son to have life in himself. John 5:26.

Now I think that the mistake of the people lies in the words that Jesus was the first that should rise from the dead. But we must make a distinction between rising from the dead and being raised. Jesus raised Lazarus and the widow's son; they did not of themselves arise, but were raised, then they had to die again. But when God raised Moses, he also quickened him. Jesus said, "Even so the Son quickeneth whom he will."

"Now let us see if Jesus willed to quicken any. Read John, 17th chapter. This chapter, with the four preceding ones, were all spoken to his apostles, and the 17th chapter is all a prayer for them, except verses 20, 21, 22, 23, which ought to be in parentheses. Read verses 18, 19, and 24:

"As thou hast sent me into the world, even so I have sent them into the world, and for their sakes I sanctify myself, that they all may be sanctified through the truth. *** Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me, because thou lovedst me before the foundation of the world."

Now Peter had the keys. He opened the gospel door on the day of Pentecost, and so he has in this dispensation the fullness of times. Not Peter's or John's spirits did this, for it does not read that the spirits of Peter and John came, but the whole man came.

What does it mean to Peter, "All power is given unto me?"

May every way. First, we can better understand that passage in Matthew, tenth chapter, when he sent out his apostles to preach to the lost tribes of Israel, saying:

"For I say unto you, Ye shall not have gone over the cities of Israel until the Son of Man hath come back."

"Go ye therefore and teach all nations, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even to the end of the world."—Matt. 28:18, 19.

Now, from these passages, we can see that their mission will not be finished until Jesus comes in his kingdom, then he will send them again to the lost tribes of Israel who have not heard the gospel. And no doubt Paul will be sent with Barnabas to the heathen. Jesus said:

"And as thou hast sent me into the world, even so also have I sent them into the world."—John 17:18.

Jesus' mission into the world did not end when he ascended to the Father; indeed it was only begun. He is now ministering to the world. Neither did the apostles end their mission. They are to say their Father their Maker. Blessed be the Lord God of Abraham, Isaac and Jacob, for the latterday truths; for was it not for these glorious truths, now revealed, we would be worshiping the great goddess Diana that fell down from heaven.

John Macaulay.

GOING BACK TO PALESTINE.

WHAT LEADING NEW YORK RABBIS SAY ABOUT THE STORY.


A Western newspaper published recently, in its European correspondence, a statement that the Jews were flocking back to Jerusalem, from all parts of the world, with a hope of establishing in Palestine an independent Jewish State. To ascertain whether there was any truth in the report, a Western reporter visited several of the most distinguished rabbis in New York, and called their attention to the paragraph in question.

Rabbi Adolph Huebch, of the Congregation Ahaveth Chessed (Reform), said:

"I wonder that practicable men, especially men of the press, who are distinctly practical, should not see that such an idea is nothing more than a dream. The poor of our people have, in all ages, gone in numbers to Jerusalem, because the charity of wealthy Hebrews was directed there. The movement of this year is not at all exceptional. Jerusalem is, and probably always will be, the refuge of the poor and the distressed of the orthodox persuasion. They go there to devote themselves to study, and the munificence of their brethren supports them there; but as for the formation of a Jewish State, I do not think that any of the prominent Jews entertain such an idea. A State under any other constitution than that of the Bible would not be a Jewish State, and to live up to the political constitution of the Bible, in its details, would not, at this day, be practicable. To change that constitution would be impious; to retain it would be impossible. We do not wish to have an exclusive State. That implies the rebuilding of the temple at Jerusalem, the re-institution of sacrifices, &c., &c. No; our business in the present generation is to see that God's providence has taken us from there and scattered us among all the nations of the earth to spread abroad the knowledge and influence of that book which we have carried through the ages and make it the standard book of religion. I do not see any benefit to our religion possible from the formation of a political State. It would be an attempt to undo what God has done. There may be some who entertain the hope that everything will yet be arranged as before the Destruction; but the centuries that have passed can not be denied, they stand between the old and the modern times. As you can not rebuild Rome as she was in olden times, so you can not re-establish the empire of Israel; it was; and every change from that model would be a sacrilege in the eyes of the pious. I hardly think many of our brethren in this land would be willing to exchange America for the soil of Palestine. Our numbers now are such that it would not be possible for us all to live in Palestine, and a partial return would not answer. Furthermore, we must recognize that in this day all the tendency of the world is toward the separation of politics from religion. Why, then, should the Jews be expected to turn their backs upon the progress of the world, and be the first to lay the foundation of a religious-political State? No; no one can wish that. Should we again have a Jewish State, a Catholic State, a Protestant State, it would throw the world back many centuries. I do not mean to say that Jerusalem is not an interesting idea, but that it is not a particular interest in it as the cradle of my nation; but I love it in an intelligent way."

Rabbi Gustavo Gotthelf, of the Congregation Temple Emmanu El (Reform), said:

"There is no basis for the statement in question. It comes only from the fruitless brain of the generally imprisoned. There is no desire on the part of the Jews to return to Palestine. Even among the most orthodox, who believe in the final actual ingathering, there is no idea of attempting to hasten it by their own notions of returning there of their own accord. Much less would they think of doing such a thing as this, when as they were not permitted to call any other country their own, persecuted and ostracized in every land, it was natural that they looked to Palestine as their country; but even in their darkest days they never made any attempt at a general return there. The orthodox Jew believes that the fulfillment of those predictions are reserved for a later period, after the redemption of the hands of God, and not of man. Besides, they expect the arrival of the Messiah, and, so long as he has not appeared, they do not dream of going back. His coming must precede the return. If there are any who emigrate to Palestine, it is from purely religious motives, because they fancy that they can live a holier life there than elsewhere, and will be more sure of their resurrection if they are buried in the soil of the Holy Land. They can live there very cheaply, and without care to distract them, devote themselves entirely to the study of the Talmud and rabbinical writings. Most, if not all, those emigrants have gone there for the purpose of living in a land where ignorance still prevails and the Jews are still subject to tyranny—as in Russia, Poland, and Roumania, and all the east and southeast of Europe. The whole story looks to me like an invention of the enemies of the Jews, who have lately been rather clamorous in Germany. They have grossly misrepresented the return of strangers in the worst and objects of the Alliance Israelite, making it appear as if it aimed at the establishment of an independent Government, while in reality its sole and exclusive object is the dissemination of knowledge and enlightenment among and the affording protection to, the Jews.

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Rabbi David Einhorn, of the Congregation Beth-El (Reform), said:

"There is no truth in all that story. You can not find one Jew in the whole State of New York, or, I believe, in the United States, who wishes to go back to Palestine. They do not look upon it as the promised land to which they are to return after their long pilgrimage. No; our promised land is the whole world, with the universal acknowledgment of God. That is the mission of the Israelites. I am of the reform church, but the orthodox look upon this matter as I do. Neither they nor we wish to go back to Palestine. No man who knows the Jews of to-day, either in Europe or America, will believe that they have any such desire."

Rev. Dr. de Sala Mendes, rabbi of the Congregation Shaarai Tephila (Orthodox), said:

"I should be very much inclined to doubt the veracity of the report that the emigration of the Jews to Palestine this year is any greater than that of last year, or that there is any foundation whatsoever for the reports which say that there are to be found in the Jewish societies of Europe young men who may be of the reform society, established a month ago which, they say, is attracting to it the young men who are doing all in their power to encourage the establishment of a Jewish settlement in Palestine. The Rev. Mr. Isaacs, late rabbi of a congregation in Jaffa, and draining the resources of the Jews of America, will believe that they have any such desire."
The shocks are now diminishing. In all we have counted two hundred and fifty since the first three awful upheavals which destroyed the greater part of the island. Of these two hundred and fifty shocks at least forty-seven were cases of overthrowing a solidly built house. The work of excavation has been commenced, but how few of the buried victims shall we be able to extricate from their living tombs? The scene is sickening. Here a hand makes feeble signs through the surface, while the unfortunate wretch to whom it belongs is buried beneath thousands of tons of masonry. Here, again, a voice calls for aid from under-ground. A daughter, robbing, endeavors to encourage her father, who is imprisoned down below the surface; and at every turn of the spade or pick, some horrible, mutilated corpse is brought to light. Numbers of dead are unburied, and in isolated places the dogs are dis-puting the possession of their mantled corpses.

Doctrines and Commandments of Men.

It would be a task to one much more learned in what constitutes the doctrines of men, than I am, to lay down the forms which can only be shown up all the errors men have fallen into; but a few thoughts may suffice to show the difference between the doctrine of Christ and the doctrines of men. The Apostle Paul tells us that Christ is preached by contention in some, and of good will in others; and he re-joices that Christ is preached. Better that he should be preached, even though contentiously, than not at all and rejected entirely. A great many theories were adroit in those days, but not so many as now. The doctrine of Liberalism was not known in Paul's day; or, if it was, it is not mentioned by any of Christ's followers. The apostles, and the disciples who followed them, are fond of throwing dirt upon their different kinds of work; and church (in some cases) none of the buried victims who are offered, whether they call sin, to be one of the doctrines. The baptism of water for the remission of sins, as Christ and his apostles taught it, is virtually ridiculed by them; thus constituting themselves judges as to what shall be salvation for them.

On my left is a church erected by those who deny the laying on of hands, and the doctrine of Christ; and on my right is a church erected by the followers of Calvin, or by the followers of the doctrine of Christ, when he comes, will take vengeance on all that know not God and obey not the gospel of Christ; what can we say in extenuation of his doctrine? Perhaps, they are none of his. If all the sects have the Spirit of God, they are the children of God. If not, what then? And if the Spirit of God is with them, where is the advantage between them or us, or what advantage have the Saints over them? There was a time when God winked at men's ignorance; but that passed long since, and men are commanded everywhere, to repent and obey the gospel. If Christ, when he comes, will take vengeance on all that know not God and obey not the gospel of Christ; what can we say in extenuation of his doctrine? Perhaps, they are none of his. Shall we say too, "Oh well, it doesn't mean what it says. No, no, God is too merciful to condemn so many. It will lessen his glory. Christ came to save men, and if they are lost his mission was a failure." Shall we acquiesce in this notion? Never, never! If God's glory depends upon his existence only in the human heart, then the mission of Christ, had it not been for a hundred or a thousand of them, is likely to be in danger; unless the Calvinists' theory be the true one, and the number of the saved and the lost. The gospel is the power of God unto salvation, to every one that believeth; but he that believeth not shall receive a lesser glory. How does that read? Thank God, it doesn't read so; but "He that believeth not shall be damned."

Another one still further back, and a little to the right, is one whose worshipers style it the Episcopal, or Church of England. I don't know whether it is the high or the low, but it is very high in its own opinion. This form of belief and worship originated and was sustained in its infancy by the veritable Henry VIII, King of England, of whom little, if any good can be named. They also open King James' translation, and find reason enough to abhor it. They too often regate the doctrine of baptism of water for remission of sins; although the book all whom I have mentioned in this use, expressly declares the baptism of water for remission of sins, to be one of the principles of the doctrine of Christ. In their ritual, Liturgy, or creed, they have a tenets, at least; but where they find any right to call it a creed, is more than I can tell. And in that creed, we are told that Christ descended into hell; but they fail to tell us what he went there for; for the reason, I suppose, that they don't know. I find no place in Scripture that says he descended into hell. But that he went and preached to the spirits in prison. If that be hell, I have no objection. But here we are again. The Scriptures and they are at variance once more. For where the Scriptures do not go beyond the limits set by the Spirit of God, they will be of use; but if they go beyond those limits, they will be of no use. And I am sure that one book should generate so many and so varied doctrines, while Christ is the same yesterday, to day and for ever. His gospel the same, with its promises of comfort and joy in the world to come, has this light at the end, that till the spirit of man be changed, the knowledge my ignorance of the of doctrines, and saying that they will receive a reward according to the light they have; while they not only reject the plain statements of Christ, but actually teach a different doctrine. Some go so far as to say that they will receive a lesser glory, or that a glory as great as the light they have will be their reward. All right, if they have a light, they may have no glory. Paul tells us, "If the Spirit of God dwell not in you, ye are none of his." If all the sects have the Spirit of God, they are the children of God. If not, what then? And if the Spirit of God is with them, where is the advantage between them or us, or what advantage have the Saints over them? There was a time when God winked at men's ignorance; but that passed long since, and men are commanded everywhere, to repent and obey the gospel. If Christ, when he comes, will take vengeance on all that know not God and obey not the gospel of Christ; what can we say in extenuation of his doctrine? Perhaps, they are none of his. Shall we say too, "Oh well, it doesn't mean what it says. No, no, God is too merciful to condemn so many. It will lessen his glory. Christ came to save men, and if they are lost his mission was a failure." Shall we acquiesce in this notion? Never, never! If God's glory depends upon his existence only in the human heart, then the mission of Christ, had it not been for a hundred or a thousand of them, is likely to be in danger; unless the Calvinists' theory be the true one, and the number of the saved and the lost. The gospel is the power of God unto salvation, to every one that believeth; but he that believeth not shall receive a lesser glory. How does that read? Thank God, it doesn't read so; but "He that believeth not shall be damned."

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Be Encouraged.

Dear Herald,—I have thought a great many times that I would like to write something for you; but could not make up my mind that I could say anything that would be of benefit to any one; but if every one thought as I, and acted accordingly, there would be no Herald, or need of it. I love to read the Herald. It is food for the hungry soul; but, O, how hungry we get after reading one, before we get another. If all felt as I do, we would not wish (as I often hear it remarked) that we could have it every week, but we would have it. I have no doubt that all would like the privilege of reading the Herald every week; but the trouble is, there are so many good and free hearted people that are willing to lend. Why, it is not necessary for me to subscribe for the Herald, because neighbor X lives so near, and he is perfectly willing that I should read his. And when I have the contents, the common man does not want it any more. I can return it to the owner, and I have my $2.15 yet. So you see by that means I can save money. There are some things that we can not very well borrow (if we do, it takes money to return them), and of course those things we must buy. Such as tobacco, tea, and other necessaries of life. But there are a great many good letters and much instructive reading left out for want of room. Well, I'll wait; perhaps the time will come when it can be published weekly.

Brothers and sisters, is it right to wait? You see, as I stated at first, if all thought as I did, there would be no Herald to read; and the same rule will apply in this case. If we should all sit down and wait, we would never see it a weekly. We must work. There are many ways of working, and doing good, and when we have gained for ourselves what we want, shall we stop? No, work on, and never stop, until Christ shall say, “This work is good.” “The work is good.” Ah, that will be a glorious time for those who have faithfully done their work. Some have more to do than others, but if we do all that we can, we have no more to do.

Now, a few words with my sisters. Although I am not personally acquainted with all of you, the feeling is with me that after we have been ushered into the kingdom through the door, we are free. We no longer have to wait to go through the form of an introduction by some particular friend, or acquaintance, before we dare speak. I have often thought about some great women and men engaged in throughout the country, the work of crushing and trying to destroy that most contemptible, horrible, and degrading monster, intemperance. It is a grand work. They are trying with all their might, and they are doing good. Every one they raise or save from the gutter is one step great work of the women and men. They are spending money, time, and making other sacrifices which they can not help but make. They are fighting a grand battle. What for? To save human beings from a drunkard’s grave. Yes; when they do that they have done a grand and noble thing, and they will get their reward. But is the work ended there? No. There is still a greater and grander thing to do. Now, my dear sisters, who shall do it? Shall I tell you? We are the ones to do it! And this and the great work in the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come.” Who shall preach this gospel of the kingdom? Those who are called, as was Aaron, and have received authority from the Most High. My sisters, let us work with all our might, until it is done. The work may go on, and the world may be speedily come, and it will be the Gospel of the kingdom; but it is not yet. So let us be willing to lend. Why,brothers, our souls are saved, but is the work ended? No. It is not. There is still a greater and grander thing to do. We shall not know that we speak the truth.” Ah! is it not a sweet, and counseling thought, to know that when they go out they are clothed with authority from on high, and have the sanction of our great Creator. Shall we not help them with all our energy and power that we can command? Let us try. Let us send them with a blessing, and a God-speed, and pray for them while they are at work.

I could talk longer, but will forbear; as I fear I have already occupied too much space, praying that the work may go on, and the world may be speedily come, and it will be the Gospel of the kingdom; but it is not yet. So let us be willing to lend. Why, brothers, our souls are saved, but is the work ended? No. It is not. There is still a greater and grander thing to do. We shall not know that we speak the truth.” Ah! is it not a sweet, and counseling thought, to know that when they go out they are clothed with authority from on high, and have the sanction of our great Creator. Shall we not help them with all our energy and power that we can command? Let us try. Let us send them with a blessing, and a God-speed, and pray for them while they are at work.

I dreamed, and lo, I stood with many others looking towards a certain part of the earth, expecting, waiting, with bated breath, for something to appear, that something none of us seemed to be able to define. At length there appeared a pillar of light; we were gazed upon more earnestly, listened more attentively, when a noise in the far away distance smote upon our ears. Standing on tiptoe we peered through the gloom, clouds seemed to be rolling towards us; a noise like unto thunder, the air around vibrated; the earth shook beneath our feet; a fire was闪电 from a mountain. On, on it came with great rapidity, and swept past us like a whirlwind; but swift as was its motion, we saw is clearly and distinctly, and wondered greatly. We shouted, “The judgments of God are at hand.” I will describe it as best I can. It was a small compact body of fire, joined in number, arranged in a square. Twelve were of one height, tall, fine looking men; the thirteenth was in the center of the group, and stood head and shoulders above his companions; a noble looking face was his; every face was similar in form and expression, a firm, resolute look on each, and all were joined by one prominent rod; brigades were arranged and connected the whole of them together in one strange looking engine; the center one having a pair of governing balls, revolving over his head.

This is the dream. Some of my brothers and sisters in the latter day work will have its interpretation.

C. H. Hassall.

Be Diligent.

Dear Herald,—As your papers are read by many thousands, and anything that will be of benefit to man and help to spread the gospel of Christ will be received, I have thought proper to offer a few thoughts that perhaps may be the means of causing one soul to turn from the error of his ways, and perchance change his entire life in consequence. I entered the fold, but are either, standing still, or drifting back into the ways of the world.

In San Francisco there are, I believe, about thirty (perhaps more) members of the Church of Jesus Christ of Latter Day Saints. Of these there are only about twelve who attend meeting anything like regularly.

Now we all know that the prize is at the end of the race. We also know that if it was an important steps for us to believe and be baptized, it is more important that we prove ourselves worthy soldiers after our enlistment. It is true that "he that believeth and is baptized shall be saved; but he that believeth not and is baptized shall be damned." Let us say that we do not say, "the learner the will of the Lord and do it." Will simply being baptized save and exalt us in the presence of the Father and the Son? We show that we have faith when we confess that we believe and desire baptism into the kingdom. How? By our works. How shall we show that we are worthy subjects?" In the same way we were by our works. Let us show to the world that we are the men and women of God, to whom Christ said, "I will bid you adieus for the present. Your sister in the gospel of Christ. N. G.

A Dream.

I dreamed, and lo, I stood with many others looking towards a certain part of the earth, expecting, waiting, with bated breath, for something to appear, that something none of us seemed to be able to define. At length there appeared a pillar of light; we were gazed upon more earnestly, listened more attentively, when a noise in the far away distance smote upon our ears. Standing on tiptoe we peered through the gloom, clouds seemed to be rolling towards us; a noise like unto thunder, the air around vibrated; the earth shook beneath our feet; a fire was闪电 from a mountain. On, on it came with great rapidity, and swept past us like a whirlwind; but swift as was its motion, we saw is clearly and distinctly, and wondered greatly. We shouted, “The judgments of God are at hand.” I will describe it as best I can. It was a small compact body of fire, joined in number, arranged in a square. Twelve were of one height, tall, fine looking men; the thirteenth was in the center of the group, and stood head and shoulders above his companions; a noble looking face was his; every face was similar in form and expression, a firm, resolute look on each, and all were joined by one prominent rod; brigades were arranged and connected the whole of them together in one strange looking engine; the center one having a pair of governing balls, revolving over his head.

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C. H. Hassall.


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that the time will come, and perhaps sooner than any of us dream of, when the opportunity will be past and out of our reach, like the rich man in the parable. Let us remember too, that in the great day of judgment every one must stand alone then. How bitter it would be to look back and see where we made the one great mistake; and a mistake, not only for the body, but for the soul.

May God help us to be wise servants, but harmless as doves, is my sincere and humble prayer. 

CHARLES A. PARKIN.

SAN FRANCISCO, Feb. 13th, 1861.

Tobacco Using.

Having a little spare time I thought I would pen a few of my thoughts, on the use of alcohol and tobacco, amongst the people whom God has chosen out amongst the world, to be as lights unto them that sit in darkness. I myself, having had many years experience in the use of both of these, to my mind great evils, I can only say that I have yet to learn anything that would lead me to crave for the use of anything to stimulate them. Often have I wondered why it was that I did not enjoy more of the Spirit of God; often have I tried to force myself to believe that the use of tobacco was no hindrance to my spiritual welfare, but only an injury then we withhold our labors. I think one can feel, when having had many years experience in the use of tobacco, that blessed Esther to say, "Wherefore did the king not grant the thing which Esther spake unto the king?" (Esther 9:4); and when the Lord has blessed me abundantly to you that blessed Esther to say, "Lord, I have tried everything, but thy Spirit."

Hoping that none will be offended at the plainness with which I have written, I long to see the day when the children of Zion will be free from every contaminating influence, which binds us at the present; when the Spirit of God will have full influence over us as a people. Often the years are rolling by, the work is languishing, there are many honest souls who are waiting for the joyful sound; let us, by the grace of God, do ourselves of things which we can do with out, and add bright stars to the crown which is awaiting for those who have been led and guided by the Spirit of truth.

GEOB. B. HAYWOOD.

My Experience.

I was brought up in the Church of England, a week day and Sunday scholar. When about sixteen years old, I was confirmed a member of that church, by the laying on of hands. During my studies for said confirmation, my mind was opened to inquire still further into Primitive Church doctrine. My confidence was shaken; for I found that baptism by immersion for the remission of sin was taught by Christ and his apostles; that the laying on of hands, or confirmation, was accompanied by the wondrous outpouring of the Holy Spirit; the gifts of faith, prophecy, tongues, healings, tongues, interpretations, etc., etc.; the Spirit's call to the ministry, who were sent out without purse or scrip. Where was the Christian Church? Not taking the advice of James in asking God, I grieved, stumbled, and fell into infidelity; read most free thoughts, which I am convinced were the result of my blackness and error. At length I thought it necessary to write some tracts against religion and its professors. For this purpose I retired into my room one day, spread writing materials before me, and a number of books for reference, when musing on what I should write, I slept and dreamed; yes, dreamed that I saw, and conversed with spiritual beings, who taught me that God lived; showed me many things; told me that man lived after death; that earth life was only a preparation for one; the soul had a purpose, unconscious of our former existence, to work out a far more exceeding degree of glory to that we had formerly. I awoke convinced, and for some time I sorrowed much at my former darkness; but yet I could not feel confidence in myself enough to address a prayer to God for light and knowledge; nor could I see my way clear to be forgiven.

C. H. HARRALL.

Editor of Saints' Herald.—I see in the Herald for February 15th, an article from the pen of Joseph Nephi Wait, in which the writer makes strong assertions, very unwarranted, I think, and without foundation. He says: "You advise men to abstain from one evil so that they may be better prepared to commit greater crimes, and deprive others of what they honestly earn and deserve. Why not remember reading in a good book, that "charity never faileth, suffereth long, and is kind, is not easily provoked, thinketh no evil." How are you fixed for that up there, Bro. Wait? I should judge from the article written by you, that you were most out of that portion of the Lord's laborers."

"Brother, you are under a great hindrance to God's kingdom and the welfare of the Saints, by your position and influence, which you would have us to the Old Testament to show us that taking usury is not right. I read in Deuteronomy 23:20, these words, 'unto a stranger thou mayest lend upon usury, but unto thy brother thou shalt not lend upon usury.'" We find in Matthew 25:27, 'Thou oughtest therefore to have put mine own money to the bank and again at my coming I should have received mine own with usury.' Also in Luke 19:23, 'Therefore when thou gavest not thou money into the bank, that at my coming I might have required mine own with usury.' Of Christ did not condemn the money lender, and why should you, Brother Wait? Year after year paying about fifteen per cent on money; I did not consider the man of whom I borrowed dishonest. It was an agreement, we did just as we agreed. Bro. Wait says, interest has caused more poverty and distress than all the tobacco ever used by a million fold. This is simply a money proof, and we will not try. If I had my choice I would much rather be a money lender at lawful rates, than to be a communist. I began some time ago to send the Herald to me, and read them, to some who did not belong to the Church, with the hope that they might do good; therefore I had no concern about the Editor, but all who labor and sacrifice for the cause of truth.

Permit me to say that I think Bro. J. C. Crabb "hits the nail on the head" when he said in speaking of Patriarch, "We have nothing to do except to let out this Church."

I should prefer to have him fill the office rather than man.

ALEX. McCALLEN.

Answer to J. N. Wait.

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God’s Glory Worlds.

It is seemingly passing strange how ignorantly the world has been educated by “the church” in matters of religion. The ignorance has grown out of the fact that the instruction was herself ignorant.

If the church holds, or has within it the power and ability by which to invest “church,” she must not abuse that power, nor misguide her converts, by misrepresentation or distraction from the principles of truth that form the great and grand basis of the church in which her power to do good is vested. When she begins to pervert the right way of the church, she manifests her blindness, and becoming blind, she deals in mysteries, and shrudles the living principles of truth in garb, dark and incomprehensible.

In this manner has the church for centuries been leading the masses. The world in general looking to her for instruction of paramount importance, not discerning the state of spirit, and ability by which she had obtained “church,” was misled, misguided, became grossly superstitious and bigotized. “The darkness comprehended not the light.”

She taught that there were but two places aside from this world into which all humanity in futurity should be plunged. One of these places is called heredity by this world, and the other is called eternity.

The church taught and teaches, that the major part of humanity shall go to hell. For what reason is not plainly defined. She has quoted the text: “He that believeth and is baptized shall be saved, and he that believeth not shall be condemned.” It is taught that this is to be followed through all the span of life, “down, heaven—saved, hell—condemned.” The church having a misunderstanding of the text, grew bigoted, self-willed, and a monster of persecution. Claiming to hold “the keys of the kingdom of heaven,” she thought she could also unlock the portals of hell; and all who were not subject to her would be damned.

The historical and mythical fables of the ancient heathen, were cast into a burning hell; while all who followed and bowed in blind belief to her mysteries and dictum, were sent forth with to heaven—because they had been baptized, and died believing children. A reasonableness in her teachings and condemnation should be superior to a belief, baptism, and salvation in a heaven of a perverted and corrupted church.

When the church was enlightened, she taught reasonable, broad and liberal doctrines, and when Jesus uttered the language of the text aforenamed, the thought of eternal burning, eternal torture, had no place in that loving heart. The idea of the present was never marred nor ruffled by a thought of eternal miseries. Had he harbored such, he had kept secreted within his heart such ideas, his teachings, his manifest love and overflowing fulness of mercy—were the outplings of the better part—but a “fountain doth not run fresh and shall water, from the abundance of the heart the mouth speaketh.”

The representations of God by Jewish priests and Jesus are vastly diverse in their character. The former called the church best in her blindness and persecuting state. That in her present state of purity, love and missionary labor of life to the world. We turn our eyes away from Jewish priests and Christian bigots, to Jesus our Mediator and only true representative of God to the human family.

In the beginning God never intended to eternally damn any man. The idea that Christ intervened between God and man, to prevent the execution of wrath, ascribes unto Christ a disposition superior to that of God; a benevolence of understanding and discretion better than that of God.

It was the intention of God, as the books teach, to imprison in the prison house all spirit transgressors; and after they had paid the penalty, then to reward them for all their goodness.

But there was an agreement or covenant entered into by God and Christ to this effect: That Jesus would establish a plan of forgiveness by way of entitling certain ones to dwell in a higher state of glory than otherwise would have been given. Christ agreed to come to the world as he did, be subjected to evil temptations, die, suffering the pangs of death, be buried—and rising again, as the agreement was, that inasmuch as men believe in God and Christ—their truth; repent of their sins, be baptized—as a token or sign of the covenant, God promised to cancel the sins, thus removing the obligation of paying the penalty, by the individual, God accepting the sufferings of Christ, according to previous agreement, as proxy; then God would give his Spirit to the individual to live righteously unto “death,” and such should inherit a celestial glory. The sufferings having only lasted a short time, they serving as a substitute, is evidence that others’ punishment shall not for the direct individual; and that he lived. No wrath was appeased. No tyranny removed, for none had existed. All who do not obey the gospel, must suffer imprisonment by way of paying the penalty—then receive a reward in a glory world, or an inheritance in one according as the good works may merit reward. Those who comply with the terms of agreement, escape punishment. For Jesus was substituted according to his own effort, and of course by living good and enjoying a foretaste of glory, passing through the millennial reign, will be fitted to enter upon a full enjoyment of celestial light. So when Jesus said: “He that believeth and is baptized shall be saved,” he meant an entering into celestial glory by and by. He that believeth not shall be condemned; was to pay the penalty and abide a lesser glory.

For in “my Father’s house are many mansions, if it were not so I would have told you.” These mansions are glory worlds. “For there are three skies; the glory of the moon, and another glory of the stars.” Celestial, terrestial and celestial.

It may be, for aught I know, that every shining orb that bedecks the arch of yon unmeasured sky are worlds of glory, the many mansions in our Father’s house.

Jesus said: “Reward to reward, is not to eternally damn in endless torture. It was when the church had apostatized, lost the Spirit, that she passed by all these sparkling gems of truth that beautify the pages of the church’s early history. She became relentless and demonical in her power, and every man, whether believing that every breath they drew might be a sin, and every act not strictly guarded would be deserving eternal damnation. To obey, is not to blindly submit to any God, or any man. To be saved, is not to be freed from an angry God whom we dread and view as a tyrannical monster, but to be made free from paying the penalty, through the act of love by Christ. Herein, then, was and is, “Glads tidings of great joy” to the human family. In that upon certain terms to this end, we should be freed through Christ, enjoy peace and light from God in the present state of the world, have the earth renewed, celestialized, for our home and therein enjoy God’s immediate presence.

In the garden of Eden, spiritual death was produced by disobedience. Temporal death is the result, or the carrying into effect things pertaining to law natural. We find it pervading all nature, in the vegetable and mineral kingdoms as well as in the animal. If temporal death or dissolution came upon man by disobedience, what law did the brute creation violate also as the vegetable? It is fully to some more or less than an immoral existence in God’s immediate presence in a celestial world.

The spiritual death which some are to suffer is a separation, or consignment to another world of glory, where God’s presence immediate will not be enjoyed. God simply gave the commandment, that the expression of Christ, that all mankind should be resurrected; good, bad and indifferent.

We have herein given you, Herald reader, a synopsis of this subject for your consideration, as we can give no more, as an hour or one and half hour’s reading in the Herald as we might “talk it” in a discounts of J. F. McDowell.

Sunstroke.

The peculiar cerebral congestion known as “sunstroke” was so named from the popular belief that it was the result of a sudden concentration of the sun’s rays upon a focal point, and the name survives the absurd misapprehension to which it grew. We know now that the disease may attack persons who are not exposed to the sun’s rays at all, and that in fact it frequently occurs at night, although in the greater number of cases the attack is felt by the patient just before the hour of the heat is greatest then, but more largely, perhaps, because the heat and labors of the earlier part of the day have exhausted the subject’s vitality, and produced in him conditions favorable to the development of the disease. For like reason persons who have recently passed or are passing through exhausting exertions, persons exhausted by watching, by trouble, by anxiety, or by mental strain of any kind, are peculiarly liable to sunstroke. The disease is fatal in a little more than half the cases, and persons who recover are believed to be more subject than before to attacks of the kind.

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It is a peculiarity of the disease that partial recovery does not necessarily promise complete recovery or remove the prospect of speedy death. In many cases the patient begins what seems to be a recovery, and the symptoms continue to grow better for a time; but within a day or two there follows a serious disturbance within the cranial cavity, which results in death. Another danger to which patients are subject is that of falling into pulmonary disease, as a result of the congestion of the lungs which usually accompanies the cerebral congestion, and is the cause of the stertorous breathing which commonly attends sunstroke. These attacks are the original things by sometimes do so only to die of the consequent pulmonary affection. Persons are always liable to the disease in our climate in the Summer, and no pains should be spared to guard against its attack. Over-exertion—especially of the brain, anxiety, worry and undue exposure to the sunshine—may be avoided by simply keeping cool, both metaphorically and literally; and of the two the metaphorical keeping cool is by no means the less important.

Evolution.

A review in the June Scribner, writing of Huxley's book on the Crayfish, defines the status of the Evolution discussion in the following terse paragraph:

"It is somewhat remarkable that a man so keen and clear-headed as PS. Huxley can think so poorly of all things by merely pushing the difficulty to transformation from the non-living elements to living organisms back a few millions of years. A miracle differs from ordinary phenomena, not in degree, but in kind. Granted a force able to transform one atom of inorganic matter into a living germ, and we have a God capable of creating a universe. With all his brilliance of intellect and power of logical thought, Prof. Huxley can believe that somehow, in some infinite distance of time, by a fortuitous combination of force and matter, some fragment of inorganic matter became endowed with life, which was, by the action of blind force, developed into the well-ordered system of the organic world, and yet he scoffs at the absurdity of the belief that Will, the one uncreated force of which we know, should have anything to do with that or any other transformation. Truly, the faith that science demands puts to shame the faith of religion."

The Vice of Gluttony.

Physiognomy teaches that the human stomach is capable of digesting a proper and adequate proportion of food, and no more. Nature makes no provision for digesting more than her proper wants and no more has a fixed order and system, in which she is always consistent. She is something like conscience, giving warning against doing wrong. When one eats with due deliberation, as he ought, not bolting food, more Americano, she gives him plain indications when he has enough. If he heeds them not, he may be sure of penalties commensurate with the extent of his faults. Good digestion is not going to wait on appetite when enough for two meals is put at a sitting into one.

**SEED OF THE CHURCH.**

Two following bits of information will be well received by the Bible readers and lovers of church history among the Saints. It is taken from a late work written by L. P. Brockett, M. D., entitled "The Cross and the Crescent, or Russia and Turkey." In considering the countries adjacent to Turkey and involved in the war between Russia and that country, Bosnia and Herzegovina, the latter name meaning "The Little Ducty", are treated of. The inhabitants of both these provinces were from the families of Scyavonians, known as Serbs and Croats, who migrated from Galicia and other places north of the Danube, in the fifth century, at the invitation of the Emperor of the Greeks, driving back to the Crimons and Asia the Avars, Huns and other Tartar tribes. They found favor with the Emperor, and in the sixth century, Upravoda, the son of a Bosnian Serb, mounted the throne of the Cæsars as the Emperor Justinian, whose able but unfortunate general Venator, is known to us by history as the leader of the Slavs, a brief sketch as preliminary, from the opening chapter on Bosnia.

"The Scyavonics, in its early and pre-historic period, was evidently a branch of the Aryan family, and like most of the other races sprang from stocks, held to the doctrines which, at a later time, were proclaimed in the Zend-avesta, and the discourses of Zoroaster. They recognized two principles as ruling the world, the Spirit of Good and the Spirit of Evil, and these two principles they believed to be constantly in conflict for the sovereignty of the world. The Parsees of Persia and India still adhere to this doctrine. In the early history of Christianity, it was adopted, with some modification of detail, by several sects, and some entire nations, notably by the Armenians, and the sects known as Manicheans and Paulicians. The policy of the Greek emperors in planting colonies of Armenians, even while they denounced them as heretics, among their Slavonic subjects, in Thrace, Albania, Bulgaria, Bosnia, Croatia, etc., gave a very wide opportunity for propaganda, to those so-called heretics, and it was diligently improved. As early as the close of the ninth century, there was a large body of believers in doctrines represented by their enemies as those of the Manicheans or Massalians, in Bulgaria, but they were known there by their enemies as Bogomiles, either, as some say, from a bishop of that name, or from a Bulgarian phrase, Bog e valut, signifying "God have mercy," which was a literal translation of the names of the Massalians and Encrites, oriental sects holding the same alleged opinions. They themselves did not recognize the name of Bogomiles, but called themselves simply Christians. By the twelfth century, their doctrines had taken a firm root among the inhabitants of Bosnia and the Herzegovina. St. Vladimir, one of the early princes of Servia, was said to have been a zealous enemy of the Bogomiles, though his son and his son's wife were of that faith. During the eleventh century, the Greek emperor, Basil, and his successors, especially Alexius Comnenus, were noted as persecutors of the Bogomiles, whom they burned at the stake and tortured with great cruelty, and many of them, flying from these persecutions, found a home in Bosnia and Herzegovina, where they were free, at least, free from the malice of their foes. Thus, it came to pass, that in the twelfth century, Bosnia had become the headquarters of this alleged heresy.
bishops in Europe,—Slavonic, Greek, Romance, (French or Spanish), Tentonic and Anglican; of these that of Bosnia or Sclavonia was the most important. These Reformers before the Reformation, not only led the way to the Protestant movements of Italy and France, to the Paritarian development in England in its first stages, but they were the prime movers in the religious revolt led by John Huss and Jerome of Prague, among the Czechs of Bohemia and Hungary, in the early part of the fifteenth century.

This people were subjected to the most abominable and torturing persecutions. In 1238 an army invaded Bosnia to exterminate them, and its leader reported the work done; but three years after the Bogomiles were more numerous than ever. In 1246, it was tried again, many were butchcred and thousands imprisoned; but so strong was the faith that no bishop appointed by the Pope could stay there. In 1291 the Inquisition was instituted in Bosnia, and efforts to crush out these people of a purer faith were again made; but they still grew and multiplied. In 1330, the Inquisitor Fabian, assisted by the King of Hungary and the political ruler (Ban) of Bosnia, tried to root these people out; but in 1337, after oceans of their blood had been shed, the Jews were still rampant; and the crusade against them failed. From this date to 1444, when a recusant ruler Stephen Thomas by name, betrayed them, they enjoyed comparative peace. This man was seduced and intimidated by a Papal legate, and persecution resulted. Not long after the Bogomiles, wearied by trouble, and disgusted by the treachery of their native rulers, made overtures to the Turk for protection. They were welcomed by Murad II, for $63,000 per year tribute. In 1459 this king was assassinated and Stephen Tomasevic succeeded him, who drove forty thousand of his Bogomile subjects from his realm, and threw himself at the feet of the Pope. There were two hundred thousand of the faith left in the country, who, finding another persecution impending through the treachery of their Sultan, appealed to Murad II, and this Turkish ruler overran and reduced Bosnia to the sway of the Turk. This was followed by a sad result. Mohammed broke his faith with these persecuted people, and almost depopulated many of the cities and towns where they were the most numerous, by recruiting the Janissaries from the youths, and selling two hundred thousand as slaves, retaining hundreds of the women and girls for the huts of the Turkish soldiery. Mr. Brockett writes of this movement on the part of these Bogomile believers, Christians as they called themselves and were, thus:

"It was a sad commentary on the inhumanity of the Pope and his vassals, that a great people, capable of the noblest impulses, and ready to give their lives for their faith, should have deemed the Moeslem, who had so often broken his word, more worthy of trust than the head of the Roman Church. But it was a frightful mistake which the Bogomiles made, from their lack of faith, not in the Pope, but in Him who rules over the nations, and does His will in heaven and earth. Let us see what have been the results which followed their surrender. The wholesale destruction and desolation which fell upon them, rendered scores of thousands of homes desolate. The wives and daughters were enslaved, or suffered a worse fate; the sons were placed among the Janissaries, and not suffered to return till they had become Mahometans; and under the rule of cruel and fanatical Turkish Pashas or Beglersghez, the widowed and childless remnant were compelled to pay tribute to the Turk, and even to profess the Moslem faith, or submit to every iniquity. In 1238 the Bogomiles now strong and almost fanatical Mahometans, came back to claim their ancestral lands and titles, and thus there sprang up in Bosnia a large body of Mahometans, not Turks, but of the Slavonic and Servian race; and they still continue, side by side with their Christian neighbors, but in many respects more fanatical in their adherence to the dogmas of Islam than the Turks themselves.

Herzegovinans were transformed in a similar way, but in both countries many among all classes preserved their faith and many of their Christian practices and customs so successfully that in 1875 a large proportion of those whom the fierce Turks slaughtered and drove out of Bosnia, were Bogomiles, as stated by W. J. Stillman, Esq.

To many of our readers this will appear as germinal to the history of the Waldeiss and Vandols of France and Germany; but if we carefully consider the statement of what was "more widely believed" among them, it will not be difficult to trace the influence of the primitive faith and polity of Christ and the Apostles. Indeed, the differing from the Greek and Catholic Churches in regard to the Trinity, the mode of baptism, the redemption through the death and resurrection of Jesus, the Lord's Supper, the baptism of infants, the worship of images, the simplicity of their forms of worship, their extemporaneous prayers and sermons—all are so strikingly suggestive of the influence of direct tradition, that many of the Saints can easily see why both of these powers so strenuously strove to "wear out the faith," during those dark ages. Nor must we overlook the evil which isenteth men to do good is of God; whatsoever enticeth one to do evil is of the adversary. "There are save it be but two churches, the church of the Lamb, and the church of the devil." Thus arraying all the influences at work among men for their salvation, or their destruction, under two great centers of power, the good, of God; the evil, of the devil. Politically, Montenegro and Switzerland occupy similar positions, differing only in this; the first accepted the divine right of kings to rule, but made a dynasty of rulers for itself, while the latter preferred the republican form of independence; both have preserved their independence. Religiously, Bosnia and Herzegovina, or the Bosnian portion of their inhabitants, may in a similar manner, ultimately make head against the corrupting influences of the Turk, and Osmanni, and aid greatly in speeding the New Evangel destined to redeem the world. Now would it seem difficult, to the teachers of the faith of Christ, as revealed to them that believe on this western land, were the political and conventional barriers now existing the am- bition of Russia and the perilous misrule of Turkey once removed, and the liberty of speech and the right of conscience acknowledged and maintained throughout the provinces where these Christians have so long suffered, to make successful alliance with the "seed of the Church" scattered there; so nearly are the items of faith allied one to the other.

It has seemed as if there must have been, somewhere, a nook of land where some part of the seed beaten from the mustard stalk might have fallen and grown again; and is it not possible that in this fair province south of the Danube, such nook may be found; where, in spite of the Turk, who owns but to despoil and destroy; in spite of the Russ, who owns but to paralyze and dominate, the Good Spirit may have restored to the faithful who in the Occident God might have provided witnesses in his behalf against the world.

Of a similar tendency to show kinship of belief is the idea that Satan was a son of God, but rebelled, &c. This tradition is quite like one in our own day taught by latter day philosophers; nor does it make it untrue that we or they hold by tradition. Nor do we fact the that the Parsee in India and Persia hold to the doctrine of the spirit being but two powers ruling the world, the spirit of Good and the Spirit of Evil, make such doctrine untrue, nor make it unmanly or unwise to believe it. It ought not to be strange, nor be thought so, if there had been much of Christ's truth preserved in the world, east and west; or that Edenic thoughts should find way even to the confines of hell; and certainly no Saint who believes that God is the God of all the earth will consent to make less the wisdom and power of that being, by claiming an entire withdrawal of clemency and truth from every quarter of the globe, through all the dark ages of the past. Ought we not rather to believe that He has preserved a portion of the truth wherever that truth has been sown, and will in His own due time subordinate its issues to mankind and give the fruitage.

We have taken freely from Mr. Brockett's work, pages 310 to 338, in preparing this article. It is a most readable work and is published by Hubbard Bros., Chicago, Illinois; Springfield, Mass.; Philadelphia, Pa.; Chelmsford, Ohio; N.D. Thompson & Co., St. Louis, Mo., and A. L. Bancroft, San Francisco, Cal. Its title is "The Cross and the Crescent; or Russia, Turkey, and the countries adjacent.

EXTRACTS FROM LETTERS.

Bro. L. C. Donaldson, Riveston, Iowa, writes as follows, of the misfortune of a brother:

"Bro. Prince Tempetz, of Gratiot county, Kan., lost his horse and part of his goods by fire, and is compelled to call on the Saints for help. All who can help him in some way please send aid to K. Tempest Logan, Kansas. His Post Office address is Whitfield, Gratiot county, Kansas."

Elder F. C. Warnky, of Independence, Mo., on the 21st of May, wrote as follows:

"We had a pleasant conference; Bro. A. H. Smith was with us, preached three times, and we had a general time of rejoicing. Since one year ago, there has been quite an improvement here among the Saints; with the exception of very few the Saints are all trying to live their religion, and the result is that love and good will prevails among us. I have been down to Holden, and preached there; also, out near Lafe Church, and have quite a number of pressing invitations to preach, which I wish to comply with as soon as Bro. Luff gets back."

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Bro. R. Ettenhouzer, writing from East Des Moines, Iowa, May 20th says:

I am in field at work; been speaking twice on Sunday, and as often during week as could get husbands. It seems difficult to get people interested here now. I go to Valley Branch to-morrow.

Elder George S. Lincoln, of San Francisco, California, writes as follows, on May 18th:

All are well with us, and the Saints generally here, we hold meetings every Sunday, and do not fail to tell the "good news of the kingdom." We have so few of us here, we, of the active ones are united, and are the means of making some few hear the word. We still have great hopes and encouragements, and are striving for more united efforts and more of God's Spirit.

Mr. H. A. McCoy, of Grafton, Posey county, Indiana, writes:

If it would not be too much trouble, please send some Saints here; there has been not any of them in this part of the country yet; if they come, I will meet them at Upson Station, Posey county, Indiana, and give them a house and audience.

We have the following from Bro. Blair in regard to the chapel at Salt Lake City:

We are taking active steps toward our Mission Chapel affairs. We are determined to build straightway. One good brother just wrote me he will give $100. Another has already given $20. A stranger who sometimes attends our services, said to Bro. Hudson of late to put him down for $10. We have made no effort toward taking subscriptions in this city, but shall do so at an early time. Inasmuch as the Reorganized Church has organised the chapel, and ground upon which it is built, it is proper that the Church at large aid liberally in the work, and we trust they will do so. When they do this, then we can have confidence to ask non-members to help us. A commodious chapel is essential to the success of this mission. Generous aid, given at once, and the work is accomplished.

EDITORIAL ITEMS.

We have been absent from the office since April 30th on business connected with the publishing department, and at our return on June 4th we found a pile of papers, letters and communications, all demanding instant attention. Even now our desk is piled deep with answers, on all sorts of topics less for every one having sent what he wishes to insert in the HERALD, for May 15th, an error has crept in. In the center column, near the bottom, where it reads: "Anna Nellon, Nebraska, 13cts;" it should read, "William O. Cleveland, Virginia, 10cts," and Anna Nellon, Nebraska, should be credited with $10, instead of 13 cents.

Bro. V. Springer writing from Canan, Indiana, May 23rd supplements his report to Conference that "I have been more explicit by reporting having baptized ten since last report." He further says:

"Bro. J. C. Foss' visit with us was a timely one and did the cause much good. I consider him sound as a steeple dollar, and would have a thousand such; and further wish that I could be his constant companion in the work. I would be sure no evil would or not this dependent saith not. By the way, he promised to write to me, and as I have not received the long looked for, I conclude that he is lost, strayed, or stolen. Please advertise him in the HERALD and confer a favor on, &., &., and may the blessings of the Father attend every life.

We forgive Bro. Springer his delay because of the good addition he makes to his report; please continue in well doing, brother; may the blessings be yours. Bro. Springer had been quite ill when he wrote, but later advices states his recovery.

Bro. W. W. Buchanan, Tennessee, May 23d, that Bro. John Thomas had baptized seven since Bro. Foss left them there. That there is a large branch of thirteen at the Poultney. At Eagle Creek there is a Sunday School of twenty-eight members. He had the pleasure of carrying the good news to a brother in the flesh who obeyed it.

Bro. George Montague, writes from Whitson, Mobile county, Alabama, where he and Elder Cato were trying to speed the gospel blow. May they be blessed.

"St. Louis is on the gain, spiritually; and we hope and pray to continue," So writes Bro. Noah Cooke from that burg.

Bro. C. M. Fulks, of Weir, Kansas, evidently believes in the efficacy and efficiency of the Kansas prohibition law, as he writes: "Everything is shaping quite a different future since the whisky is stopped. We are having better meetings, and are considerably encouraged, and still hopeful of getting a church built here, in which to worship and hold Sunday School."

Bro. Andrew J. Smith writes from Clear Lake, indians: "We have good meetings every Sunday. The majority of the Saints attend regularly, but some seem to be indifferent. I am trying to do all I can to keep them in a unity of the faith.

Bro. W. Briggs wrote Bro. L. L. Rogers, lately, that he was expecting to take this field soon, and his brother blessed with the health necessary to sustain the wear of missionary labor, in our prayer. He has been suffering more or less for months.

Bro. J. D. Bennett wrote from Cuba, Kansas, May 12th, 1881. The work there was going fairly. He had found some old Saints who seem to have received some part of spiritualistic teaching, which he was able to meet and put them back on the right path. He has been suffering more or less for months."

Bro. John Cox, Reese, Michigan, April 30th:

"I like the HERALD, for in reading it, I find it to contain good, sound doctrine, and that is just what I want. It throws light on the Scriptures and helps me to understand it.

Bro. E. M. Reynolds, Cuba Kansas, May 24th:

"Our district conference came off last Saturday and Sunday. We enjoyed the labors of Brn. John Landers, Kent, Harder and Bennett. I believe the Saints here are taking a higher stand spiritually than heretofore. Some are investigating, but I fear all love the applause and dread the contempt of men too much to come out soon and obey the gospel." The Saints everywhere must assume and rightly occupy high spiritual ground and moral excellence.

Bro. E. N. Webster: "The Boston conference was an excellent one. Bro. Sheehy, Gilbert and Smith preached the word in much power. There seems to be much zeal and earnest endeavor to press the work on to victory."

Bro. B. F. Darbee, Eookuk, Iowa, May 23d, writes that the good work prosperers to some extent there, and regions round about. One had lately been baptized by him.

Bro. J. Lutkenman, Grand Manan, N. B.: "Our population is not decreasing as in many other parts of the Dominion, but our growth is steady and healthy and bids fair to continue. In spiritual things progress has been slow. I often ask myself the question, What is to be done? And again, What is the best thing to do? Keep telling the gospel plan of redemption; Bro. Joseph. The Spirit works with us. Be not afraid to tell it everywhere; and in every place tell it as the power of God to salvation. We shall surely win, by and by.

Bro. S. S. Wilcox, Shenandoah, Iowa, May 23d, 1881: "We are moving along slowly; have a neat little church to worship in. However it is not all paid for; we thought not to have it dedicated until it was free from debt. Love to all the officials in the Herald office." That is

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right, Bro. Wilcox. We oppose giving anything to God by solemn services and prayer that is mortgaged for debt to the "world, the flesh, or the devil." Keep the places where the Lord is worshipped by his Saints out of debt.

We are in receipt of a good letter from Bro. Ad Richter, Burlington, Iowa, accompanying a tract of fifty-three pages, called "The Sixth Trumpet," in the German language for distribution among the German people. We have not yet had time to examine it, but from the character of Bro. Baner and Richter, under whose management this tract has been written and published, we expect it is a fair exposition of the faith on the subjects it treats of. Bro. Richter complains a little of the lack of effort on the part of the Church to preach to the German people. We regret that there is any reason for the complaint he makes. Late events may help to show that the Lord is at work to open the door, closed to us. Be patient, brethren.

Letters received from Bro. John A. Scott seem to indicate that there is need of spiritual labor and advancement in several of the Indiana churches. We explore all this, but time and the good Spirit must purify all hearts.

Letters are acknowledged from Bro. W. J. Calhoon, Cortland, Ill.; R. J. Anthony, Tabor, Iowa; J. N. Grim, Colharp, Texas; John Shippy, Reedsville, Pa.; J. L. Diller, Nebraskas; W. H. Kelley, Coldwater, Michigan; T. W. Smith, Chicago, Ill.; R. M. Dungan, Dos Cabezas, Arizona; B. V. Springer, Canaan, Ind.; D. J. Phillips, Oakland, Cal.; St. Florence Jenkins, Chicago, Ill.; S. G. Jessup, Toronto, Canada; H. E. Shupin, Nebraskas; J. J. H. Riemer, Witham, Iowa; William Anderson, Oakland, California; C. Derry, Magdola, Ireland; L. A. Grady, Littleton, Colorado; John O. Smith, Noble, Mich.; Dr. W. A. Rundle, New Albany, Ind.; Isaac Furniss, Ogden, Utah; Laura Paden, Cleveland, Ohio, and a number of others, all of which will receive attention if found practicable.

**News Summary.**

May 21st.—The Pope is much concerned over the condition of Ireland, and is reported to have taken Archbishop Croke to task for giving utterance to sentiments which were offensive to the British government, but very popular in Ireland. The English government has taken a bold step in arresting a Catholic priest, on the charge of assembling with others, and unlawfully attempting, by threats and menaces, to compel divers of her Majesty's subjects to omit their lawful employment.

Garibaldi is out in a pronouncement against the annexation of any part of Tunis by France, or even the occupation of its French possessions. The revolutionary hero says that while he is a friend to France, he is yet an Italian, and that all Italy ought to feel insulted if France should carry matters too far in regard to the territory in question.

An appalling disaster is reported from the vicinity of Deadwood, D. T. By the caving in of the roof of the Golden Terra Mine at that place, two men were instantly killed and eleven buried alive.

23d.—Abul Bay, ex-Chief of the Apache League, has been tried by court martial, and sentenced to death.

Fire in grain fields began to day. One near Merced, California, destroyed several hundred acres. Another in San Joaquin County, near Oakdale, burned over country five miles square, principally wheat fields. Four houses were destroyed. The fire started from a lighted cigar thrown from a railroad car.

Proclamations bearing the heading "Land and Liberty," and calling on the people to drive out the Jews, are posted extensively throughout Southern United States. A municipal order of eviction of all Jewish residents of an oppressed people has with liberty is not apparent.

The English grain crops do not stand well for the harvest. Vegetation of all kinds is in a somewhat backward state all over Great Britain, and a copious rainfall is needed.

The Government of Sweden is becoming alarmed at the large emigration from that country to the United States, and is reported to be contemplating the enactment of laws to check the exodus. Those who are leaving are strong, healthy young men and women, and so great is their number that it is stated that whole counties are being cleared of their able-bodied population.

There is an insurrection in South America, which is not passing strange. Venezuela is the theater of the rising. At Lima, in that country, a body of rebels have taken the field.

The fierce east wind of the past few days brought into Quebec forty vessels, and caused terrible disasters in the Lower St. Lawrence, resulting in large loss of life.

Many of the rich Jews in Moscow have received threatening letters, and have abandoned their country for the feared Czar's irruption.

The number of arrests in the Kieff district for attacks on the Jews since the 15th inst. is 1,227. There is a terrible feeling among the leading deputations of influential Jews, will have an audience with the Czar at Grelchon's day.

A telegram from Glasgow Saturday announces that during the past week forty-five restaurants have been plundered and wrecked. Troops bivouac in the streets.

The Bremen Statesman has answered the Czar's manifest by a second utterance, which concludes as follows: "Let your Majesty assemble your people around you and listen to their wishes as an unprejudiced spirit. Those who desire to see the work roll on. On my way to Philadelphia I called at Washington, D. C., where I saw the Czar's canvas, and I am very willing to give the Czar a chance. I have also visited Boston, Fall River, Massachusetts, and Providence, R. I.; I found all alive in the cause. At Providence I baptized a young lady that belonged to the Catholic faith. I shall visit the Massachusetts District in July, and try and open up some new parts of the field I desire I should.

Yours truly,

J. C. Foss.

**Correspondence.**

**Bay Point, Florida, May 20th, 1881.**

Dear Herald:—I have not anything in your columns from this part of the Lord's vineyard, except Bro. Scarriff's letters. We would be happy to have him visit our branch. Bro. Powell preached in the Fall of 1878; also Bro. L. F. West. Bro. Powell has continued to preach there every opportunity, and in October he took us to the place of Slade Rock, with ten members, two of them were officers. Since then we have met three times since last year, and have received two of the fourteen that were present in 1878. Bro. Powell is a young man of great promise, and a young lady that is making some progress, one was baptized, and has left a good impression in the place. There is now a desire to move and an increased zeal in the cause.

We beg to leave with you that although there may be some excuse for this lack in this, and other districts, there might be more, very much more, done by the local brethren, by way of preaching on the Sabbath days, if the power was not lacking. But in all kindness, should there be a move, and an increased zeal in this direction, the present season seems to be a very favorable time for one, and we trust you will do all in your power to make all this a success.

**Los Angeles, California, May 24th, 1881.**

Bro. Joseph, Dear Sir:—This evening finishes our continued meetings for the present. Our congregations were not large, yet a number are investigating and interested in our faith; we baptized six persons, these with four members near here, and the three just arrived from Colorado. Bro. Schnell and family—counts thirteen, and as such are enough for the branch. We are of opinion, and that we hope the Lord will help us in this matter.

Bro. Rodger and I commence meetings tomorrow morning and preaching in the Capitola. Bro. Mills has been here but is now home; he will be with us next week, and go up toVentura county with us. Thank God the work is progressing in this section of the country, and the outlook for the future is good. We are all well. Bro. Rodger will labor in the southern part of our district for a few months, I am to take Bro. Mills and I are up in Ventura county. We were all glad to hear Bro. Mills' voice again in the meeting this morning, encouraging those to Christ; he will spend some time this summer in the ministry. Yours in Christ,

Jos. F. Beardon.

**Machias, Maine, May 20th, 1881.**

Brother Joseph:—After almost eleven months away from my home, I arrived safe on Saturday last. On my way east I visited Pittsburg, Pennsylvania; found the Saints striving for the right. I baptized a young lady there that belonged to the Catholic Church. From there I visited the Oneida branch, and a few others in New York who desire to see the work roll on. On my way to Philadelphia I called at Washington, D. C., where I saw the Czar's canvas, and I am very willing to give the Czar a chance. I have also visited Boston, Fall River, Massachusetts, and Providence, R. I.; I found all alive in the cause. At Providence I baptized a young lady that belonged to the Catholic faith. I shall visit the Massachusetts District in July, and try and open up some new parts of the field I desire I should.

Yours truly,

J. C. Foss.

**Waterloo, Nebraska, May 18th, 1881.**

Dear Herald:—I intended to visit Platteboom, after the adjournment of the April Conference, and from thence to other parts of the Southern Nebraska District, but the high water cut off travel, so that it will not be thought that I was away from the scenes of action, I should quite be an advantage these times was it possible for an Elder to visit a number of places at once.

Believing that a necessity exists, an endeavor will be made to improve the request made by the officials of the North Nebraska District in their last quarterly gathering, May 16th, 1881. It is proposed that any one desiring to serve in the ministry, sup­pose, any one devoting their whole time in the ministry. So in all this vast district we have no ro phonograph. Now, while there may be some excuse for this lack in this, and other districts, there might be more, very much more, done by the local brethren, by way of preaching on the Sabbath days, if the power was not lacking. But in all kindness, should there be a move, and an increased zeal in this direction, the present season seems to be a very favorable time for one, and we trust you will do all in your power to make all this a success.

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Christian authors of the length of the period between Adam and Christ. The longest of them make six thousand nine hundred and eighty-four, the shortest three thousand four hundred and eighty-three years, making a slight difference of three thousand five hundred and one years. So I don’t know when the thousand three hundred and sixty-nine days, nor why or how, nor whether it was made by God, by Daniel; but do believe that he is faithful who has promised, and remember that he has commanded, and shall fulfill his promises; but in the meantime, let us believe the testimony of that apostle: "Blessed are all they that wait for thee; they shall inherit the land." (Psalm 31:19.)

The promise alone lasteth not of that to those He will appear and those He will save. Blessed be before all are saved, or how long those who do right. And to Him and with Him I leave the kingdom, and to the apostles, and I say again, to the disciples of the kingdom of God. So this membership in the kingdom of God is made by faith and by right, for not every one has the same authority that it is established among men, and grows from its inceptive stages to larger proportions.

I would further suggest, that while a speaker has, or acquires it, etc., particular to them or others, and as all are not apt at imitating, or mimicking, it might be well for all, our young men to associate with their own peculiar style, habits, or gestures, and so understand themselves as to know, what may become a useful improvement. It has been said we are not all equally intelligent, but we may all be wise, and discreet, marching on towards improvement. Again; it said in the proper time of doing, and not when we should do. But in talking boastingly of the wonderful sacrifice we have made for the gospel, especially if a force is figured in our mind, and a certain idea is considerd, or thereby we have become representatives of the Church. Better that we let our works speak, for no other voice.

I was very peculiarly struck, on meeting Bro. G. Montague, on his way southward, as per appointment of General Conference, on hearing him give a description of that city that is now called New Orleans, which he had seen some time before, and which appeared to him that the departed righteous rest from their labor. Nor do I think that rest when children are left among the iniquity. Christ did not particularize on this; shall mortals assume to render plain that the departed rest from their labor. Nor do I think that rest when children are left among the iniquity. Christ did not particularize on this; shall mortals assume to render plain that they do, but praise God for an assurance that the departed righteous rest from their labor. Nor do I think that rest when children are left among the iniquity. Christ did not particularize on this; shall mortals assume to render plain that they do, but praise God for an assurance that the departed righteous rest from their labor.

The grand old gospel economy in its study and presentation give scope for the most gigantic mind. It has had its enemies; their missionaries have died; but we were told we must go to them in order that we may drink of their life giving waters. Ah! It is that going up to Zion, or a failure to notice passing events, or the sight of the departed. Nor do I think that rest when children are left among the iniquity. Christ did not particularize on this; shall mortals assume to render plain that they do, but praise God for an assurance that the departed righteous rest from their labor. Nor do I think that rest when children are left among the iniquity. Christ did not particularize on this; shall mortals assume to render plain that they do, but praise God for an assurance that the departed righteous rest from their labor.

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I preached and continued through 45 and part of 46; then Sidney called his Pittsburgh Elders and people round him to the Cumberland valley, and the Western and Virginia were allowed to go to ruin; other events followed, and I returned to business pursuits.

Then came a partially blank period and during that blank period I have seen and have not been able to account for a great number of things that I should have to go through, and now after fifteen years I have got through them, and now again, as my hands are now free from all secular pursuits and the serving of tables.

So by the mercy of God here I am, waiting to see what will turn up; for I do not believe in a life of mere idleness, and I am not fit for any more hard labor of body, so the mature mind will turn to the work of God. In my first effort of 1845, I was a mere babe in the work, but since that have had a terrible experience, which I shall try to profit by and give to others the benefit of the beacon light; still I have much to learn, and have need of patience, that having done the will of God I may receive the promise. I am now teacher, that we may witness the uniting of the faithful and the perfecting of the people, and I shall try to profit by and give to others the benefit of the beacon light; still I have much to learn, and have need of patience, that having done the will of God I may receive the promise. I am now teacher, that we may witness the uniting of the faithful and the perfecting of the people, and I shall try to profit by and give to others the benefit of the beacon light; still I have much to learn, and have need of patience, that having done the will of God I may receive the promise. I am now teacher, that we may witness the uniting of the faithful and the perfecting of the people, and I shall try to profit by and give to others the benefit of the beacon light; still I have much to learn, and have need of patience, that having done the will of God I may receive the promise. I am now teacher, that we may witness the uniting of the faithful and the perfecting of the people, and I shall try to profit by and give to others the benefit of the beacon light; still I have much to learn, and have need of patience, that having done the will of God I may receive the promise. I am now teacher, that we may witness the uniting of the faithful and the perfecting of the people, and I shall try to profit by and give to others the benefit of the beacon light; still I have much to learn, and have need of patience, that having done the will of God I may receive the promise. I am now teacher, that we may witness the uniting of the faithful and the perfecting of the people, and I shall try to profit by and give to others the benefit of the beacon light; still I have much to learn, and have need of patience, that having done the will of God I may receive the promise. I am now teacher, that we may witness the uniting of the faithful and the perfecting of the people, and I shall try to profit by and give to others the benefit of the beacon light; still I have much to learn, and have need of patience, that having done the will of God I may receive the promise. I am now teacher, that we may witness the uniting of the faithful and the perfecting of the people, and I shall try to profit by and give to others the benefit of the beacon light; still I have much to learn, and have need of patience, that having done the will of God I may receive the promise. I am now teacher, that we may witness the uniting of the faithful and the perfecting of the people, and I shall try to profit by and give to others the benefit of the beacon light; still I have much to learn, and have need of patience, that having done the will of God I may receive the promise. I am now teacher, that we may witness the uniting of the faithful and the perfecting of the people, and I shall try to profit by and give to others the benefit of the beacon light; still I have much to learn, and have need of patience, that having done the will of God I may receive the promise. I am now teacher, that we may witness the uniting of the faithful and the perfecting of the people, and I shall try to profit by and give to others the benefit of the beacon light; still I have much to learn, and have need of patience, that having done the will of God I may receive the promise. I am now teacher, that we may witness the uniting of the faithful and the perfecting of the people, and I shall try to profit by and give to others the benefit of the beam

WELSH MISSION.

The annual conference of the above Mission was held at the Saints' Chapel, Llanelli, April 24th to May 1st, 1881, J. R. Gibbs, president; B. Davies, clerk.

A. N. Bishop reported the Western District in a favorable condition; containing 20 Elders & Priests, 1 Deacon, 86 members; total 65. W. Morris reported the Eastern District in a good condition. J. E. Jenkins reported the book account from Oct. 31st 1880 to 11/3 1881; and received since, from Mercy Branch, 12s; from Llanelly Branch, £1 16s 6d; from Llansamet Branch, 8s; from E. Trinhly, 4s, total 12s 5d. Bishop's Agent's Report: Received £2 8s 6d paid £5; in hand, £2 2s 6d.


May 1st p.m.—T. E. Jenkins preached from Acts 6: 4.

The authorities of the Church in America were sustained in righteousness; also J. Taylor, President, of the Welsh Mission; W. Morris, President of the Eastern District; A. N. Bishop, President of the Western District; T. E. Jenkins, of the Seventy and as Bishop's Agent. All the Elders, Priests, Teachers, Deacons and Saints of the Mission.

The meeting was then given for testimony and to receive the gifts of the Spirit, and a great degree of success was manifested, and the brethren bore a strong testimony to the work of the Lord.

Preaching by Elders D. Lewis, A. N. Bishop and T. E. Jenkins in the evening.

Adjourned to meet at Aberaman, Aberdare, the last Sunday in October (30th), 1881.

CENTRAL NEBRASKA DISTRICT.

The above conference met at Columbus, Neb., April 10th, 1881, having been continued from March 27th, by reason of the flood prevailing, it being impossible for the brethren to get in. Geo. M. Galley, president; H. J. Hudson, secretary.


Branch Reports—Columbus: 1 died, 2 removed. Clear Creek: No change. Cedar and Deer Creek branches: no reports.

Bro. H. J. Hudson was elected secretary of the district.

The following was offered: Whereas, Geo. Geo. M. Galley, by reason of circumstances as explained, is unable to serve, and having rendered a faithful discharge of the duties of president of the Central Nebraska District; therefore, be it Resolved that he be released from the presidency and vice-presidency of the district.

On motion, it was laid on the table till next conference.

That all the boards and authorities of the Church were sustained in righteousness; also the president of the district, together with the branch presidents.

Conference adjourned to meet at Cedar Creek Branch on Sunday and Tuesday, June 20th and 21st, at 2 a.m.

PHILADELPHIA DISTRICT.

The Philadelphia District Conference met on Tuesday, May 16th, 1881, J. Stone, president; J. A. Stewart, secretary.

Branch Reports—Philadelphia, 48, Horsemens, no statistical report—no change.

Elders' Reports—John Stone: My labors have been very light this quarter; have not enjoyed as much health as I could; as the weather is better, I hope to do more. My faith is as strong as ever. I labor to the best of my ability. I have preached to every society I have had; but there are, as far as I am able, continue to do so; have been to New Jersey; I desire to see Zion prosper. My faith is as strong as ever, I desire to have my feet before me, and the prudent will be hid by his revealing light.

To remain your brother in this last hour of my labors, J. Stone.

The above conference was held at Unionville, near Delaware, Sunday and Monday, May 15th and 16th, at 2 a.m.

NORTH EAST MISSOURI DISTRICT.

Conference convened at Bevler, Mo., May 14th, 1881. G. Hicklin, president; J. T. Williams, clerk; and D. E. Evans, assistant.


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and any difficulties nominate branches. set the vote of conference to confirm his nominations. Conference. Carried. A vote of thanks was tendered Bro. D. Love for his past labors. A. T. Mortimore and J. W. Calkins were given a mission to Pleasant Grove. J. M. Stub- bart was assigned a mission to Pleasant Hill School-house. W. Baldwin to preach where and when conference be pleased to labor at Center School-house, near Bros. Lush. Bro. S. Thomas was released from his mission at Malvern with E. Calkins, and Bro. G. E. Doll was associated in his stead. Preaching by R. J. Anthony and J. B. Badham. Adjourned to meet at Shenandoah, Iowa, August 6th, 1881.

\section*{NEBRASKA DISTRICT.}

Conference was held at Nebraska City, Neb., July 6th and 8th, 1881. L. Anthony, president; J. W. Waldsmith, secretary. Elder R. E. Elvin preached in the morning; Saint's meeting in the afternoon; L. Anthony preached in the evening.

**Branch Reports.**

\begin{itemize}
  \item **Shenandoah Branch**
    \begin{itemize}
      \item Elder S. E. Bookstead, as brought by the Mill Creek Branch, was referred to a committee, consisting of W. C. Ledingham and W. W. Gaylord to examine, and report at next conference.
    \end{itemize}

\end{itemize}

J. B. Badham was elected presiding Elder for the coming quarter, and was released from the office of secretary. J. M. Stubbart was appointed in his stead.

A vote of thanks was tendered Bro. D. Love for his past labors.

Deb. A. T. Mortimore and J. W. Calkins were given a mission to Pleasant Grove. J. M. Stubbart was assigned a mission to Pleasant Hill School-house. W. Baldwin to preach where and when conference be pleased to labor at Center School-house, near Bros. Lush. Bro. S. Thomas was released from his mission at Malvern with E. Calkins, and Bro. G. E. Doll was associated in his stead.

Preaching by R. J. Anthony and J. B. Badham. Adjourned to meet at Shenandoah, Iowa, August 6th, 1881.

\section*{SOUTHERN NEBRASKA DISTRICT.}

Conference was held at Nebraska City, Neb., May 8th and 9th, 1881. L. Anthony, president; J. W. Waldsmith, secretary. Elder R. E. Elvin preached in the morning; Saint's meeting in the afternoon; L. Anthony preached in the evening.

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Preaching by R. J. Anthony and J. B. Badham. Adjourned to meet at Shenandoah, Iowa, August 6th, 1881.

\section*{Miscellaneous.}

We, the undersigned, trustees of the Salt Lake City Chapel property, and members of the building committee of and for the Reorganized Church of Jesus Christ of Latter Day Saints, take this opportunity of acknowledging our appreciation for his method of informing the Church at large, and the friends of the work placed in our care, that we have been entrusted, in a regular manner, with the procurement of means and with entire control and management in the building of and furnishing a commodious free Church edifice (a mission chapel) in Salt Lake City, Utah, to be used for religious and educational purposes, the title and ownership of the same to be in the aforementioned Church. The best example of this is the Rocky Mountain Mission, the Salt Lake District Conference, and the Salt Lake City Branch of said Church.

Therefore, and in pursuance of said trust, we respectfully ask the Saints, and the friends of a free church in this land of "bondage," to aid us in our work by contributing liberally of their means, so that an early day the lovers of Christianity as taught by Christ and his disciples, as they may choose to interpret it, may have in this city a suitable place in which to meet and worship. A lot centrally located, with excellent frontage, (both of which are too small, and both of which we hope to purchase in the near future), has been purchased, and we are the ready free Church edifice (a mission chapel) in Salt Lake City, to be used for religious and educational purposes, the title and ownership of the same to be in the aforementioned Church.

We appeal to presidents of branches to lay this matter before those under their care, that they may help us at once.

I appeal to all individual members to aid us in whatever ways they can.

We appeal to all who would promote and maintain religious freedom, including the advancement, love toward God and man, who desire the end and overthrow of bigotry, intolerance, priesthood, and church domination in political, social, and educational affairs, whether in Utah or elsewhere, to assist us promptly what they can.

We ask all of us within sixty or ninety days to write immediately and say what you will do.

Remittances (by draft or post office order) should be made to W. W. Blair, Box 417, or Robt.

\url{www.LatterDayTruth.org}
WARNOCK.-Topic, Box 1046, Salt Lake City Utah, who will give receipts for money received.

If there is some case in which any person will loan the committee from $1000 to $2500, for from two to five years, at a cheap rate of interest, and take mortgage property, they will please inform the undersigned trustees at an early time. The Bishop of the Church, I. L. Rogers, pledges himself that those who may thus make this loan, shall be made secure by days. We mourn the loss of our darling; but not as they who have no hope in Christ. We hope to meet them in the first resurrection.

LIBBERRY.—At Bozor's Store, Osage county, Mo., April 17th, 1881, sister Mary L. Libberry, born at the home of B. M. Libberry, April 26th, 1857, by death is called to her resting place. She was a faithful Christian and will ever be remembered for the hope that was in her. She leaves a husband and four children, one of which is a helpless cripple, and one three weeks old. She fell asleep calmly, for her faith in God was strong.

CHERRY.—At Malta, Illinois, March 10th, 1881, of scarlet fever, an illness of 46 hours, May Maud, child of W. E. and K. M. Cherry, aged 6 years, 1 month, 1 day. He had scarlet fever; was sick just one week, and was almost a constant sufferer for three weeks before he was taken. Deceased seven days before.

BLACK.—At her home, near Dewitt, Arkansas, the 5th of March, 1881, of bronchitis and neuralgia, after an illness of several months, Sarah Isabella, wife of S. R. Black, aged 63 years, 7 months, and 21 days. She was an early recipient of the gospel as taught by the Latter Day Saints, and died in a peaceful frame of mind. She was in her right mind just to the last. No one who ever knew her, found her otherwise than a lover of the truth, and always willing to exchange good for evil. She leaves a husband and six children, to whom she leaves her affections. The Lord giveth, and the Lord taketh away.

PETERSON.—Near Lander City, Wyoming Territory, March 14th, 1881, of chronic rheumatism, G. Peterson, aged 27 years, 1 month, 1 day. He was a faithful member; he died firm in the faith, respected by all for honesty and integrity of character, and leaves an excellent record; his hope was realized in the blessings of the kingdom. Funeral at the home of his brother, March 16th.

JOHNSON.—Near Little Slouz, Harrison Co., Iowa, May 5th, 1881, after eight years of suffering, our beloved brother, John Johnson. He was a true member of the Church; born Nov. 25th, 1844, by death is called away. He was baptized by James Hawkins, 1844; emigrated to America, 1847; united with the Reorganized Church, July, 1851. He lived and died a consistent member of the body of Christ. He is missed as a faithful husband, a kind father, and a faithful friend. His hope was bright, his faith strong, his patience great, and his love for the gospel unflagging. He rests in peace. His name and memory will endure, May God comfort the mourning widow and children. Funeral discourses by H. Derry.

THURLOW.—Sylvina E. Thurlow, at Fremont Nebraska. Sr. Thurlow struggled fifty years in mortality. Her career of near three years in the church was marked by a moral and religious life, of such a character as would give a blessing to those who are left behind. She was deprived of the companionship of the Saints. Was baptized August 15th, 1873, by H. C. Smith.

CHAPMAN.—Near Lamoni, Iowa, Sunday, May 15th, 1881, of consumption, John James, youngest son of Elder John Edwards, aged 15 years, 1 month, and 6 days. Funeral service by Rev. G. W. Hybriter.

BRADSHAW.—At residence in Council Bluffs, Iowa, April 12th, 1881, Sr. Caroline Bradshaw. Funeral on the 14th, conducted by Elder A. Hall. Sr. Bradshaw was born in Maine, England, Jan 14th, 1811, and emigrated to Council Bluffs in 1855, where she united with the Church about twenty years since, continuing faithful to the end. Her husband and son have the sympathy of the Saints.

MAKER.-—Month residence in Council Bluffs, Iowa, April 12th, of dropsy, John T., son of Bro. L. and Sr. E. Bradley, aged 17 years.

DALEY.—Near Shenandoah, Iowa, March 30th, 1881, of cancer, Sr. Eliza J. Daley, aged 65 years, 2 months, and 20 days. Her death was accepted by the Saints, and ended in full faith of a glorious resurrection. Burial services attended by Elder S. S. Wilcox.

HAWKINS.—At Santa Rosa, California, May 5th, 1881, of consumption, Sr. Alice M., wife of Bro. C. W. Hawkins, aged 25 years, 6 months, and 7 days. She was faithful in the discharge of her duties, patient in her sickness; although beginning to wear, was not cast away, but would have to part with her two small children, composed and resigned. She bore a faithful testimony concerning the divinity of the Father and the Son, of God. She died so young and full of life nipped by the icy hand of death, and her little babe reclining over the grave, decks the bed of the one, who merited the funeral service was conducted by Elder Wm. Anderson, of Oakland, California.

WANTED.

A good Modeller and Cabinet Maker. Both must be members of the Church. One of either can receive an interest in the works. Address Golden Swan Machine Works, Macon City, Missouri.

ADDRESSES.

Gurner S. Grifiths, Box 64, Beaver, Beaver County; W. W. Blake, Box 467, Salt Lake City, Utah; Corlis E. Hedges, Box 409, Salt Lake City, Utah; W. W. Blake, Box 467, Salt Lake City, Utah; Capt. T. B. Farnam, Box 504, San Francisco, California; Alexander H. Smith, Box 311 St. Seneantisse, 30th St., New York.; T. F. R. Rogers, Box 1046, Salt Lake City, Utah; T. R. Rogers, Box 1046, Salt Lake City, Utah; T. R. Rogers, Box 1046, Salt Lake City, Utah.

www.LatterDayTruth.org
Elder Richard Allen, Sen, Agent in the Southern California District, reports; 1881*

Oct. 7 Jan. 9

Balance in hand $39 23

Elder James Robb, Agent in the Kent and Elgin District, Canada, reports:

$38 4 2

Elder Franklin Vickers, Agent in the Arkansas District, reports:

Jul. 7 Paid P. F. Scollof 11 23

1880

Oct. 4 Richard Gubens... 48

10 Robert Davis... 4.00

Balance last report 155 17

Alfred Bishop... 13.00

Thomas Parshall... 30.00

Robert Stansfield... 5.00

M. Stansfield... 5.00

Peter Johnson... 10 00

Rocky Mountain Branch... 10 00

Ch.

Paid for Missionary purposes 24 15

James Callow... 4 00

Balance in hand... 10 00

$102 10 00

Elder Samuel Brown, Agent in London District, Canada, reports; 1881

Apr. 4 John H. Brown... 10

Sarah Bunting... 5 00

March R. Brown... 50

Julia Harrison... 10

Jan. 15 John Twitty... 13 00

Mary A. Sparks... 5 00

John Carmichael... 10

16 S. Thomas Brand... 10

Thomas Beave... 2 00

Sarah Pearson... 2 00

John Carmichael... 10

William Jenkins... 25

James Callow... 5 00

Jul. 1 Usborne Branch... 2 00

London Branch... 1 00

Robert Brown... 5 00

Alfred Low... 1 00

Aug. 2 Margaret Brown... 1 00

Nov. 1 Samuel Hartnell... 1 00

5 Robert Brown... 5 00

Oct. 14... 2 00

Dec. 12 James Brown... 10

Jan. 30, 1882, W. H. Gray... 15

5 Robert Brown... 5 00

Total receipts... 260 15

Jan. 15

Mary A. Sparks... 5 00

John Carmichael... 10

16 S. Thomas Brand... 10

Thomas Beave... 2 00

Sarah Pearson... 2 00

John Carmichael... 10

William Jenkins... 25

James Callow... 5 00

Jul. 1 Usborne Branch... 2 00

London Branch... 1 00

Robert Brown... 5 00

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Jan. 30, 1882, W. H. Gray... 15

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Total receipts... 260 15

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Mar. 3 Sr. Ann Lewis 5 00

Aug 15 Care of Sr. M. L. Hall 20 00

John Carmichael 4 00

Sr. M. J. Haws 5 00

Sep. 12 Sr. M. L. Hall 4 00

13 Care Sr. M. L. Hall 20 00

Oct. 16 24 Sr. Ann Lewis 5 00

21 St. Ann's 5 00

Nov. 18 Sr. M. J. Haws 5 00

25 Sr. Ann Lewis 5 00

Dec. 4 Sr. M. J. Haws 5 00

25 Sr. Ann Lewis 5 00

Feb. 25 A. D. Moore 5 00

27 Margaret Brown 1 00

29 Perry Bews 5 00

27 Margaret Brown 1 00

Total receipts... 229 48

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Feb. 25 A. D. Moore 5 00

27 Margaret Brown 1 00

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27 Margaret Brown 1 00

Total receipts... 229 48

1880.
Besides the above General Fund, Bro. Roberts had on hand a year ago $31.69, that was raised to help pay off the debt on the Stockton chapel, which sum he paid over to Sr. H. P. Robbins, May 24th, 1880. He also reports the following contributions for the support of Bro. John Carmichael, district president:

Santa Rosa Branch

A Friend

S. H. Weber

M. H. Matthews

C. Whedon

Bro. John Chambers

Sargent Branch

George L. Matthews

Bro. George W. Green

Bro. Green

Santo Cruz Branch

A Friend

Santa Cruz Branch

S. H. Webb

Dist. Executive

G. G. Seigfreid

May 5, Sophia Milike

D. C. Miliken

John Matthews

June 6, Conference collection

W. McIlvan

Samuel Farrell

Frederick Johnson

Alice Wilson

Frederick Johnson

R. T. Lambert

Mary J. Miliken

John T. Lambert

Samuel Seigfreid

John W. Matthews

Burlington Branch

Susan Warnock

Mary J. Warnock

Richard T. Lambert

Oct. 14, W. T. Lambert

22 Alice Wilson

29 Hannah Bowden

29 W. McIlvan

Nov. 13, W. E. Seile

Martha Krueck

John Anderson

W. J. Tallyott

Alex. McFarland

Andrew Anderson

Owen Owen

J. W. Sawyer

Dora Weaver

Henry Kesterson

Frederick Otto

Charley Wilson

Frederick Johnson

Annie Johnson

Sawyer

Burlington Branch

G. P. Lambert

C. Elier

Sanford Seigfreid

J. Swigart

E. R. Swigart

Jane Lambert

30 Finance Committees, per R. Lambert

G. F. Seigfreid

Hattie H. Aude

Walter W. Aude

Dec. 1 Jennie Pearsons

5 Aleckan Wells

4 Ruth Farmer

Sisters of Zion, Keokuk

Mary Turner

Georgia Wilson

Alice Wilson

22 L. E. Parsons

Feb. 17, W. T. Lambert

29 L. E. Parsons

$293.99

Elder H. W. Chappelow, Agent in the Southern Indiana District, reports:

Bro. David Dancer, Agent in the Decatur Iowa District, reports:

Elder William Lecka, Agent in the Fremont District, Iowa, reports:

Elder John Pett, Agent in the Galland Grove District, Iowa, reports:
Elder Andrew Hall, Agent in the Pottawattamie District, Iowan reports:

1881
- Balance last report: $2,600
- Paid James C. ölüm: $150
- J. T. B. Hall: $2,600
- Total receipts: $8,100
- Balance on hand: $2,600

Elder Andrew Hall, Agent in the SouthEastern Ohio and West Virginia Districts, report:

1881
- Paid Mr. Davis: $350
- David Jones: $200
- David McConnell: $150
- Thomas Smith: $75
- J. R. Spann: $30
- Matthew McCall: $15
- Robert C. St. John: $50
- Total receipts: $1,600
- Balance on hand: $350

Elder J. B. Ross, Agent in the Spring River District:

1881
- Balance March 1, 1880: $121.10
- J. B. Ross: $25
- E. J. B. Coates: $5
- David Davis: $25
- Robert J. White: $5
- Total receipts: $1,031.45
- Balance: $121.10

Elder R. D. Coats, Agent in the St. Louis District, Mo. report:

1880
- Mar. 1, Balance: $125
- Apr. 4, Balance: $125
- James Cross: $5
- June 17, St. Louis: $1

Elder John Smith, Agent in the Massachusetts District report:

1880
- Balance March 1, 1880: $15
- Mar. 31, Balance: $15
- April 1, Balance: $15
- May 15, Balance: $15
- Aug. 31, Balance: $15

Elder Lewis Gaultier, Agent in the Montana District:

1880
- Jan. 1, Balance: $35
- Jan. 31, Balance: $35
- Feb. 15, Balance: $35
- March 13, Balance: $35
- April 29, Balance: $35
- May 15, Balance: $35
- June 15, Balance: $35
- July 15, Balance: $35
- Aug. 15, Balance: $35
- Sep. 15, Balance: $35
- Oct. 15, Balance: $35
- Nov. 15, Balance: $35
- Dec. 15, Balance: $35

**The SAINTS’ HERALD.**

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### Elder J. R. Anderson, Agent, in the Northern Minnesota District.

#### Balance last report:
- Nothing received or paid out. In hand $8.66

#### Paid:
- Balance last report $5.70
- J. B. N. $1.20
- Emily Curtis $3.94

Total receipts $7.65

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### Elder J. D. Flanders, Agent in the Far West Missouri District, Missouri.

#### 1880

**Mar.** 3
- By James McKeever $1.00
- D. M. Scott $0.50
- T. A. Brown $0.65
- E. S. Ballinger $0.75

#### 1881

**Jan.** 30
- By James McKeever $1.00
- M. B. Smith $0.45
- A. S. Nilsen $0.60
- J. H. Roach $0.60

---

### Elder J. R. Hawkins, Agent in the Nebraska District.

#### 1880

**Du.**
- To balance last report $7.75

**June 6**
- Paid to J. M. A. $0.50
- J. W. Adair $10.00

**Aug. 22**
- Mary J. Berry $5.00
- E. Trimmer $10.00

**Sept. 13**
- E. Trimmer $10.00

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### Elder C. W. Lange, Agent in the West Wisconsin District.

#### 1880

**Nov. 19**
- Paid to John Bolinger $7.50

**Dec. 21**
- Paid to I. W. Robinson $7.50

---

### Elder J. W. Waldsmith, Agent in the South Dakota District.

#### 1880

**Mar.** 3
- Paid to J. W. Waldsmith $13.50

**Apr. 15**
- J. J. Lee $3.50

**June 22**
- Paid to Geo. Beeler $14.50

**Aug. 29**
- Paid to Geo. Beeler $14.50

---

### Elder Robert Thrutchley, Agent in the North East Missouri District.

#### 1881

**Du.**
- Balance last report $3.30

**Mar. 22**
- Paid to Sarah Wartenbach $5.00

**Apr. 15**
- J. S. Brown $6.50

**May 31**
- Paid to Mary A. Thompson $7.50

---

### Elder Chas. Clapp, Agent in the Oregon District.

#### 1880

**Du.**
- Paid to C. N. Light $25.00

---

### Elder Hans Nielsen, Agent in the Northern Nebraska District.

#### 1880

**Du.**
- Paid to C. G. Ahlgren $10.50

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### Letters from Bro. Luff.

**Plano, Ill., May 5, 1881.**

**Editorial.**—In setting the type for the Independence Mo., Agent's report, today, I notice that Bro. Small is credited with having paid the Agent $10.50. His name is not found in my books. I have inserted his name at my own request, but I can not be held responsible for his not paying me. Both of these are mistakes. On the date recorded, Bro. Small wished to make his family a present of $5, and held in his hand a $10 bill; which I could not change. He then turned to the Bishop's Agent, who was present, and asked him if he could change it, telling him to give me $5, and credit him with the other $5 (not $10) on his books. In reporting to the District Conference by my appointment I was then laboring, I credited Bro. Small with $5. My object in making the statement is, that the Agent and myself may appear properly before the Church, not having under General Conference appointment, I was not entitled to assistance from the Bishop, or his agents, nor did I receive any. Bro. Nielsen should have been credited with but $5, and my name should not have appeared at all, as the amount paid me there was a private donation towards carrying out an arrangement made that day between the District Conference and myself. Yours ever, 

**Joseph Leff.**
MORMONISM.

AUTHENTIC ACCOUNT OF THE ORIGIN OF THIS SECT FROM ONE OF THE PATRIARCHS.

Discovery of the Plates, and the Translation of the Book of Mormon.

POLYGAMY AN EXCESS.

In view of the large Mormon immigration that is now pouring into this county, and also in view of the difficulties that have heretofore existed between that sect and the people of Jackson county, the Journal has taken the trouble to ascertain the facts as to the origin of the sect, as well as the history of their expulsion from Jackson county in 1833.

For the benefit of a great many persons who probably do not know what the Book of Mormon consists, an exact copy of the title page of the first edition published is given here:

The Book of Mormon. An account written by the hand of Mormon upon plates taken from the plates of Nephite, wherefore it is an abridgment of the record of the people of Nephite and also of the Lamanites, which are a remnant of the house of Israel and also to Joseph and Gentile; written by way of commandment and gift by the Spirit of Prophecy by the hand of Mormon. Compiled by Joseph Smith, Jr., and published by authority of the church of Christ, at the city of Palmyra, in the state of New York. The second edition published by the Reorganized Church of Jesus Christ of Latter Day Saints, 1830.-J.S. Smith, Jr., 1st ed. 1830.

Plano, Illinois, July 1, 1881.

Vol. 28.-Whole No. 455.

No. 13.

Richmond, Ray county, Mo., and the Journal dispatched a reporter to Richmond, to interview the "last of the eleven."

The reporter called at the residence of Mr. Whitmer and found the patriarch resting in an invalid's chair looking very pale and feeble, but having but just recovered from a long and very severe illness. In person, he is about medium height, of massive frame, though not at all corpulent, his shoulders slightly bent as with the weight of years. His manly, benevolent face was closely shaven, his hair snow white, and his whole appearance denoted one of nature's noblemen. The education acquired by standing and sitting, so long life devoted to study and thought, have stored his mind with a vast fund of information.

After introducing himself, the reporter opened the conversation as follows:

"Mr. Whitmer, knowing that you are the only living witness to the translation of the Book of Mormon and also that you were a resident of Jackson county during the Mormon troubles in 1833, I have been sent to you by the Journal to get from your lips the true statement of facts in regard to these matters. For nearly half a century the world has had but one side only, and it is now our desire to present to our readers for the first time the other side."

"Young man, you are right. I am the only living witness to the Book of Mormon, but I have been imposed upon and misrepresented so many times by persons claiming to be honorable newspaper men, that I feel a delicacy in allowing my name to come before the public in any way pertaining to me. I first heard of the plates, I went home, and after several months Cowdery told me he had promised to share with them, but had not done so, and they were very much incensed with him. I said, 'How do you know that Joe Smith has the plates?' They replied: 'We saw the plates in the hill that he took them out of, just as he described it to us before he claimed them.' These parties were so positive in their statements that I began to believe there must be some foundation for the stories then in circulation all over that part of the country. I had never seen any of the Smith family up to that time, and I began to inquire of the people in my neighborhood. Cowdery, who showed me the plates during the year 1837, Joseph Smith, Jr., had a vision, and an angel of God appeared to him and told him where certain plates were to be found and pointed out the spot to him, and that shortly afterward he went to that place and found the plates which were still in his possession. After thinking over the matter for a long time, and talking with Cowdery, who also gave me a history of the finding of the plates, I went home, and after several months Cowdery told me he was going to Harmony, Pa.—whither Joseph Smith had gone with the plates on account of persecutions of his neighbors—and see him about the matter. He did go on his way stopped at my father's house and told me that as soon as he found out anything either truth or untruth, he would let me know. After he got there he became acquainted with Joseph Smith, and shortly after, wrote to me telling me that he was convinced that Smith had the records and that he (Cowdery) had not. I then told him it was the will of heaven that he (Cowdery) should be his scribe to assist in the translation of the plates. He went on, and Joseph translated from the plates, and he wrote it down. Shortly after this Cowdery wrote me another letter, in which he gave me a few lines of what they had translated, and he said to me that he knew a man that he had a record of a people that inhabited this continent, and that the plates they were translating gave a com-

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plete history of those people. When Cowdery wrote me these things and told me that he had revealed knowledge concerning the truth of them, I showed these letters to my parents, and brothers and sisters. Soon after I received another letter from Cowdery, telling me to come down into Pennsylvania and bring him and Joseph to my father's house, giving as a reason therefor that they had received a commandment from God to that effect. I went down to Harmony, and found everything just as they had written me. The next day after I got there they packed up the plates and we proceeded on our journey to my father's house, where we arrived in due time, and the day after we arrived there I saw the translation of the remainder of the plates. I, as well as all of my father's family, Smith's wife, Oliver Cowdery, and Martin Harris were present during the translation. The translation was by Smith, and the manner as follows:

"He had two small stones of a chocolate color, nearly sphere-formed, but not transparent, called interpreters, which were given him with the plates. He did not use the plates in the translation, but would hold the interpreters to his eyes and cover his face with a hat, excluding all light, and before his eyes would appear what seemed to be parchments, which would appear the characters of the plates in a line in the air, and immediately below would appear the translation in English, which Smith would read to his scribe, who wrote it down exactly as it fell from his lips. The scribe would then read the sentence written, and if any mistake had been made, the characters would remain visible to Smith until he could look over the translation and settle the matter. The scribe would then read the sentence, which would appear the characters of the plates in a line in the air, and immediately below would appear the translation in English, which Smith would read to his scribe, who wrote it down exactly as it fell from his lips. The scribe would then read the sentence written, and if any mistake had been made, the characters would remain visible to Smith until he could look over the translation and settle the matter.

"Who else saw the plates at this time?"

"No one. Martin Harris, the other witness, saw them the same day and the eight witnesses, Christian Whitmer, Hiram Page, Jacob Whitmer, Joseph Smith, sr., Peter Whitmer, jr., Hyrum Smith, John Whitmer and Samuel H. Smith saw them next day."

"Did you see the angel appearing at all when the plates were translated?"

"Yes; he stood before us. Our testimony as recorded in the Book of Mormon is absolutely true, just as it is written there."

"Can you describe the plates?"

"They appeared to be of gold, about six by nine inches in size, about as thick as parch­ment, and the characters were written upon them as leaves of a book by massive rings passing through the back edges. The engraving upon them was very plain and of very curious appearance. Smith made facsimiles of some of the plates, and sent them to Christian Whitmer, Hiram Page, Jacob Whitmer, Joseph Smith, sr., Peter Whitmer, jr., Hyrum Smith, John Whitmer and Samuel H. Smith, which were translated.

"Did Joseph Smith ever relate to you the circumstances of his finding the plates?"

"Yes; he told me that he first found the plates in the early Spring of 1825; that during a long period of time, which he had been taught to regard as the most sacred time, he had an angel appearing to him three times in one night and telling him that there was a record of an ancient people deposited in a hill near his father's house, called by the ancients 'Cumorah,' situated in the township of Manchester, Ontario county, N. Y. The angel pointed out the exact spot, and some time after he went there he found the plates deposited in a stone box in the hill, just as had been described to him by the angel. It was some little time, however, before the angel would allow Smith to remove the plates from their place of deposit."

"When was the church first established?"

"We had preached during the time the book was being translated but our church was not regularly organized until after the book was printed in the Winter of 1829-30. The first organization was in Seneca county, New York, under the name of 'The Church of Christ.' The first elders were Joseph Smith, Cs., Oliver Cowdery, Hyrum Smith, Peter Whitmer and myself. On the 6th of April, 1830, the church was called together and the elders acknowledged according to the laws of New York. Our instructions from the Lord were to teach nothing except the old and new testaments and the Book of Mormon. From that time the church spread abroad and multiplied very rapidly. In the Summer of 1830, Parley Pratt, Peter Whitmer and S. Peterson went to Kirtland, O., and established a branch of the church, which also grew very fast, and soon after a fine temple was erected, which is still standing. During the Winter of 1830 the same parties went to Independence, Mo., and established a church and purchased very large tracts of land in all parts of Jackson county, and also erected a fine temple in the town of Independence, including the site for the temple. The reason of the migration to Jackson county was that Smith had received a revelation from God designating Independence as the place of the gathering of the saints together, in the latter days. Joseph Smith and Sidney Rigdon, B. H. Hatfield, and the Kirtland church, established the church in Jackson county, but soon after returned to Ohio. The temple has never been built at Independence, but the site still remains vacant, and the title deeds are held by the church, and I have no doubt that at some future day it will be built. About five hundred people emigrated from Ohio to Jackson county, and the church there increased in numbers with extraordinary rapidity during the ensuing two years. They lived in peace in Jackson county until early in the Summer of 1833, when difficulties arose between the church and the citizens of the county. What first occasioned these difficulties was a mob formed in the county to prevent the church from being composed principaliy of Eastern and Northern people, who were opposed to slavery, and that there were among us a few ignorant and simple minded persons who were continu­ally making boasts to the Jackson county people, that they intended to possess the entire country. A mob of Mormons, called the Big Blue, about the middle of the Sum­mer of 1833. The mob destroyed a number of our dwellings and fired upon the little party of Mormons, killing one young man and wounding several others. The Mormons returned the fire, killing the leader of the mob, a Campbellite preacher, named Lovett. The next difficulty was a mob of about eighty citizens and about eighteen Mormons, called the Big Blue, about the middle of July, of the same year, when a large mob of armed men gathered in front of the Court House, under the leadership, I think, of three men, named Wilson, Cockrell, and Over­ton. A committee of ten was appointed to wait upon the leaders of the church and state their desire to settle the matter, and the church and Evening Star newspaper office and all other places of business closed, and that we
immediately leave the county. This was so sudden and unexpected that we asked time to consider the matter, which was refused, and a battle immediately ensued, during which the newspaper office, which stood on the south-west corner of the square (just south of the present site of Christian & Sawyer's bank), was torn down and the type scattered to the four winds. Bishop Partridge and another of the saints were dragged from their houses and tarred and feathered upon the public square, and numerous other indignities heaped upon us, but no one was killed. After this, difficulties of a like nature occurred almost daily until some time in October, when the final uprising of their Prophet and another of the nuns was scattered from their houses and tarred and feathered, and we were torn down and fled, and the muzzles of guns from the county, without being given an opportunity of disposing of our lands. Our homes were burned and our property destroyed, and several of our number killed. The indignities that were heaped upon us were simply terrible.

We were broken, our families groaned in unhealable pain, and fled, as a body, to live out of the country. We scattered in every direction, the larger portion going to Van Buren and Grand river. A short time after the citizens of Clay county invited us to come there, which we did, and were treated with the utmost kindness.

1. "Did your ever have an opportunity to select a place to stay during your winter of 1849?"

2. "Where did you go after leaving Far West?"

3. "I went first to Clay county and in the latter part of 1838 came here and have lived here ever since. Oliver Cowdery lived in Clay county until 1838, when he came here and died in my father's house in the winter of 1849."

4. "What kind of people were the Mormons of Jackson county?"

5. "They were a peaceful, law-abiding and industrious people, and with the exception of a few simple-minded ones, paid strict attention to their own business. There never was a charge of any kind preferred against any of them during their stay in Jackson county. Their only crime was that they were opposed to slavery, and were industrious, progressive and enterprising in their habits and teachings."

6. "If you did have the Mormons originate?"

7. "We were given to us by our enemies and were never recognized by us."—Kansas City Journal, June 5th, 1881.

The Immortality of the Spirit.

Dear Herald,—My attention has been late-ty drawn to the subject of the resurrection, by the preaching of the opposite theory, and more especially of other dogmas which are taught in connection with it, to wit: that the soul is only breath; that the soul of the wicked is annihilated at death; that Jesus was the actual seed of Joseph and Mary, and having no children prior to his birth in the flesh; that he was not the Son till born of the dead by the resurrection, etc.

1st. In John 1, we are informed "In the beginning was the Word and the Word was God and the Word was God." "All things were made by him and without him was nothing made that was made." John 6:51. "I am the living bread which came down from heaven." Verse 62. "What, and if ye shall see the Son of man ascend up where he went before."—John 17:5. "And now, O Father, glorify me with thee with the glory which I had with thee before the world was." John 8:53, "Jesus said unto them; verily, verily, I say unto you, before Abraham was I am." Colossians 1:16, 17. "For by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers: all things were created by him." Ephesians 1:22. "And the form of the fourth is like the Son of man; and he shall stand upon his shoulders: and they shall thrust you up, and you shall thrust them down." Daniel 7:13. "The Lord Jesus, according to the flesh, was descended from David, even the literal seed of Joseph and David, as recorded in Luke 3:23, for the facts are, that Joseph's mother first married Helio and he died childless, and then his brother Jacob married her, in compliance with the law that a brother should raise up seed to his brother, which read, Deut. 25:6. And it shall be that the name of the eldest son shall be the name of his brother which is dead, that his name is not put out of Israel. So when she had a child (Joseph) by her second husband Jacob, the child is recorded as the son of Helio, her first husband that had no child. Jesus, who was born under the law, the law which sent him eight days to the Temple for circumcision and consecration as the first born, and he was therefore recorded as the son of his adopted father. He was as much the seed of Abraham as he was of David, and so are we. "If we do the works of Abraham then are we Abraham's seed and heirs according to the promise." Verses 1-4. 3d. We next present Jesus as recorded in 1 Tim. 4:10, "The Savior of all men specially of those that believe." The sense that we find him a "Savior of all men," is that as sin entered into the world and death by sin, so he destroyed the effect of the original sin by unconditional giving to all the gift of redemption from the death of the body, according to the Son of God, 1 Cor. 15:22, "For as in Adam all die, even so in Christ shall all be made alive." Our Universalist friends twist this passage to mean that as in Adam all die, so shall all be made alive in Christ; and our Soul Sleeping friends, as in Adam all die even so shall those be made alive that are in Christ, and none else. John 5:28, 29. "All that are in their graves shall hear his voice and shall come forth," etc. Acts 24:14. "There shall be a resurrection of the dead both of the just and the unjust." Romans 5:18, "Therefore as by the offense of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life." Romans 14:10, "For we shall all be changed, in a moment, in the twinkling of an eye." 2 Cor. 5:14, 15. "We thus judge that if one died for all, then were all dead; and that he died for all," etc. 1 John 2:2; "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." Ezekiel 37:1-12, gives us the promises of the resurrection and restoration of the whole human family, of the bride of the Lamb, and extended also to Ephraim in Mosiah 13:14, and after the history of the resurrection of the righteous. 1 Thess. 4:16, and their reign of a thousand years in Rev. 20:4, and in 5th verse that this is the "first resurrection;" and that the rest of the dead shall not live "till after the thousand years." And in 20th verse, we have the resurrection of the "rest of the dead," also a general jail delivery of "death, hell and the sea," delivering up the dead in them.

4th. Concerning Christ as the Son. He was the Son in the beginning and acknowledged as the Son of God by his baptism; and to us on the condition of our fulfilling all righteousness is the same sonship given. John 1:1; Gal. 4:5; 6; 1 John 3:2; John 6:69; 3:13, 17:5.

5th. We next claim that God created man, the inner man, the man proper, in his own image and likeness. Ether 1:8. Yes, even all men were created in the beginning after mine own image. Behold, this body which ye now behold is the body of my spirit; and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh." Also, Gen. 1:1. "So God created man in his own image, and Gen. 2:5. "And there was not a man (in the flesh) to till the ground." Then in Gen. 2:7, we read, "And the Lord God formed man of the dust of the ground * * * and man became a living soul." As Job declares, "Thou hast clothed me with skin and flesh, and hast fended me with bones and sinews." See Job 10:31; 24 Cor. 5:6; 2 Peter 3:9.

6th. Concerning the soul. This word is used nine times out of ten in Scripture with reference to men in the flesh. For example, Prov. 27:7. "The full soul loastheth a honey comb, but to the hungry soul every bitter thing is sweet." Prov. 15:4; 19:17; 1 Peter 3:19; but the term is never used with reference to a dead body. We therefore affirm that the spirit, or inner man in not merely a breath, but an intelligent personal entity, that does not at death sleep, or become annihilated. 7th. That it is not unconscious. First, the righteous; Mark 9:4. "And there appeared to him Elias with Moses." Then as if talking with Jesus." Moses had died fourteen hundred years before, and Elias or John the
Baptist, but recently; they were therefore disembodied spirits intelligently ministering to Jesus. In Rev. 6: 10, the souls of those under the altar make intelligent inquiries. 2 Cor. 5: 8, “We are confident I say, and willing rather to be absent from the body and to be present with the Lord.” Also Phil. 1: 23; 2 Peter 1: 14 That the spirits of the wicked are conscious after death read Isaiah 14: 9: “It stirreth up the dead for thee. * * * And they shall speak and say unto thee.” 1 Peter 3: 19, “By which also he went and preached unto the spirits in prison; which sometime were disobedient when once the long-suffering of God waited in the days of Noah, while the Noah built the ark, and the Lord waited for patient rest of the antediluvians.”

Jesus. In rather to be absent from the body and to be present with the Lord. Peter “In us. In the flesh, but live according to God in the on hands for the that they preached to them. See Revelation 20: 6, 20: 30; John 15: 4, 1 Peter 20: 12, 20: 6, 23: 30; Exodus 31: 13, 35: 2. And we have a clear illustration of how the soul that sinneth dies, in Numbers 15: 32. They found a man that gathered sticks upon the Sabbath day. “It is sin.” In verse 32, “And the Lord said unto Moses, the man shall be surely put to death; all the congregation shall stone him with stones without the camp.” We are pointed to Job 14. The whole chapter, with the exception of the last verse, refers to the body only; and Job so understood it. See Job 15: 13. The soul sinneth, the man that sinneth, will die, so far as his body is concerned; for so readeth the law. Lev. 7: 20, 20: 6, 20: 6, 23: 30; Exodus 31: 13, 35: 2. And we have a clear illustration of how the soul that sinneth dies, in Numbers 15: 32. They found a man that gathered sticks upon the Sabbath day. “It is sin.” In verse 32, “And the Lord said unto Moses, the man shall be surely put to death; all the congregation shall stone him with stones without the camp.” We are pointed to Job 14. The whole chapter, with the exception of the last verse, refers to the body only; and Job so understood it. See Job 15: 13. The soul sinneth, the man that sinneth, will die, so far as his body is concerned; for so readeth the law. Lev. 7: 20, 20: 6, 23: 30; Exodus 31: 13, 35: 2. And we have a clear illustration of how the soul that sinneth dies, in Numbers 15: 32. They found a man that gathered sticks upon the Sabbath day. “It is sin.” In verse 32, “And the Lord said unto Moses, the man shall be surely put to death; all the congregation shall stone him with stones without the camp.”

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destruction, “This is he of whom I said, ‘After me cometh a voice of one crying in the wilderness: Prepare ye the way of the Lord, make his paths straight.’” John 1: 23. Also Phil. 1: 23; 2 Peter 1: 14 that holds the keys of the kingdom of God and of the gospel of repentance and of baptism by immersion for the remission of sins. See “Joseph the Prophet,” page forty-three.

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The Saints' Herald.

The doctrine of repeating “FATHER,” “our FATHER,” and similar words and phrases, is common and widespread. We greatly desire to give an answer to the giving of thanks, therefore let us all try to pray with the understanding Spirit.

In penning the above sentiment, the contributor disavows personalities. May forebearance, humility, temperance, devotion and love rest upon and tarry with all who have renounced the doctrine of dishonesty. May a united effort for the prosperity, redeption and glory of mankind characterize the heralds of the great millennium, is the unceasing, ardent desire of

Morris Threlkeld Short.

Examine.

In Herald for December 15th, 1850, appears an article under the head of “Scripture Exegesis;” near the close of which article, the brother refers to Matt. 25, and endeavors to show that the “sheep,” or those to whom are given the “blessedness” derived from the foundation of the world, are none others than the Saints (”Israel”), the general membership, etc. If this position be true, will the brother, or some one, please explain. First: Why those Saints are so ignorant, as to not understand the principle, viz: that in feeding the hungry, clothing the naked, they were doing the brethren of Christ, (his brethren being those who do Christ’s will), that they were virtually doing it unto Christ? Ignorant, I say, because those that were placed on his right hand asked the question, “Lord, when saw we thee an hungered, and fed thee; or thirsty, and gave thee drink?” etc.

Second: If the aforementioned ones are Saints, and they are to come forth in the morning of the first resurrection, why does John the Revelator write, “Blessed and holy is he that hath part in the first resurrection. And further, those who are called “curse” by the Lord, (his angels’ “curse”), are to partake of the justice of a just God to consign any other class to this everlasting fire but “the devil and his angels”? Nay, must it not, “Wherefore they who are filthy are the devil and his angels; and they shall go away into everlasting fire prepared for them; and their torment is, as this latter one as we are, a lake of fire, and brimstone, is ascended up for ever and ever, and has no end.”—Book of Mormon, 2 Nephi 8: 6. If this be true, and we believe before God and men that it is, and if the “sheep” of Matt. 25: 33, and coiled, to be in verses 34, are the Saints, where are those that are to inherit a glory of Christ, (his angels) does it not comport with the justice of a just God to consign any other class to this everlasting fire but “the devil and his angels”? Nay, must it not, “Wherefore they who are filthy are the devil and his angels; and they shall go away into everlasting fire prepared for them; and their torment is, as this latter one as we are, a lake of fire, and brimstone, is ascended up for ever and ever, and has no end.”—Book of Mormon, 2 Nephi 8: 6.

Third: Inasmuch as those on his left are pronounced “curse’d,” and are to depart into everlasting fire, prepared for the devil and his angels” does it not comport with the justice of a just God to consign any other class to this everlasting fire but “the devil and his angels”? Nay, must it not, “Wherefore they who are filthy are the devil and his angels; and they shall go away into everlasting fire prepared for them; and their torment is, as this latter one as we are, a lake of fire, and brimstone, is ascended up for ever and ever, and has no end.”—Book of Mormon, 2 Nephi 8: 6. If this be true, and we believe before God and men that it is, and if the “sheep” of Matt. 25: 33, and coiled, to be in verses 34, are the Saints, where are those that are to inherit a glory of Christ, (his angels) does it not comport with the justice of a just God to consign any other class to this everlasting fire but “the devil and his angels”? Nay, must it not, “Wherefore they who are filthy are the devil and his angels; and they shall go away into everlasting fire prepared for them; and their torment is, as this latter one as we are, a lake of fire, and brimstone, is ascended up for ever and ever, and has no end.”—Book of Mormon, 2 Nephi 8: 6.

Fourth: Does it follow from the word “sheep” that they were Saints? I think not. The word, in a scriptural sense, seems to apply to those with whom there is something good. Does he say, “I am the good Shepherd, and I know them, and they follow me.”—John 10: 27. They were his because they believed on him; and the very words, “my sheep,” implies that there were other sheep than his. The same idea is conveyed in verses 3, 14. And it is most beautifully and touchingly ilustrated in the promise of Christ’s Redeemer in John 17. “They were, and thou gavest them me; and they have kept thy word.”—John 17: 6. Again: “Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are.”—John 17: 21. Though the Father and Son are one, (in finding a sinless and perfect one as we are, and are of Jehovah’s name, and are to inherit a glory of Jehovah), they were “blinded by the craftiness of men,” etc., and we not all seen just such men as this latter class, that indeed are given to hospitality, and yet the “craftiness” of the shephards, they never professed Christ, though they heard him preached.

Viewing the character of Jehovah from a human standpoint, we find the highest attribute of his nature to be love; because it was in love that Jehovah made man, and saved the soul of man from perdition. Then, and not until then, does Jehovah take man’s redemption. In the first of the ten commandments to man is required the exercise of that principle, love to God; not passive, but in its most active form. And the second is similar in import, viz: to love his fellow man as himself. The first being conducted in the work of creation, the latter in the work of redemption. A higher law, and a higher principle that must exist, and which is the highest law, is the law of love. The same principle that exists in the character of Jehovah, is the law of man; and that law, with the power of heaven, becomes the law of the earth. The same principle that exists in the character of Jehovah, is the law of man; and that law, with the power of heaven, becomes the law of the earth. The same principle that exists in the character of Jehovah, is the law of man; and that law, with the power of heaven, becomes the law of the earth. The same principle that exists in the character of Jehovah, is the law of man; and that law, with the power of heaven, becomes the law of the earth. The same principle that exists in the character of Jehovah, is the law of man; and that law, with the power of heaven, becomes the law of the earth.
must be the lever that must raise earth toward heaven, and God having proved his love in the great sacrifices made for man’s redemption, and in sending the comforter, which he has faithfully done, it now remains for man to fulfill his part, being co-operative with God through his agent, which may be himself.

The requirement of the law to man in relation to the great Lawgiver is not merely emotional, but eminently practical, and covers a wide scope, even to man’s utmost capacity. The range for action, then, being wide one, to all is given a place in the field to labor as his qualifications may enable him.

Let all then who have entered into the latter day work fully exemplify throughout every action of life the principles laid down in the gospel, as did our great exemplar; and the work of love in which we are now engaged, though yet in embryo, may be speculatively brought to a glorious consummation.

Come forth ye virgins to meet the Bridegroom;
Come forth in your radiant light;
Come, fill up your lamps and be ready to meet the glorious one with delight.

EMILY B. FABER.

GOSPEL SNEAK, Calif., June 12th, 1889.

"When that Which is Perfect is Come."

Some bold and teach the idea that in heaven all will not be qualified to enjoy all the social departments of that life. And, as far as I know, they give no proof for thus holding, only that it looks reasonable according to human nature. They argue from human nature and from the natural state, and take a position against them. They claim that a person not taught in certain talents, or qualifications, can not enjoy them as those who are; and therefore the same can not enjoy themselves in the next life in such positions, as for instance, the poor backwoodsman who has not had a chance to educate himself in music, can not enjoy the golden harps of the angelic hosts, no matter how holy he has been.

I do not believe that a person has to become great in musical talent to enjoy the same hereafter. But I do believe that every one can and will enjoy every position, one as much as another, if they conform to the laws of God, which are not as far fetched as we may imagine.

And I also believe that every spirit, before God gives it to the body, is equal; and that a spirit, born into the world through some deformity of the human body cannot act in every capacity; every phrenological bump is not developed, therefore it can not in mortal form enjoy all, because the spirit is suppressed and is not free to act as it would if the body was perfect. Some of these necessary developments may be arrested in the child while its head is yet young and tender by lying, or by being bruised, etc. But when the spirit is freed from these mortal suppressions I believe it can enjoy all, because it is beautiful, holy and grand. If I believed otherwise than this, I would certainly believe it would be no punishment to a person who loves wickedness, to to put him among the wicked in the hereafter, because it would be just what he would like.

It is a belief that when “that which is perfect is come,” then all is beauty, all is beautiful, holy and grand, and that “whether there be knowledge, it shall vanish away,” for now, “we know in part,” but then “that which is in part will be done away;” or

in other words, we will know all things, be able to appreciate all enjoyments, or act in any capacity, if by our love, and holiness and devotion to God we merit them.

REFORM NEEDED.

Some say our officials are careless, Or act in their duty too slow; Indulging in using that strictness Designed by the Lord in his law. They want a much stricter discipline In bringing to analysis the cope, Preventing the too frequent tipplin’ Of liquor, gin, whisky, and wine. The sisters, they say, with their knitting Go ENTER and open their doors. The faults and the failings still splitting, Of brother and sister abroad. They ought to be warned of the evil Doing this, and doing that. Or else they will share with the devil, Exultation at Christ’s coming day.

Some say that we should not eat Or listen to such thing wrong. Deceiving in the time of peace, If short—or unlimited—long; If good they’ve none to telling. They ought to be ashamed of this. Stay at home in their own little dwelling, And study “the true Mormon creed.”

Which tells them “to mind their own business,” A precept so useful to know; Forshaking the dark paths to unwisdom, That changes a true friend to foe. There’s none that’s nữaly, unfailing; And perhaps may not be so in life. The tongue is a fire—It’s a sin— For ever is stirring up strife.

There’s many a true hearted brother They say, is now crippled by dig: Prevented in duty to labor, By such hypocritical cow. Branch priesthood, they say, should be daring, Enlisting their office assigned; The sin in the wrong not speaking. Unless he repents—and will mind.

In all that Pious Worthy do mention In meter, explicit, above: Designed from a noble intention To open its shining eye the pale; That all may be watchful and ready. The words of the Master, we find, Whose Spirit forever is pleading To keep their sins from the mind. KINNANE, Feb. 18th, 1881.

WISERUL.

Open Vision.

DEAR HERALD—If any of your readers can give the interpretation of the following, I should like to hear it:

The vision I had this morning, while reading the Herald, I saw five farms exceedingly large, but none having near all their land in cultivation. Some were old and some new farms. One situated in Illinois, with seven hundred and nine acres broke, yielded nothing! Also, I beheld another farm in Northern Iowa, five hundred and twenty-eight acres broke, yielding the same as the first.

Another farm in Iowa, situated on the Missouri line, said to be exceedingly rich, and beautiful for Situation, with five hundred and sixteen acres broke, yielded one hundred and fourteen and two third bushels. The rich landed proprietor, who owns this farm, to go to the extreme north, with only sixty-nine acres broke, and behold it yielded him five hundred and eighty-two bushels, besides many bushes not counted. He had yet another large farm and sent laborers from time to time to sow, but did not send men to harvest the crop for years, so that much good seed was wasted as well as labor. And behold I heard a conversation, and some of the servants working under the agent of the proprietor suggested to the agent the number of laborers working on those unproductive farms, on these many years, at great expense to the farmer, emptying his treasury, that it would be wisdom to send some of them out to the northern farm to break some more land out there, as it had proved itself five times richer than all the others. The agent agreed to do their impression of the agent’s answer, which was as follows:

“While we regard the northern farm as an important one, we regret to express our inability to send more men who are suitable for field to assist the work on that farm.” Thus ended the vision.

E. C. BRAND.

Evangelists.

Paul told the Ephesians that, “He [Christ] gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.” All these gifts, or offices, we refer to, are to be exercised in the church, under the direction of the priests. This office some claim is filled by the bishop. Others claim it should be filled under the title of patriarch, etc. I find no proof in the books for either position; but, rather, that they both should be come through, or be chosen from the order of evangelists. In Ephesians 4:11-18, we read: “It is the duty of the twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation. The order of this priesthood was confirmed to be handed down from father to son,” etc. In par 19 to 27, of the same section, we find who held this order of priesthood; and in par 28 we find they “were all high priests.”

From this I conclude that we have sufficient proof that evangelists are high priests; for the expression, “this priesthood,” and “this order,” can, grammatically, refer to no other than that which is “evangelical minister,” spoken of in par. 17.

In the apostolic times, it appears that bishops were chosen from the order of evangelists, as in the case of Philip and Timothy. In this dispensation the Lord tells us the bishop “must be chosen from the high priests, unless he is a literal descendant of Aaron.”

The word evangelist is a Greek word; and as defined by Donovan in his Greek Lexicon, “A teacher of the Christian doctrine in the apostolic times, an aid, or assistant preacher of the apostles, who went on missions from church to church.”

From this we learn the duty of evangelists was to go from the established churches, not in the world. Hence the commandment to the twelve to ordain such, “in all the large branches of the church.” How nearly this corresponds with the duty of the high priests, as laid down in D. C. 107:42, and elsewhere. The duty of both is to labor in the churches; the latter in the said duty of high priests, to ordain. There is no proof that evangelists did not preside.

Some say the ordination of high priests differ from that of evangelists, as pointed out

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in sec. 104: 17, and refer to sec. 17: 17, which says an "high priest is to be ordained by direction of a high council or general conference." But we are given to understand that the twelve form a high council; and hence they (when sufficient number is present and the case demands it) may ordain a high priest, and I think it should be "designated unto them by revelation" whom to ordain.

It may be asked, Why were they not called high priests in the apostles' days instead of evangelists? The word, evangelist, is Greek and suited to the times, as the epistles were written with that title, high priest, was much honored, and for that reason did not correspond with the Christian idea of an office, as officers are servants. So a Greek title was given to the order instead of the one in common use among the Jews. Now there is no need of such precautions; hence, the Lord makes use of the title of ancient times.

Peace; but not "At Any Price."

"Is it possible, as much as lieth in you, live peaceably with all men," says Paul, who is said to be authority, being a former, instead of a new revelation, as "given to the order" instead of the order itself. Whatever is suited to the times, as the idea of an office, as officers are servants. But the latter right here comes the main difficulty in the whole case; it is the claim that this by the Spirit, and that is by the Spirit; and they clash; this is the word of God, and that is the word of God, and they do not agree; or that one interprets the word and Spirit, or the word of the Spirit to mean this, and another, that is means that, and who shall decide? Momentous question! all important question! Precedent, especially in days of purity and deep spirituality of the Church, may be safely quoted. A question arose in the time of the presidency of Pet, James and John, concerning circumcision, some contending that it was the "true" form of Church, and the rest contending that the apostles, themselves carried the matter to Jerusalem, and laid it before the "apostles and elders, who came together for to consider the matter."

This council decided authoritatively. The one presiding at the time, said "his sentence" was thus decided. "For the perfecting of the assembled spirit of the spiritual authorities of the Church," or not, it is evident that it was a conference or council that spoke with authority. Their decision was in accordance with the mind of the Spirit. "For it seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things,"

Who shall decide? "And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers." And what for? "For the perfecting of the saints; for the work of the ministry; for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, etc."

This "unity of the faith," this "perfecting of the saints," or the "perfecting of the body of Christ" as it is sometimes spoken of in the Greek, was not to be brought about by the private opinions or "views" of Paul or Peter, nor by that of Joseph or Jason, but by the "sentence of the collective body or assembly of quorums," represented by these officers with others. A church claiming to be built on the "rock of revelation" or inspiration of the God whose name our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

"Neither pray I for these alone; but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. Again, "Except ye are one, ye are not mine."

But how can we become one? By being led by the Spirit, which reflecting the mind of God, and of his Son, Jesus Christ, will produce the oneness that exists between them. By being willing to live by every word that cometh forth from the Father, and to let the Holy Ghost come and seek its will, we may believe that thou hast sent us. Again, "Except ye are one, ye are not mine."

Peace; but not "At Any Price."
a question that affects the peace, and consequently well-being of the Church in any sense, that may be a subject of difference of views, and leads to division and strife, the peace referred to in a late editorial will not ensue. And a General Assembly should determine at an early day, whether either view is to be accepted and taught, or whether the subject be discussed as a matter of doctrine at all; in other words, that it has a "view," or has none at all in the matter.

The foregoing is my "reply" to an editorial on "Peace," in the Herald of October 1st.

JOSPEH SMITH, EDITOR.

Plano, Illinois, July 1, 1881.

EDITORIAL ITEMS.

We see by a San Francisco, California Chronicle, lately sent us, that Samuel Brannan is engaged in a colonizing scheme in Mexico. He reports that he is owner of eighty-four square leagues of land in Sonora, between the Mayo and Yaqui rivers. He is being surveyed into one hundred and seven farms. This Mr. Brannan is the same man that helped to organize and equip, and carry out the transfer of a lot of Saints from New York and Boston, to California, in 1846, and who assisted Com. Stockton in getting possession of California in that year, for the United States.

He was then an active Elder of the Church; and if no doubt would now favor any of the Mormons, or Saints. We choose to settle on his Mexican grant. We commend those dissatisfied, roving, wandering nomads, who can not be contented half way this side of sundown, to try the old veteran, and it is possible they may strike the model of their happy land, on the plains of the State of Sonora. Address him at San Francisco, from which it will doubtless be forwarded to him.

Bro. William Thompson wrote from Beaver, Utah, that they were holding meetings each Sunday; but few other than our own people attended, however. They had done something for the missionary cause, according as they had been blessed.

Bro. Wm. Worwood wrote from Lower Willow Creek, Montana, May 31st, that himself and family had arrived there safely. He states that he found the Saints there to be fine people; thus "a better people I never met with." Ten were baptized at Lamon, Iowa, on Saturday, June 4th, the day after we left there for the home and the office.

Bro. John Scott left the office for Lamon, Iowa, June 6th, to look after a building site to set up his family aura. He writes that things are moving favorably. He returned on the 10th.

A good shoemaker is wanted at Lamon, one that can do good work, new and repairs, would find a good chance to stand awhile, and would probably find plenty of work. A good house painter and grainer would also find a chance to settle there.

We insert in this issue a notice calling for a conference of the disciples of the late James J. Strang, to be held in Antrim county, Michigan. Any of the Saints who wish to attend said conference will please take notice.

We learn by letter of June 12th, that Bro. J. H. Peters, of Texas, was in St. Louis on that date on business. He states that at his request Bro. Herman C. Smith visited Nauvoo, and preached three excellent discourses, which were well received. Bro. Peters was expecting to remain in St. Louis for some little time, being engaged in building machines for measuring and rolling cotton bagging.

Bro. Charles Kemph writes us that there are two mistakes in the notice of the death of sister Kemph. They left England in 1853, not 1850, and came from Portsmouth, not Dartsmouth.

Bro. James Kemp wrote June 9th, from Hutchison, Colorado: The field there is large, and, little doing. He was striving to do an occasional bit of ministerial labor, by speaking to the people. Few care to hear, he thinks. Bro. Platt had arrived there from St. Louis, whom Bro. Kemph thinks an excellent man, and zealous for the truth.

Bro. Wellington Sears writes from Corinth, Ontario, "We still live in Corinth. The Lord is working with us. As a family, we have been blessed since we obeyed the gospel; and our desires are to live near our Heavenly Father.

Bro. P. B. Cain writes that there are two errors in the Herald of June 1st, referring to himself and Bro. Kennedy at Nauvoo, Illinois, not F. C. Can; the other is, the branch at Nauvoo is the 3d Diabo Branch, not Nauvoo.

Bro. J. F. McDowell and M. B. Williams, the latter of Middletown, Ohio, has lately visited Kirtland, on a flying visit, which pleased the few Saints remaining there.

Any one knowing the whereabouts of Wm. S. McMullin, formerly of Bridgeport, Belmont business, he still owes a favor on Lydia S. McMullin, Bridgeport, Ohio, as above.

Bro. W. Aird wrote from Heber City, Wasatch county, Utah, that a few of the Saints met every Sunday, and did the best they could to keep the standard of peace before the people. He says, "I am well pleased with the Herald, Advocate and Hope. The statements of David Whitmer and your aunt Katharine Sallsbury, were very interesting to me; and are well calculated to strengthen the faith of all Saints."

Bro. John Thomas wrote from Buchanan, Tennessee, that he was going to the Foundry and Weakly county, where he expected to organize another branch. On August 13th and 14th, he was going to hold a two day's meeting at Arms Foundry, to organize a district; services to commence at ten o'clock, Saturday, 13th. Elders present were requested to be present. The nearest railway point is Paris, Henry county, eight miles north.

Bro. C. W. Hawkins, writes a long and pleasant letter from Santa Rosa, California, giving his experience, and how he was made to see and know the truth. He says, "I thank my heavenly Father for the light and knowledge that he has given me, which the world can not give, neither can it take it from me; and to-day I stand as a witness for the cause of truth."

We gave the interviews of Br. Kelley with some of the citizens of Palmyra, and vicinity, because that we thought they would be interesting and informing; and we give in this member a part of an article published in the Kansas City Journal, of June 5th, 1881, for the same reason. We do not give all of the article, and our reason is this. The reporter gives Elder Whitmer as stating what occurred in Illinois after the expulsion of the Saints from Missouri; but, as Elder Whitmer was not there, and can only speak from hearsay, and the current rumors then flying, we can not attach such credence to the statements he may make, in regard to what transpired there, as we can to those in which he was a moving actor, as in the scenes in Missouri. The breach made between Elders John and David Whitmer and others, and Joseph and Hyrum Smith, was evidently never healed; and while we can not attach the absolute nature of the difficulty, we are impressed that there may have been wrong and bad feeling on both sides. It is certain, however, from Elder Whitmer's testimony that the division between those early brethren did not vitiate the truth of the angel's message, and the testimony to the Book of Mormon.

EXTRACTS FROM LETTERS.

Bro. James W. Gillen wrote from Sydney, Australia, May 15th, 1881:

"I am still striving to do what I can for the spread of the work in this Mission, but the progress is slow. I held out door meetings at Lambdon, and within the last three months, that were well attended, and good attention given. There also seemed to be considerable interest manifested—but there was a few times when I held a ball in Lambdon, and also in Wallsend, in the former place the congregations were small, so I discontinued them; but the meetings in Wallsend are well attended, and I intend to continue them for several weeks. * * I can not coax men, or hold out present not by my presence, nor receive any into the Church who have not a sufficient love for the truth to repent of their sins, ( forsake them), and walk in conformity with the requirements of the gospel."

Bro. Gillen necessarily feels that he should, long since, have received a co-worker sent by the Church to his aid; but Conference after Conference has passed and no aid has been sent him. He feels discouraged, so far as his fellow-workers are concerned, though strong in the Lord. Bro. June 6th, therefore, a more laborious, and tried to work when in the field, and had it been within our power, he should have had a companion, as he expected. However, it is to be held that the Conference did all that could have been done under the circumstances.

Bro. E. C. Brand writes:

Being appointed as delegate for Montana, and having been instructed to use my influence to obtain a good corps of missionaries for this field, I would suggest that in your deliberations concerning missionaries, that you send as six good Welsh Elders, four equally good Danish Elders, and about fifteen English ones; if you have them. We would not require the above dollars to start a press; can you help us? We shall see.

We shall be glad to help the delegate from Montana, and his constituency to the extent of our ability. We have one English speaking Elder at our disposal, but no "one's go.

Bro. James A. McIntosh wrote June 5th, from Alliston, Ontario:

Last night I organized this branch of eleven members. There are three others; myself, wife, and Sr. Drury, who, with the other branches, will unite with this branch, making fourteen. I also ordained one Priest and one Teacher; the branch then elected the Priest, Bro. Wm. Fields, as president.

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Bro. George Montague writes from Beaver Meadow, Alabama, June 9th:

Bro. E. W. Cato and myself came here on the 5th of May; have been laboring here, and in the adjoining county since. We have a splendid opening, and have baptized one; there are others believing, some of them among the leading men of the churches. We have been greatly blessed in presenting the word to the people both in public and in private.

A great number of newspapers from all parts of the country have been sent us during our absence from the office, many of them containing much that would be of interest, all of which we can not possibly crowed into the Herald; some being sure to be out of date before it can get in.

The Indianapolis Daily Scant is for May 1st, contains a biographical sketch of a successful revivalist, Rev. Thomas Harrison, who has been conducting a revival in DeKalb Park Church, in that place, some twelve hundred persons having been prayed for, and five hundred and forty-three professing conversion. Well, so may it be; let time show the disciples, faithful followers of Jesus, made from these converts. Mr. Harrison is called the Rev. Preacher.

The DeKalb Chronicle and Malta Mail, of DeKalb county, Illinois, both containing notices of Bro. M. T. Short's and Bro. Geo. F. Weston's labor at DeKalb and Malta, were sent us, by Bro. Short, we presume. In one of them is an able defense of our faith and an epitomised statement of belief by Bro. Short. Both papers accused Bro. Short the benefit of their columns; and one publicly stated his endorsement of Bro. Short's positions.

The Kansas City Journal, for April 21st and 28th, contains articles concerning Mormonism in Jackson county, Missouri, fifty years ago, one written from San Juan, Cape, Strabo, California, by a Mr. Whitehead; (real or alias); the other by a Gentile, J. G. C., from Chilicothe, Kansas. The first gives an account of what was stated to the correspondent by two old-time Saints living not far from Newport, California, whom we gather to be Bro. John Brush, and companion. The article states very fairly the facts of the settlement in Missouri, the causes that led to, and the circumstances of the expulsion; as they are known to the readers of the history of the Church. The Gentile, or other side of the story does not materi­ally change the facts stated; but, of course, gives what palliating circumstances may be known by tradition to the writer. He adults in the follow­ing language, "In one point, however, I can safely agree with them, viz: that during their sojourn in Zion they were ill used and roughly handled by the unbelieving Gentiles, and when they at­tempted to retaliate, by marching in a body of about four hundred armed men to the capture and destruction of Independence, during the night of November 28, 1838, and were met soon after daylight not far from the suburbs by the citizens of the town and vicinity and surrendered their guns and pitchforks and scythes, that the leaders were compelled to sign an agreement that the Mormons should leave the county en masse in twenty-four hours. This they did, being forced to do so, and no doubt great hardships were endured in consequence of that hasty flight."

It would thus seem that the latent fairness of even a Gentile correspondent, who knows all about it of course, but who takes pains to tell that for the greater part of the time that the Mormons were in Jackson county, he was absent, surveying, compels him to state that the Saints were forced to leave, the leaders being compelled to sign an agreement to that effect. "The mills of the gods grind slowly, but they grind exceedingly fine." We have waited long and patiently, sometimes almost despairing, but always hopeful, for the vindication that truth must win—if it only waits. It is coming, and we are reverent and thankful.

The Anti-Polygamist Standard, of Salt Lake City, Utah, the numbers of which, for March, April and May, have reached us by some one kindness, contain very unfair articles concerning the early days of the Church and its primitive doctrines; one writer giving force and prestige to his article by signing himself Historians. We believe all Gentiles and Anti-Mormons are very apt to look for the good and against the bad, but can see no victory to be won by unfair and improper modes of warfare; victories so won are more damaging to those who win them than are the defeats to those who suffer them. He, or she who states that there was aught of polygamy, open or latent, taught or conched in the teachings of the early Church, say from 1830 to 1840, (to make time specific), falsifies the history of the books, and the history of the people. All who know, and whose opportunities for knowing warrant cre­dence in their statements, state that there was none, and certainly fairness demands that those who do not know should not testify.

In the Kansas City Mail for May 20th, is the account of an interview of a Mail correspondent with Bro. Alexander H. Smith, visiting Wyan­dotte, Kansas, a mile or two out of Kansas City. Bro. Alexander ought to feel well satisfied with the fair report as the Mail has evidently given of the interview. Bro. William Newton sent us the paper. We begin to believe that there may be some honorable newspaper men left.

Bro. T. J. Andrews of San Francisco, California, sends as The Healing Witness, published by J. D. McLennan, who calls himself the healer. Some remarkable cures are stated in the number before us; also there is a leading article, "The Healing Art Divine," strongly advocating the constancy of the healing power, by virtue of Christ's promise and command. We have no possible objection to good coming to men in any form. Until the race—civilized race—is educated back to the belief and trust in divine promise and power, we need not expect other than occasional healings, and those among the believing. When that condition is reached that men believe, there will be many more healed than now.

In this connection we publish the following, cut from the Santa Barbara Weekly Press, for April 30th, 1881:

"The following letter was received by E. L. Paddock, of this city, and contains intelligence of death of Mr. W. H. Mills, of Los Angeles county, pre­viously called Mr. H. W. Mills is well known in this city, and is a conscientious, reliable gentleman:


Paddock: On the 14th March last, Rev. Mr. Burton, of Los Angeles County, preached at our school house, and so impressed me as a man of faith, that I went home last week, where he boarded, after service (he stayed at the hotel, a half mile south of my house) and asked him to pray for me, that my voice and health and strength would not fail me. You know I have been able to speak aloud for more than four years. There were a number of persons present. He placed his hands on my head and prayed that God would give me speech, health and strength. The next day my voice was stronger than it had been for years. On Tuesday I spoke aloud, but with effort, and strength and voice, but little. Each day my voice increased in strength and volume till the following Monday, when it was in full strength and volume, and I talked to many others—for I was closely watched, to see if any answer would come to the prayer. All I can say is, I fully believe that my voice was given by Divine power, and in direct answer to prayer.

Yours truly, H. W. MILLS."

The Rev. Burton is Elder Joseph F. Burton of Santa Ana, Los Angeles county, some miles down the coast, below the City of Orange Blossoms and honey.

Bro. J. F. Burton sends us copies of the Ventura Signal and Free Press, both containing the Epitome of Faith and Doctrine of the Church; and contains the Signal correspondent's notice of the labors of Bro. D. S. Mills, at Ventura, viz:

"Elder D. S. Mills, a Minister of the Latter Day Saints' denomination, began on Wednesday evening to deliver a course of sermons at Spear's Hall. He is a good talker, a sound reasoner, and is deserving of better attendance than he has thus far received."

The Rockford Daily Gazette for April 23rd, contains the death of Mr. F. J. Grady, son of Sr. F. Grady, a staunch and long time Saint.

Some one sent us a Hand Book of Jackson county, Missouri, for which we will accept our thanks.

Bro. John A. Robinson of Pecia, Illinois, de­fends the work in his own way; witnesses the fol­lowing: Bro. Robinson does not take everything a reverent pulpit orator may state as gospel truth; especially, when Mormonism, the Latter Day Saints, and Joseph Smith are the themes. He de­mands proofs for their allegations, and that bothers them, and they get awful angry. He will not be scared down, and they can not talk him down. The Saints in Pecia meet in Ellis Hall, head of Main street.

THEREFORE.

"We have a Mormon church in this city where the apostles get together in prayer by the dozens of Joe Smith, with all that the name implies. Brother Robinson is the leader of the flock. They believe in 'two-hundred' tenets they hug fast to their bosoms and rather like the job. Thus does Brother Robinson. The Congregational Church, as usually happens in the Congregational Church announced that they would disavow the Mormon Church that night. They all gathered together, and the more learned ones read little edicts of rebuke, that have been compiled from encyclopedias. Bro. Robinson

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Rev. George O. Banx is setting the moun­
tains and valleys of south-western Kentucky on
fire, by preaching; the conclusion of the article
we give below.

"His success among the people of the moun­
tains has been wonderful. He preaches in the
plainest language to them, but they never resent
his ministration, accepts no money from the poor, will
not hold country men to an oath which has proved fata­
lar, &c."}

QUESTIONS AND ANSWERS.

In regard to Saints joining societies such as
Knights of Honor, Odd Fellows, &c.

We have been asked this question before, all
of whom have given the same answer. We believe
our reason is, though some of these societies are said to
be beneficial, and perhaps do some good, there is
no possible good thing which men can be requir­
ed to do for their fellow men by virtue of
an obligation imposed by joining any one of them, that
Saints are not under obligation to do by the
he sat there until they were all through, and then
was present unbeknown to any
broke; the chief of the village was called, and the
bureads would join the church militia and take it
out in hair pulling and weight of fist. But
finally it settled down into words and a news­
paper dispute."
The Saints' Herald

Five fatal cases of sunstroke at New Orleans, yesterday.

Thirty five persons ate chicken-salad at a picnic, in Georgia, were badly poisoned and suffered very severely. Medical aid was promptly rendered by Dr. Deans of Atlanta. The children from which the salad was made had been boiled in a brass kettle.

24th. New York, N. Y., has a sensation in the ci-devant of the supposed remains of William Morgan, the man who was alleged to have exposed Free Masonry, and was thought to have been drowned in the Niagara river fifty-five years ago.

The conflagration at Tombstone, Arizona, destroyed many homes, and was followed by a heavy rain. The town is now in ruins.

The Lord's planting is a large preacher, who at 32d. Batavia, Ohio, last week, preached to a fair sized audience.

Mr. Levy county, and one in Florida, one is in Georgia, one in Nebraska, and one in Florida. But my hopes are realized, my wife is in Florida, mine seems to be a hard road to follow, but I wish we had many more such men in the field.

I do not know what effect it will have, but I will not come to hear, nor will he talk to me if he should meet me. A great work can be done in Texas if we had Elders everywhere.

There is an inward desire to practice the gospel, enjoying the spirit of harmony, and have not a doubt but that the Lord will prove for His people. No one can have any doubt about the excellence of the work.

Our second stopping place at Pine City, Minn., I was on my way to Galien, in Michigan, and have had the pleasure of meeting Bro. C. Scott there; whose company I enjoyed very much, and who visited with me, and had the pleasure of lecturing three into the water, and the members of the church were glad, and they shall never forget the good advice and counsel given me by Bro. George A. Blakeslee, and only wish we had more such men in the latter day work, who would encourage and counsel the young in the Spirit of Christ. And I have not a shadow of a doubt but that it would prove for the advancement of the work, and we would have five young men in the field where we now have one. By the way, I heartily endorse Bro. W. H. Kelly's plan on the subject of the Holy Ghost, and the way of saving.”

To the people who have labored here, and who have been invited by the Good Shepherd, I say, you have no such thing, and if others have so understood it, I hope they will stand corrected. I know nothing else but the command to "say nothing of my departure." I would need no General Assembly to decide disputed points of doctrine. We have gotten ourselves into a dilemma by being above that which is written.

One virtue which angels do not possess, is to write letters as we do. Praying for the advancement of the cause everywhere, and soliciting an interest in the prayers of others for this mission,

I am ever, yours,
HEMAN C. SMITH.

Silver Hill, Arkansas, June 4th, 1881.
Bro John S. Stewart has been in my neighborhood and preached several times for us, and has always been a great preacher, and has won the respect of the people and seven others. As for me I have had my mind made up on scriptural doctrine, but had thought to live in this world, and be a good Christian, but behold, there comes along a Mormon, and I went and hunted him first time he preached,—he then preached for the first time, he said, and I was there only, and I was not at a loss; I want all the information I can get. Bro. Stewart ordered some books before he left, but they have not come to hand yet. We are glad to hear of Bro. W. T. Rosbath's return, and I hope to see him soon.

Your brother in Christ,
ROBERT H. WOLF.
this place; intending, by the help of the Lord, to open up the Mormon settlements in the \textit{Platte} {\footnotesize (Platte)} valley. In \textit{Cook} county, there are only two Saints in this part of the country—Bro. and Sr. Calaf. They are quite aged—Bro. Calaf is eighty-three years old, and Sr. Calaf seventy-nine years old. They are quite active, and firm in the faith, and are known far and near for their honesty and integrity; are beloved by all who know them. Bro. Calaf has always been and in every way bappy with the Lord to bless them and prolong their lives, that they may do more good in the future; for I verily believe the Lord has preserved their lives for a good purpose.

Am enjoying very good health. Feel strong in the work; and have a greater desire to help move it forward. We are all more contented—more than I can respond to; have many pressing invitations, but deem it wise to labor as directly as possible.

I have no news of the \textit{ الدين} brethren. I have been told that a large number are prejudiced against the work, and I anticipate a great fight. Pray for us. My permanent address is Bever, Makeo Co., Missouri.

Yours ever for truth,

G. T. Griffiths.

\textbf{Sacramento, California.}

\textbf{June 14th, 1881.}

\textbf{President J. Smith:—}I am the only branch officer left in the Sacramento branch. I am very much pleased with the prospect here. Bro. Sloan is about eight miles out of town; has no means of riding, and is too feeble to walk. He is about eighty-five years old. Brothor Cook is at Bro. Sloan's, and Bro. Fillmore is about ten miles out, and are not expected here all summer. Those of us who meet constantly together, enjoy much of the spirit and the blessing of the Lord. We are all desirous of the prosperity of the Church, and often express our confidence that the Lord will bless and prosper the Saints and the Church, as we are told by the Lord.

\textbf{Bro. Joseph:—}I have had good meetings here, and feel well in sowing the seed. Bro. Burton is up the coast; when he returns we are expecting to go to San Bernardino, and on other calls. The work is moving slowly and we are encouraged. Six added in Los Angeles, and the Spirit mighty at hand. Pray for the Lord to multiply the seed.

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\textbf{S. M. Chase.}

\textbf{Green Meadows, Los Angeles Co., Cal.}

\textbf{May 24th, 1881.}

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\textbf{Okeleville, Bell Co., Tex.}

\textbf{May 25th, 1881.}

\textbf{Bro. Joseph:—}I was once an atheist, not a persecutor of the doctrine, but circumstances were such as to throw the Church literature, such as the “Voice of Warning,” “Book of Mormon,” “Herald,” away, until we will any longer to investigate the result. The last I became a believer and was baptized by Bro. H. C. Smith, March 23d, 1881. Although my experience in the Church has been short, it has been pleasant; and I am the happy recipient of some of the blessings promised.

Shortly after I joined the Church I was taken very ill, and some of the opposers of our faith forthwith alleged it to be an imposture, it was raw of the body. After my recovery Joseph was reproved the Church for their hasty act, boasting that they would never drive us from Nau- voo, no, nor from Salt Lake City. We were driven from Nauvoo, but would see the time when they would be glad to go, and many of their brethren, and drove them out to the beach and escape with my life, it will be by the skin of my teeth.” There were many brethren within the sound of his voice, who then took him by the hand and led him back to his old home, where he sought to take his life. Bro. Coles not excepted (the only name he mentioned). The troubles were so great that they ceased. The warning we had received from the stranger before mentioned, and these words of Bro. Joseph's kept us from following after Brigs. Jean Young and others who led the Church away; for which we were thankful and gave God the praise. Bro. Joseph's testimony was published in a record first in that SJ. and later in a newspaper. He died in a grave left alone, separated from the Saints, and heard but little of them until the last of 1881, when a brother sent me a Herald. In January, 1881, I sent for the \textit{Herald} and the \textit{Saints' Herald}. I was baptized into the Reorganized Church by Bro. Clark Lewis. My husband, Stephen Calaf, was also styled a Reorganized, 1878, by G. T. Griffiths. We are now both strong in the faith, hoping to endure to the end, not knowing how soon it may come, as we are both old. He being eighty-three years old August 16th, 1881, and seventy-nine years old March 23d, 1881. We are thirty miles from any branch, therefore do not hear of the privileges of meeting with Saints. We are the only ones in this region. Bro. G. T. Griffiths and others of the brethren visit us occasionally, and we enjoy their comforting words. Our prayer is that some souls may be gathered from among the people. We send love to you and to all the Saints.

Your sister in the gospel,

\textbf{Jemima Calaf.}

\textbf{White City, Kas., May 24th, 1881.}

\textbf{Bro. Joseph:—}At our last conference, which was held May 13th, 14th, 15th, we had splendid meetings throughout the three days; the Spirit of God was with us, and I have reason to know that it was much good done; one was baptized—a noble and industrious young man of sixteen years, by name Warren Calaf. He was a goodlv educated man, and I know that you are right and that you are in the kingdom of God. I have been a member twenty-two years, and I have been blessed, and my prayers have been answered many a time, and I know that I am in the kingdom of God. I have my fallings, and ask an interest in the Saints' prayers, that I may be strengthened. I remain your young brother in the love and goodness of our Lord and the glorious gospel.

\textbf{G. T. Griffiths.}
Latter Day Saints. We trust that the Saints who may read this will especially remember us as a branch, when they pray, that we may be enabled to “stand the storm” and be accounted worthy a place with the faithful in the one great kingdom.

Your sister in the gospel covenant,

NANNIE E. FISHER,

PREMONT, Nebraska,
June 22d, 1881.

Dear Herald:—Ten adults added in the northern part of the Nebraska District during the present month, in the same order, in the same rate as in the previous month. More zeal among branch officers, uniting in encouraging the faithful and arresting the transgressors, and a little more attention by some of your contributors to the 20th verse of the 29th chapter of Deuteronomy would, in my opinion, be of great advantage. I understand that some of those gigantic minds among your contributors, who devote so deep and sincere effort, should forbear from giving us of smaller caliber, or more limited capacity, a chance to digest that which is already before us, lest we be dazzled or overwhelmed by their lofty aspirations, effusions, etc. The gospel press is admired because of its simplicity, or adaptability to all people, however limited their capacities may be. And a lack of benevolence will be the death of deserving societies, while zealous, difficult, and laborious tasks, will mitigate against our usefulness, and correspondingly injure the cause.

JAMES CALPELL,

St. Thomas, Ont., May 18th, 1881.

Bro. Joseph.—I am sorry to see the St. Thomas Branch scattered the way it is,—leaving only ten members, and two in the mission away in England. We have no elder now, neither have we a half to preach in. We meet together in private houses. Bro. Conner is willing to give a piece of his lot, with our united efforts, for a building should we not be scattered to a smaller number. I am trying to attract laborers for the church, and I am in full hope yet to see a church for Christ in St. Thomas. I find that some of the citizens of St. Thomas are beginning to inquire of the difference between the Mormons of Salt Lake City and the Latter Day Saints, as I recite to you a few words published in the St. Thomas Times of May 12th, 1881:

“It is not generally known that there is in this city a Mormon Church organized by the follow­ers of the Prophet Joseph, and is in full strength in Salt Lake City and the Latter Day Saints, as I recite to you a few words published in the St. Thomas Times of May 12th, 1881:

“I am in full hope yet to see a church for Christ in St. Thomas. I find that some of the citizens of St. Thomas are beginning to inquire of the difference between the Mormons of Salt Lake City and the Latter Day Saints, as I recite to you a few words published in the St. Thomas Times of May 12th, 1881:


I arrived in this country about a month ago, and I have been preaching as circumstances would permit ever since my arrival, and I am glad that I can say truly that I have never at any time experienced so favorable a prospect, some have said the Saints were the only ones that were here, and our best friends are from the most respectable part of society.

Precipitation in this southern country. Hoping to hear from you soon, I am as ever,

Yours in gospel bonds,

A. J. CATO.

Mr. FORREST, Ontario, June 12th, 1881.

Bro. Joseph.—Although a very young member of the Branch at the head of the work, I have been preaching the gospel of Christ over our Dominion. On the second of this month, my business called me to the county of Simcoe, my oldest son, John Brown, was married. We had the pleasant privilege of being introduced by our esteemed Bro. McIn­tosh to a newly organized branch in the village of Allendale, where we had the privilege of helping to establish the church. The hands were united and love and kindness in this world, it was there. Our people have just about completed a handsome, but plain and commodious church, with very nice, plain pulpit, and fitted up with very handsomely. I was highly pleased to see our people have such a church of their own, none of which was one of our most cherished things. The only thing that marred my happiness at first sight, to see such an able servant as Bro. McIntosh, working at the church to get the work that preaching could be done in it. I was sorry to see a faithful servant of Christ compelled to pay other fields of labor which might be the instrument in bringing many souls to the feet of Jesus Christ. There is no use of Elders coming to see our people here at night and departing on the following day, and in all cases pertaining to no good; they must stand and give battle for the cause of the gospel.

Your brother in the gospel,

R. G. KENNEDY.

Silver Hill Branch, Sevier Co., Ark., May 29th, 1881.

Bro. Joseph Smith.—Since I arrived here I have found a good people. Some want truth, though there are some that will not have it; every one is willing to know the truth, and they have preached every Sunday except one, and other days and nights, all the time I have been here, and have baptized eight persons, five men and three women. Some of the best men in this county. There are several others who will not have the truth. We are keeping the terrorized from here. Praying the cause may prosper in this part.

Yours in the bonds of peace,

J. O. STEWART.

Milwaukee, Ill., June 10th, 1881.

Bro. Joseph.—I wrote a column and a half for the Indian Ocean in the Inspired Translation, all of which appeared in the daily of May 29th. Our conference was a fair to good one. I baptised twenty persons. I shall go to the Terre Haute Mission, but visiting on the Prairie.

Father leaves today for Henderson Grove, Young Co., about 10 miles away. Our work is going on every week and intend. To health and crops grow. The district is not in an overly healthy condition. Bro. H. C. Bronson is our president.

M. T. STORRY.

HURRICANE CREEK, Lauderdale Co., Miss., June 11th, 1881.

Bro. Joseph.—Brother Booker and I remained in Jackson county, Mississippi, about four weeks. We found many of the Saints fighting manfully the fight of faith; some there were who were not loving God as they should; but most of them were striving to keep their covenant. In the Three Horse Branch, the branch had been a bone of contention; but through the kindness of the widow Robinson, they now have obtained a suitable building in a desirable location. This lady, though not a member of the Church, manifests a kindly feeling towards the Saints, for which many God reward her.

Bro. Booker, the president of the branch today in young years, and young in the faith, but manifests a humble, willing spirit; is striving to learn and do his duty. The hands have been a little slow and anxious to do the Master’s will; and the Saints as a body seem willing to support their Elders in all their lawful undertakings. Some mistakes have been made; the branch at one time the present is not in as good a condition as might be wished for; but we think a brighter day is dawning for them. Bro. H. G. Smith left us a traveling people; I am glad to say they remain in that respect the same. They also have a nice little Sunday School; they are making proper efforts in several directions, may God crown the same with success. The branch across the river is nearly disorganized, some of the members have moved away, and no meetings have been held for a long time. The presiding officer, Bro. Cochran, has the confidence and esteem of the people in that part of the country, and is well known. He is an intelligent, industrious, as well as humble brother, and may become very useful; for the cause he is working for. I am ready to be a help to God in this Master; he is making arrangements to hold some regular monthly meetings, feeling a desire to do charity work.

We left the Saints of southern Mississippi with regret. We turned away from the tear-stained faces, but they are stereotyped by love’s strong power upon memory’s pages, we shall not forget them; the choked utterances, the crystal drops, the murmured God bless you, they are cherished by the prayers offered by the Saints to love each other with the sweetest, purest, and noblest of love. The world can not rob us of this, thank God, I remain.

A laborer for the cause of truth,

Frank P. SCARLUFF.

CARLINGSFORD, Ontario, June 20th, 1881.

Respected Herald:—I find a statement in the Herald for the 15th of May, 1881, that the presid­ing Elder of the London branch is to preach in that district from the time of the June conference until the time of the writing of the article; I wish to correct by stating that I was preaching in that district in the various branches, until after the October conference, and then went to labor in Michigan.

Respectfully,

ROBERT BROWN.

CHEHOKO, Kan., May 21st, 1881.

Bro. Joseph.—I am in rather poor health when I left Piano, I have pleasure in stating that my health is much better, and that I am getting ready to spend the Summer in our Father’s Holy House. I go away as I have always done, Illinois, gaed long on the stone jail, and that evening was very strong whilst setting the ever­lasting principles of our Church. I shall have joy­fulness in my sister’s house. I visited Lamon, and think it a good country; and reached home April 19th; found all well and doing well. I have preached some times, with large audiences and good liberty. At Rich Hill, Bates county, Mo., a city of ten months’ growth and four thousand inhabitants, I obtained the privilege of the Mayor, and visiting on the Prairie.

I have had a very pleasant conference, the fourteenth and fifteenth inst, in the Pleasant View Branch; one was baptized. I went today to McNear, twelve miles west, to introduce the gospel there; being a new town. Ever praying that all the brethren may do their utmost in losing the hands of the Elders, that this year may exceed all years past in bringing souls into the light, who will rise up in that day and bless them for the sacrifice, I remain your unworthy servant,

D. S. CRAWLEY.

BUCHANAN, Henry Co., Tenn., June 11th, 1881.

Bro. Joseph.—You may learn from this that I am well and in good spirits. I feel thankful for the precious blessings of health, and that my troubles have been few; but they are few, and I will get through them; will get some subscribers as soon as they can get the means to pay the subscription. The prospect is quite promising in this and Weakly counties. I have never been so sick, and have just returned from Weakly county, from a three weeks’ tour. I was following up two Brighamite Elders, but they have not been so successful. I have had better liberty in life, nor was I ever more heartily received. The people do not know me, but I think they had not been properly instructed yet. I met two Methodist preachers while I was there; we had

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not time, they do not consider the passage, "Seek first the kingdom of God and his righteousness." There is always a lamentation about poverty, still they have means enough for every luxury, and attend every festival and fair.

There is not one Sunday left, that there is not something of this sort or something else, like receiving visits, or it rains, or it is too hot, or they are sick, or they are out of season and pass the time ended, and they remain in darkness and sin, and their souls not saved. The other class of people, those who have the good conduct of the church, is nearly all houses, attentive listeners; with the right and the new teaching, they are able to buy them homes, this as well as elsewhsre, but it is wearing off in proportion to the good conduct of the Saints.

I have been in this work a number of years, and the latter work. Resolved that we select a clerk for the Montana District, and I would like to be certain of this.

We meet with prejudice here my locality, or near Stewartsville is a good place to preach, and locating here, the Kansas fever having reached that degree of holiness, that there is nothing lacking, as they are the true believers and doers of Christ.

Still I am not discouraged, but desire to go on and discharge my duty. The honest in heart will have to be gathered out sooner or later, but certainly, is it Brighamian never had existed, the work would be more prosperous. That apostate church will have to be entirely rooted up, before I come one by one; to see if more will have a decided success on this continent. An immense emigration is going on all the time from this continent to our free America, and I believe the land of the Lord is in it so far that many of these will embrace the gospel in the west, where religious freedom is more tolerated than here, "God moves in a mysterious way his wonders to perform."

The Saints here need a constant watchtowers to watch the direction of these threats, for evil surroundings are evil and wicked. Some time ago I made a dash again into Germany, Province of Mittel Franken, Bavaria, distributed a number of pamphlets, and bore a witness in many places; preached in some villages to crowded houses, attentive listeners; with each pamphlet I left there a letter, and every time more information was wanted, please address me."

But I have received no inquiring letter as yet. As I was informed, no one is granted the liberty of planting, or being fenced; so that the land is required. As a place to rent farms it is quite poor, there being but few fars for rent. For Saints we get all our land by purchase, by locality, or near Stewartsville is a good place. The community is composed of civil people, willing to allow any one to live here who will attend to his own business, and a Saint who is not prepared to do that, had better stay where he is until he repents. This country wants none of that class which David Whitmer spoke of as "simple minded people, making boasts of possessing the land, and, we" We meet with prejudice here as well as elsewhere, but it is weaking off in proportion to the good conduct of the Saints.

As a branch, as a district, we are striving for the right and making some progress in the good work. The price was not won by the foot of the town, but by the toil which puzzled slowly but continually along. But let us not think that these have no commandments according to any means, but unceasing continuity is what is required. The interview with D. Whitmer published in the Sunday issue (June 5th) of Kansas City Journal, will help to break down prejudice. My love for this work is strong, though in this life we have troubles, yet in Christ we have peace and rest and in the thought of the final triumph. Yours in bonds.

M. TERBUX.

ZURICH, Switzerland, May 29th, 1881.

Brother Joseph—The Herald is a welcome visitor, comes regularly, for which I am thankful. I must in my next report to read the news of the prosperity of that great and glorious work, in which we are engaged. I also see that Conference met, and made the arrangements from any means, but unceasing continuity is what is required. The interview with D. Whitmer published in the Sunday issue (June 5th) of Kansas City Journal, will help to break down prejudice. My love for this work is strong, though in this life we have troubles, yet in Christ we have peace and rest and in the thought of the final triumph. Yours in bonds.

D. WHITMER.

COPPERVILLE, KANSAS,
May 9th, 1881.

Joseph—We have good meetings, and the work is prospering slowly; there is love and unity our branch, and peace prevails. The crops are looking fine; corn is up, and nearly all done planting, and the wheat is looking splendid; we expect a good yield. I wish you could come and see us, and see how much the country is improved since you were here.

May peace of heaven abide with you is the dearest wish of yours.

Yours in Christ Jesus,
J. L. BRAD.

FRANK FRANK

RIVERVIEW, IOWA,
June 21st, 1881.

Joseph—We had a visit from Bro. Milton Younger, of Magnolia, Iowa; he preached four times, and in all he reached the new teaching, he could not have done better. The congregations were large, considering the busy season of the year. Bro. A. T. Morinore has good congregations at Pleasant Grove, St. Joseph.

Yours,
L. D. DONALDSON.

ADDRESSES.

Conference Minutes.

CENTRAL KANSAS DISTRICT.

Conference convened at 10 a.m., May 14th, at Newtons; D. Williams, president; H. Green, clerk pro tem.

Elders J. Buckley, A. Dd, W. Hopkins, G. George, J. D. Jones, D. Munns, D. Williams, H. Green, reported in person; J. Jarvis by letter; J. Thorpe by letter; E. J. McQuinn, of the Centralia Branch—Priest J. McDougal and Deacon G. Woverton in person.

William's resignation as clerk of the district was accepted by the Conference.

2 p.m.—Branch Reports—Newton's 24 members; received by letter. Centralia 24; 4 received by letter, 1 baptized. Atchison 27; 2 received by letter, 1 baptized, not yet moved by letter. Suratton 20; baptized 5.

The ministry of the district are requested to labor for remuneration forms.

At 7 p.m., preaching by J. Buckley and J. McDougal.

Sunday, at 10 a.m., preaching by A. Dd and D. Munns. At 2 p.m., sacrament and testimony meeting. At 7 p.m., preaching by D. Williams. The authorities of the Church were sustained.

Adjourned to meet with the Centralia Branch, August 18th and 14th, 1881.

MONTANA SUB-DISTRICT.

A conference of this sub-district was held at Reese Creek, May 25th and 29th, 1881. Elders reported in person:

Branch Reports—Gallatin, last report 40; present number 37; 1 baptized, 2 received; 8 removed; 3 expelled; J. E. Reese, president; D. B. Harris, clerk; last report, 10 present number 21; 2 received; J. Green, president; L. B. Gaultier, clerk.

Route 6, E. M. Bowes, president and clerk.

Reports—E. C. Brand, of the Seventy; Elders Gomer Reese, J. E. Reese, L. Gaultier, J. Baumber, Wm. Worwood, in person; E. M. Bowes, by letter. The Seventy; Elders Gomer Reese, J. E. Reese, L. Gaultier, J. Baumber, Wm. Worwood, in person; also Teachers C. Williams, T. Reese, and Descon W. Ames in person.

One of the Seventy, 5 Elders, 2 Priests, 1 Deacon present.

Resolved that we select a clerk for the Montana Sub-District.

Wm. Worwood was appointed to fill that office by unanimous vote.

Resolved that when this conference adjourns, it does so at Willow Creek, last Saturday and Sunday in August, 1881, at 10 a.m. That the Elders labor to best their ability in the district.

E. C. Gauiter advocated the establishment of a Sunday school in Willow Creek, when the following resolution was offered by J. E. Reese:

That we sustain all the authorities of the Church in righteousness, by our faith and prayers. Approved.

E. C. Brand, in comparing this with other districts, spoke highly of Montana, as it contained only 67 members, but it had done more financially than many districts numbering hundreds of members.

Resolved that we sustain Elder Gomer Reese as president of Montana Sub-District during the next three months.

Elder E. C. Brand represents the Montana Sub-District in the coming Semi-Annual Conference.

2 p.m.—Moved, by E. C. Brand, that Bishop's call be requested to be submitted to a committee, to audit and report the same.

A. J. Moore, Thos. Harris and Thos. Reese, when present, aid confirmed.

Resolved that we sustain the presidents of all the branches in this district, and all the officers laboring in connection with them, by our faith and prayers. Approved.

The following was also offered by E. C. Brand:

Resolved that our delegate use all his influence with the President of the Rocky Mountain Mission and General Conference, to supply Montana with a whole corps of missionaries.

That this conference respectfully invite Elder

The court reported the case of Bro. Worrel. Report received and adopted and court dissolved.

Committee on "Reunion of Order of Business" reported and were discharged.

Resolved, That in this and the remainder of the General Conference, we fully endorse the action of General Conference, in denouncing dancing, and attending, either to partake in the same or to the music thereof. J. M. Terry and D. H. Baldwin were appointed to take charge of, and open up the work in Maysville and vicinity. Wm. Lewis and J. T. Kinne were appointed to the work in the Elk Valley. S. Butler to labor in Ag遵义cy and vicinity. Wm. Summerville in Pittsburg and vicinity. J. H. White to labor in German, St. James, and Allens.

Committees on two days meetings reported as follows: Delans, July 9th and 10th, J. T. Kinne and James Drown to labor; Stewartsville, July 20th and 21st, Wm. and D. H. Baldwin to labor; Starfield, August 13th and 14th, J. T. Kinne and Wm. Lewis; German St. Marys, St. Marys, August 20th and 21st, Wm. Summerville and D. H. Powell.

Bro. J. T. Kinne was continued as president; Wm. Lewis, vice president; J. M. Terry, secretary; J. D. Flanders, Bishop's Agent, for next quarter.

On motion, Bro. Frederick W. A. Reidel was granted an annual salary.

Sabbath, at 9 a.m., Saints met for testimony and prayer; a peaceable season was enjoyed. At 11 a.m., the large audience listened attentively to the preaching of Bishop's Agent; and at 3 p.m., the window was blown out by the wind, blowing quite fiercely at the time, he took his text appropriately, "The wind bloweth where it listeth, and thou knowest not whence it cometh and whither it goeth; so is every one that is born of the Spirit." This meeting was immediately adjourned to the edification of the still large congregation. Two were baptised by Bro. Lewis, one the little son of Bro. J. L. Bear, the other the eldest son of Dr. C. H. White, who make an internal access. All seemed to enjoy the conference.

Adjourned to meet again at Stewartsville, on August 27th and 28th, 1881.

**DE SOTO DISTRICT.**

This conference assembled in the Saints' Hall, Newton, Iowa, 11th, 16th, 22nd, 28th, 1881. I. N. White in the chair; J. Sayer, clerk, assisted by J. S. Roth.

Branch Reports.—St. Marys, present 87; received of last report 85; 2, removed by letter 1; D. H. Powell, received of last report 85; 2, removed by letter 1. Delans, at last report 52, present number 61; removed by letter 1. St. Joseph, number at last report 84, present 85; received of last report 1; on certificate of baptism 1; removed by letter 1. Communication 1.


The court appointed to try the case of A. Bishop, reported. Report received and adopted and court discharged.

Wm. Fend asked the privilege of making a statement of the case between himself and the St. Joseph Branch, and by motion, he was granted the privilege, and the statement was by motion deferred until next conference.

**CONFERENCE NOTICES.**

To the officers of the several branches of the Southern Nebraska District:—You will please give the proper propositions as to its being the correct way of obtaining the common consent necessary in the

**CENTRAL MISSOURI DISTRICT.**

This conference met with the Carrollton Branch, on the 4th of June 1881. J. D. Craven, president; M. A. Trotter, clerk.

The Wakannda reported, but was sent back for correction. Alma 27, employed I. Carrollton; 40, baptized 2. Valley, Hesbeld, and Grand River, not reported.

Moved an amendment to the resolution hereof, passing, requiring the Bishop's Agent to pay out all the funds in his hands for the purposes of the district, for district purposes.

On motion David Powell was appointed district treasurer; and presidents of branches were to instruct members in regard to the giving of each fund.

Motion was made that the president appoint a two days' meeting in each branch in connection with the branch authorities, at such time and place as they may agree upon.

J. D. Craven was sustained as president of district, and M. A. Trotter, clerk.

Adjourned to meet with the Wakannda Branch, on the 5th of August, 1881, at 10 a.m. **Fremont District.**

The Saints of the Fremont (Iowa) District will take notice that at the next conference of said district to be held at Shenandoah, on August 6th, 1881, the business of selecting proper representatives (living) among the Saints, to be so be attended to. It is earnestly desired that there may be a full and complete representation of our district by the Saints, that we may in entering upon the plans adopted by the late Annual Conference, do so with a proper understanding of the same, and be able to fairly testify whether we are in the way to have some representative branch for the Zion's Hope Fund, and to the Kingdome of Zion. Your sister,

Eva E. White
Bishop’s Agent’s Report: receiving and on hand $46 50

Resolved, That E. Z. Hennower be appointed to labor in this district, under the direction of the president, until next conference.

Elder N. Stamm preached in the morning. Sacrament and testimony meeting in the afternoon, in charge of G. Walker and T. R. White. Three children were blessed and two sick administered to. Preaching in the evening by Elder I. N. White.

Adjourned to meet at Newton, Jasper Co., Iowa, on the 27th day of August, 1881, at 5 p.m.
Church, and if errors are found in that or other things, be prepared to suggest an improvement. In every branch, there will be a money committee, and the clerks and presidents of the several branches in the district will see that a complete statistical report be presented to the conference. Let our work continue now to be a matter of support.

J. R. Barham, Pres. of Dist.

NORTH EASTERN WISCONSIN DISTRICT.

As the Wolf River Branch for some time was in a disorganized condition, we met at Oshkosh, June 22d, 1881, to disorganize said branch, Bro. and Sr. Montgomery, Bro. and Sr. Lampert, and Bro. Wait being present. It was moved and carried that the branch be dissolved. The clerk, under the directions being in effect, wrote letters of Removal according to the worthiness or unworthiness, to any one that has been a member of this branch, that may apply to him for such. It was further moved and carried that the Saints' meeting house at Binghampton shall be sold, June Ist, 1881, by the committee, for the price that is now offered therefore, being $250. The money is to be paid as said committee and Bro. I. L. Rogers shall decide.

JOSEPH LAMPERT, Clerk.

KEWANEE DISTRICT.

To the Saints of the Kewanee District:—In view of the late published instructions of the Twelve and Bishopric, relative to the Bishop's Agents paying over moneys which have been received for the cause, the members of this branch, after much deliberation, have been at length induced to sell the land and buildings belonging to the Saints in this district, which was purchased by said branch, Bro. and Sr. Lampert, and Bro. Thomas, son of Wm. G. Thomas, and Mary Angell, daughter of Thomas Angell, of Beloitville, Illinois.


BROOKS—GREEN.—At the residence of the bride, Willow Creek, Gallatin county, Montana, June 14th, 1881, by Elder E. C. Brand, Bro. Michael Eakes and Miss Eliza Green. May joy attend the happy pair.

SMITH—FENSTERBERG.—At the residence of the bride's parents, May 29th, 1881, by C. F. Pember., J. P., Bro. Joseph Smith of Oakdale, Nebr., and Miss Jennie Pember, of Farmersville, Nebraska.

"God lead the bonds that bind with power, That they may work in perfect love, May blessings like a glowing shower, Descend upon our joyous hour. To shower with showers of pleasant showers, The path in which they tread; Whiles all their faith and trust, Bright glory may unfold, Though they be but a little blade, And storms may rage above; Yet safe they shall be, In the sunshine of sweet love."

DIED.

HARLOW.—At Brighton, Sacramento Co., California, August 28th, 1881, of cancer, Ann, daughter of Bro. John Harlow and Sr. Susanah Harlow, aged 2 years, 10 months, and 9 days. She was a very interesting child, her parents and friends deeply feel their loss. Funeral services were conducted by E. H. Webb.

TUCKER.—At West Beloit, Illinois, May 5th, 1881, after a lingering illness, Sr. Emma Tucker. She was 53 years old, 1 month, and 5 days old. She leaves a husband and one son to regret her loss. Funeral sermon by Elder Joseph E. Bates.

BENNACH.—At Washington Oakers, Alameda county, California, August 26th, 1881, of old age, Bro. Earl Marshall. He was born December 26th, 1799, in New Jersey; commenced his career of faith in the latter day work in 1842, in which year he made a visit to the Nauvoo Temple and made the prophet's acquaintance. After the rejection he identified himself with the Brigham faction, and was one of the company that came to California in the ship Brooklyn in 1846, hence became one of the veteran pioneers to the Golden Land, and shared in the vicissitudes and prosperity incident to the settling of the country. He was baptized into the Reorganization by Elder Harvey Whitlock in 1855, and remained faithful and true to it until his precious spirit was called home. He passed through many trials in his declining years, his sight continuing as perfect as in youth, so that he could read the smallest type readily. The church writings were his constant companion, and when convenient, was a constant source of strength to his faith. His great blessing was the "healing gift," and several notable restorations to health were wrought through his administration. He was a constant witness of his extensive knowledge of the life of Joseph Smith, in the Prophet's authenticity of his religious profession. Shortly before his departure his conscientiousness assumed a serious expression, and with burned eyes he reminded his numerous friends, who had become so from many years of honest association and business transactions, and truly it can be said of him that thus he did much in re-deemingly witnessing the "healing gift" on this earth; that has so mysteriously and cruelly gathered around him. His motto was to render good for evil.

In his exercise he bravely confronted the storm of calumny that ignorance and wrath poured upon his head, made and unwavering, made his friends, making friends and losing all enemies, and passed away beloved as a true friend and Christian. Sermon by Elder T. J. Andrews.

WILLIAM M. BENTUN, Clerk.

NEWTON DISTRICT.

Near Newton, Lee County, Iowa, June 5th, 1881. Harry Edward, son of Mr. Zalash and sister Eliza H. Newell. The deceased was but 7 years old. Funeral conducted by H. E. Bunker.

ROGER.—At the residence of Mr. Ed. R. Hillman, near Hooker Post Office, Gage county, Nebraska, June 6th, 1881, of inflammation of the stomach, Simon R. Rogers, aged 27 years; 2 months and 27 days. Baptized September 23, 1872, in Jaspser county, Iowa, by Elder Alfred White. He suffered before meeting with the Church, but through the gift of healing was made well, and during his last sickness of two weeks was uncompaiung, and without fear of the change, that he knew would move his spirit to the abode of peace. Funeral sermon June 12th, 1881, by Elder Robt. M. Elvin, to a large audience. Text: Rom. 8: 35-37.

MERRIFLD.—In Harrison county, Iowa, June 1st, 1881, Martha C, wife of W. G. Merrifield. She was born in Illinois, July 1st, 1836, united with the Church April 6th, 1855, under the administration of Elder R. R. Leland, and he baptized and confirmed her to attend church. Leaves a husband and four children to mourn her loss.

TOREY.—At Sandwich, DeKalb county, Illinois, June 4th, 1881, of cancer of the stomach, Bro. John Torey, 65 years, and leaves a loving wife, and several children in this world to mourn him.

LAMPERT.—Near Vandalia, Polk county, Iowa, June 14th, 1881, of consumption, Bro. George W. Tromt. He was born on February 28th, 1821; was baptized February 3d, 1829, in the company, on the farm, by Elder James Blakeslee; removed to Sandwich, October 1st, 1861. He was a wagon maker by trade, a good workman and citizen. He had care of the chapel at Sandwich for a long time was a cleansed brother, and lived to consistently as a professor in the hope in the life to come. He leaves a widow, three sons, and several daughters to mourn his loss.

SMITH.—At Smith's Chapel, Keokuk county, daughter of Smith, in Saints' Chapel, to a full house of citizens, Saints and friends.

I am requested to send to the Herald, note that a conference of the Straittmg Mormons will be held on the 5th day of July next, at the house of Brother N. Nichols, Toreh Lake, Antrim county, Michigan. All interested are cordially invited. We send in the hope that you will be kind enough to insert. Respectfully.

WINFIELD WATSON, Clerk.

THE SAINTS' ADVOCATE.

A monthly, religious journal, published in the Interests of the Church of Jesus Christ of Latter-Day Saints, and in the special interest of the Utah Mission of said Church and its friends. 

Terms, 10 cents per year, in advance, except otherwise subscribed.

Subscriptions earnestly solicited. Subscribe for yourselves and for friends domiciled in Utah, and you will have timely and complete news for your friends and relatives.

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When changing your place of residence, or desiring your paper sent to a different post-office, be particular in giving, in full, the name of the post-office, county and state where you had last received it, and distinctly state the name of the person to whom the paper is addressed.

When mailing a letter, whether in a railroad car, on a steamboat, or in any other conveyance, you are requested to have your name, address, and the post-office by which the letter is to be sent in the future. W. H. If your paper has been going in a different post-office, you must give full information, so that your paper may be sent by the proper post-office.

When taking subscriptions for Herald and Hope to be delivered in the same way, if you are changing your residence, please notify us.

I, July 81.

Look Here.—A mark opposite this notice will inform subscribers that their time is out with the number thus marked, and that they must forward their remittances. A return of addresses is desired. Attention is called to the notice giving full instructions about how and to whom to send all money orders, and business letters.

THE SAINTS' HERALD is published semi-monthly, at Provo Kendall Building, Salt Lake City, Utah, by the Church of Jesus Christ of Latter-Day Saints, and is edited by Joseph Smith. It is to be sold at all leading bookstores in Chicago, and at all post offices in Chicago, and at all境 leading bookstores in New York, and all leading bookstores in Chicago, and at all leading bookstores in Salt Lake City. A copy of the Herald is to be sent to the Herald Office, Provo, by express. There is no charge for this service.

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A Reply to D. R. Dungan's Articles in the "Evangelist," on Mormonism.

IN THREE PARTS.—PART I.

"I am God; I change not."—Deut. 32:39.

"The Lord loved you, and because he would keep the oath which he sware unto your fathers, he hath made you a great nation; for he loveth you, and keepeth his covenant with them. "He is God, the faithful God, which keepeth covenant." (See Deut. 7:9.)

"I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant." (See Gen. 17:7.)

"My covenant will I establish with Isaac." (See Gen. 17:19.)

"God Almighty has sworn unto me at Luz, in the land of Canaan, and blessed me." (See Gen. 28:14.)

"Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall." (See Gen. 49:22.)

"The blessings of thy father have prevailed above the blessings of all his brethren, unto the utmost bound of the east.” (See Gen. 50:26.)

"The angel, who redeemed me from all evil, bless the lad; and let my name be named upon him; and the name of my fathers Abraham and Isaac, and let them grow into a multitude of nations in the midst of the earth." (See Gen. 32:29.)

"Gather yourselves together, that I may tell you that which shall befall you in the last days."
mind, and if they were right, they would be made to burn in his heart. Joseph, in some of his writings, said the Spirit of God was like unto a householder, bringing forth out of the heart things new and old. In this phrase “out of the heart” may be the explanation of the means and manner of revelation. There are human and Divine elements in every revelation ever recorded. Tongues, interpretation, and prophecy, are common exercises in the meetings of the Latter Day Saints; but those who exercise those gifts never lose their individuality. The same is true of all prophets and apostles, of all ages. Paul's writings can be identified, just as Shakespeare's can. Plays and epistles are attributed to each, by his mental stamp pertaining to his writings, more reliable than their signatures. One may detect the lofty style of Isaiah in words he has not read before. This rule applies equally upon all they do. The theory of detecting the lofty style of Isaiah in words has not read before. This rule applies equally to translators; their individuality is stamped upon all they do. The theory of detecting the lofty style of Isaiah in words, just as Shakespeare's can.

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Religious truth has to be sought; there is no other verb, in English, to express so well, the process of obtaining it.

20. "Which is the mother of harlots.

This expression occurs in a paragraph, part of which I will transcribe from the prophet's writings, as follows: "From the day when I first appealed to them, I have roused the wrath of God out upon the mother of harlots, which is the great and abominable church of all the earth; whose foundation is the devil; then, at that day, the voice of the Father shall commence, in preparing the way for the fulfilling of his covenants, which he hath made to the father of his people, who are of the house of Israel."

Here is a prediction of two synchronous movements. In the year 1830 was established the Church of Jesus Christ of Latter Day Saints. In the same year was established the society of Young Italy. The purpose of one was the overthrow of the temporal power of the Pope. The purpose of the other was the restoration of Israel. Italy is united and free; Austria humiliated the other chief support of the Pope—the French monarchy overthrown; the Jews are expelled from France, and that nation advancing to war, and protestant en- during the Duchess and the tsar. The Jewish mothers and fathers are more likely to obliterate both the mother and her harlot daughter. On the other hand the Indians are being civilized instead of exterminating; the Northern Country is being searched for the scattered tribes, and for the lost ten tribes. It is being advocated that some of the northern nations of Europe and Asia are of Israel. The Jews are fighting to the front in all lands; and Palestine is becoming a "fruitful field"—inviting their return. And the restored gospel is being preached in many lands, with signs following them that believe. This is the order of events predicted, as we have seen in Ezekiel and Hosea.

John shows the same in Rev. 14: 6, 8. After the restoration of the gospel by an angel, "There followed another angel saying, Babylon is fallen, is fallen; that great city, because she made all nations to drink of the wine of the wrath of her fornication. Modern Christianity, with the ten tribes of the head, is likened to Babylon, because of confusion. All the seals formed before the discovery of the "Book" are anticipated and out of date, because of the grand march of events, for which they made..."
no provision. They were looking only to the past, and have been overwhelmed by "things coming on the earth."

21. "And the last shall be first, and the first shall be last."

The text applies words like these to individuals, with a sense that is obscure; as used in the "Book of Mormon" they are a prophecy that the restored gospel of the "latter days" is to be presented to the Gentiles first, and lastly to the Jews; while the reverse was the case in the "former days." The prophecy is partly fulfilled, but soon it will be said, "Lo! we turn to the Jews."

23. "Nourishment from the true vine."

This is spoken of the American Indians, and is a continuation of the former subject—"Then shall the fulness of the gospel of the Messiah come unto the Gentiles, and from the Gentiles unto a remnant of our Seed. And at that day shall the remnant of our seed know that they are of the house of Israel, and that they are the covenant people of the Lord; and then shall they know and come to the knowledge of their forefathers and also to a knowledge of the gospel of their Redeemer, which was made known to them by him, wherefore they shall come to a knowledge of their Redeemer, and the very points of his doctrine, that they may know how to come unto him and be saved. And then at that day will they not rejoice and give praise unto their everlasting God, their rock and their salvation. Yea at that day will they receive the strength and nourishment from the true vine?" This setting shows that the words may have been original. To have invented another phrase instead, would have been easy, but to have conceived the whole passage quoted, was not in mortal power. It is positive proof, to any but Mr. Dungan's scholars, that the book of Mormon is what Ezeckiel called it, The stick of Joseph.

29. "He sent fiery, flying serpents among them."

This is neither a "mistake" nor a quotation. Isaiah speaks of Egypt, whence come the young lions and he addeth, "Ye shall be as the fiery, flying serpents. Herodotus speaks of winged serpents as appearing every spring on the Arabian border of Egypt; and such are represented on the ancient records of Mexico.

"Blood and fire and vapor of smoke." A quotation from Joel; and whether correct or not, no man can tell. A more important matter is that God's judgments are impending over the world.

45. "I know in whom I have trusted."

Not in the Bible, but has been uttered by millions of true believers in all ages. Next I would speak to you concerning—&c.

48. "Things which are and are to come."

This is Neph's introduction to a quotation from Isaiah as follows: "Thus saith the Lord God: Behold, I will lift up my hand to the Gentiles, and set up my standard to the people." This is a fulfilled prediction of the latter day events. The spirit of prophecy dictated the words in question. The rest of the quotation refers to the near future, and is as follows: "And they shall bring thy sons in their arms, and thy daughters shall be carried on their shoulders. And kings shall be thy nursing fathers, and queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me."

Mr. Dungan will probably say that the standard was lifted up to the people in the latter days as a mob, and have been taken exception to, the words of the prophet's great idea: "Death shall deliver up its dead." And also of those who are righteous shall be righteous still." 53. "Remember, to be carnally minded is death, and to be spiritually minded is life eternal."

Mr. Dungan is right in saying to the "scholars" this is plagiarism. But Isaiah has put us upon our guard against this way of judging, with special reference to this "Book." It is a truth inspired by the Spirit of God, so plain and precious to those enlightened by his Spirit, that such will not wonder at its being often uttered by inspired men of different ages.

For the "matter of language" I have already tried to account; whether rightly or not, I shall not insist. I wish to avoid the appearance of presumption. I do not expect by "searching to find out God," and I try to keep in mind that I am passing sentence on sacred things.

One of my neighbors was holding meetings with another farmer-prophet. The latter undertook to defend the Book of Mormon in a boastful spirit, and made a miserable failure. His neighbor tried to sustain him without much success, and when riding home in the night became much dejected, thinking that after all his services for the gospel, the Lord had left him alone with his burden. Just when about to give up the strife, he heard his name called—"Alma." He was startled; looked about him and behind, but saw no man. Again he heard the voice distinctly, "Alma." He replied, "Ther ear I, Lord." Then he heard this voice from heaven: "Support the Book of Mormon."

I went back to the meeting house; called another meeting and preached for hours with a force and volubility that was amazing to all who heard. And one of his auditors said he saw an angel in the stand beside the preacher. The book was not a "mistake" nor a quotation. It is a "Book" without a doubt, and it is the most precious "book" that was ever published, to the people of the Lord are they who wait for it, and they know how to come unto him and be saved. And then at that day will they not rejoice and give praise unto their everlasting God, their rock and their salvation. Yea at that day will they receive the strength and nourishment from the true vine? This setting shows that the words may have been original. To have invented another phrase instead, would have been easy, but to have conceived the whole passage quoted, was not in mortal power. It is positive proof, to any but Mr. Dungan's scholars, that the book of Mormon is what Ezeckiel called it, The stick of Joseph.

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the fact that the name of Jesus Christ was known in the world six hundred years before he came. Joseph Smith, of course, could not have known it; but his brethren called upon to defend his work have searched out numerous evidences of this strange fact. It is but hidden in these words of Paul that the Lord had said "sayd none other things than those which Moses and the prophets did say should come; that Christ should suffer and that he should first rise from the dead." Also, "Estimating the reproach of Christ greater riches than the treasures of Egypt." And again, "Which rock thou, Saul? The very name of Christ was honored by the prophets of old. The names of Joseph and of Cyrus were known long before their births; why then should not the incomparable name be known?" Isaiah applied other names to Christ, more than six hundred years before his birth—
"Wonderful, Counselor, Everlasting Father, Prince of Peace." And the sign was created itself, before speaking of his crucifixion and resurrection, says "Thus is it written." All the prophets testified of him under various names, and giving the incidents of his life and death, and the meaning of them. The idolatrous Basalm foresaw him; the patriarchs also, Job, Jacob and others. Therefore, the name of Christ was known long before the days of Christ. Tertullian, of the second century, endorsed it as both genuine and inspired. It was quoted from by Jude. It shows at least the knowledge had by the ancients concerning Christ before his advent. It treats of antediluvian scenes and characters, and contains visions and prophecies. Before the days of the Jews, the signs were created themselves, before the stars of heaven were formed, his name was involved in the presence of the Lord of spirits.

2d. From Kingsborough—
"The fiery serpents that God sent among the Israelites were of a winged species. * * * Representations of the lifting up of serpents frequently occur in Mexican paintings. And the place in which Moses called down upon the Egyptians by lifting up his rod, which became a serpent, are shown in the ancient artist's work in the church, and depicted on its walls. This somehow proves the existence of the so-called revelations in Mexico." Kingsborough asserts that in all the ages, the officers of the church, or representatives at Independence, the Mormons, as a rule, were an ignorant and fanatical people, though there were some who labored to introduce them up on the Mormon history of Jackson county. After learning the object of the visit, the colonial lighted his pipe and related the following facts: I came to Jackson county, in the month of November, 1839, and located four miles southwest of Independence. The Mormon papers stated to the effect that in the month of April 1833, and continued until the autumn of 1832. During the first two years of their residence in the county, they and the citizens got along together very peaceably, and no one had any thought of a difficulty until the spring of 1833. In the latter part of 1831 the Mormons established a new Independent, called the Mormon and Eugene Star, which was edited by one W. W. Phelps. This paper published the so-called revelations of Joseph Smith and other leading elders of the church, and other doctrines of their religion. The Mormons, as a rule, were an ignorant and fanatical people, though there were some who labored to introduce them up on the Mormon history of Jackson county. The troubles of 1833, which led to their expulsion from the county, were originated by these fanatics making boasts that they intend, to possess the entire country, saying that God had promised it to them and they were going to have it. This of course caused ill feeling on the part of the Mormons, which grew greater and greater, and more and more bitter, until the final uprising took place. One Saturday, about the middle of July, 1833, a citizens' meeting was held at the Court House in Independence, to decide what was to be done with the Mormons who were pouring into the county, and to devise some means to put a stop to their audacious boasts as to what they proposed to do, etc. This meeting determined to destroy the Mormon printing office, located a short distance south of where Christian & Sawyer's bank building now stands, which determination was carried into effect that afternoon.

The citizens of the Mormon county had no notice whatever, but when they had determined upon destroying the printing office, they immediately proceeded to do so.

Did the Mormons make any resistance?

No, they did not. At least to the best of my knowledge, they did not, if they did, it was of no avail. The printing office was a two story brick building, and I don't think its destruction occupied over an hour.

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"How many citizens were engaged in the affair?"

"I suppose there must have been over a hundred, altogether."

"Was there any personal violence or other indications of the Mormons as that time?"

"Nothing of any particular consequence. Several were knocked down, but as a general thing the Mormons had sufficient discretion to keep out of the way. Bishop Partridge and a saint named Wm. Allen, were taken from there homes and tarred and feathered upon the public square, but I am not sure whether this was done this same day or not, but am of the opinion that it was a few days after. After the excitement attending the destruction of the printing office had subsided, every thing went along with comparative smoothness until sometime during the following October, when an outbreak occurred at Wilson's store, near Big Blue, in which Lawyer Brazzacl and a man named Lindell, citizens of Independence, and several Mormons were killed, and a number wounded on both sides. This affair seemed to precipitate the general uprising which had been brewing for several months and the next day a band of perhaps 150 Mormons organized and armed themselves in that neighborhood and started for Independence, with the avowed intention of burning the town and to kill Col. Sam Owenz, Gen. S. D. Lucas, myself and several other leading citizens who had taken part in the destruction of the printing office. We heard of their coming, and I being at that time colonel of the state militia, organized several hundred citizens of the county under my command in readiness to meet them. The Mormons were under the leadership of Elder Lyman Wight and were armed with a few guns, chisels fastened on the ends of poles, clubs, etc. The Mormons concealed themselves in the woods just west of town, where I met them and finally made a treaty with them, the conditions of which were that they were to surrender their arms and leave the county within ten days. They accepted the conditions of the treaty and surrendered and made a hurried flight from the county."

"Was there any blood shed at this time?"

"I do not positively remember, but don't think there was."

"Were the Mormons allowed to dispose of their lands and other property before they left the county?"

"No, they did not have time, but afterwards a great many came back and disposed of their lands without molestation."

"Did they own much property in the county?"

"Yes, they owned a large amount of land all over the county and a great deal of property in the town of Independence."

"Are there any of the Mormons here now who were here at the time of the difficulties in 1833?"

"Only two that I know of, Dr. W. E. McLellan and his wife. At the time of the difficulty at Wilson's store, I had Dr. McLellan and another man under arrest upon a charge of some misdemeanor. I don't remember just what, perhaps theft, but I think that the trial was in progress when the news of the battle at Wilson's was received, and I had hard work to protect them during the excitement. I placed them in jail until the next day and then turned them loose and told them to get which they did in short order. Dr. McLellan came back here about fifteen years ago and he and I often talk over the events of these troublesome times. The doctor was always a very peaceable and law abiding man, and very well liked by everybody during his residence here in 1831—2—3."

"Colonel, after reflecting calmly over these troubles for almost half a century, do you believe that the citizens were justified in mistreating and driving the Mormons from the county?"

"I do not think they ought to have been unnecessarily mistreated, but I think the people were entirely justifiable in driving them out, as we could not have lived with them in peace."

"What became of the Mormons after they left Jackson county?"

"They scattered in almost every direction, the majority however, going to Clay county, where they lived for several years."

"Did any of them ever come back here?"

"None of them ever came here to live that I know of, except Dr. McLellan; but they used to come back occasionally during the next few years after expiration of-term business."

"Did you have any trouble with them after the final expulsion in 1833?"

"No, we did not. About one year after, we heard that they had organized in large numbers and intended coming back again. This rumor created intense excitement, and the whole county was organized under Col. Sam Owenz, to repel them. But the report proved to be false.

"Do you think, colonel, that the slavery question had anything to do with the difficulties with the Mormons?"

"No, I don't think that matter had anything to do with it. The Mormons, it is true, were Northern and Eastern people, and 'Free Soilers,' but they did not interfere with the negroes and we did not care whether they owned slaves or not."

"Was anything ever done by the state authorities in regard to the expulsion of the Mormons?"

"Yes, I was arrested the next winter on a warrant issued by Gov. Daneman, on a charge of misdemeanor in office in driving the Mormons out of the county. I was taken to Liberty and tried before a court of inquiry. This court perferred charges against me, and was taken to Richmond and tried by court martial and acquitted. My trial before the court of inquiry and court martial occupied six or seven months, and cost the State over $30,000. About one thousand Mormons testified against me."

"Do you know anything about the Mormons after they left this county?"

"No, I do not. They went to Caldwell county and were driven from there in 1838, but I don't know anything about these troubles."

"Did the Mormons practice or advocate polygamy while in Jackson county?"

"No, they did not. Polygamy at that time had not been heard of."

"Col. Pitcher is now upwards of seventy-five years old, and I have known him all my life with him. He is still robust and hearty, and would not ordinarily be taken for a man of over sixty-five years. He has resided within a few miles of Independence ever since he came to the state, fifty-five years ago, and is well-known to every old citizen in the county, as well as a majority of the younger ones. In the early times, however, his name was known all over the Western country. As a citizen he is well liked, and highly respected. His reputation for truth is strictly first-class."

Next Sunday's Journal will contain another installment of the heretofore unwritten history of the Mormon settlement in and expulsion from Jackson county, as related by other pioneer citizens.

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A Pretty German Custom.

There is a beautiful custom among the Germans of having choirs played from the church towers at regular intervals of the day. It it said they first derived the idea from the Arabs, who at certain hours of the day and night are called to prayers by the long, waiting cry of the muezzins from the minarets of the mosques. With us, as first heard the custom of Stuttgart, coming, as it appeared to me, from the heavens, I was puzzled to know its object and the sources whence it came. I gazed above and around me, but I failed to detect its source. The beautiful melody, softened by distance was coming in the air. It was like the invisible heavenly choir that encircled St. Cieolia. A few days afterward, happening to be in the same neighborhood and at the same hour of the day, I was more fortunate in my discoveries. I again heard the music from above, its pealing notes coming to me from some far distance like the strains of a church organ. So near me was the Stifts Kirche, an old church built in 1208, which has attached to it an immense octagonal tower rising up to a height of nearly two hundred feet. Encircling this tower near the top is a balcony on which I at last espied the authors of the strange music. Several men with brass instruments were perched on that giddy height playing sacred music. When they had finished one piece they moved to another position on the balcony and played a different tune. Four selections in all were played, one toward each point of the compass. On making inquiries afterward, I found that the playing from the church tower had been in practice for more than a hundred years. A German lady "once upon a time" belonging to one of the noble families bequeathed a sum of money, the income of which was ever after to be devoted to paying the expenses of this religious observance. The clause in her will stated that choirs or selections of sacred music were to be played from this church tower twice a day, punctually every morning at the rising of the sun, and also from half-past eleven to twelve at noon. The musicians for their services are paid two mark (fifty cents) a day each for playing and a mark for the noon service—which, for walking up and down that long flight of steps in addition to playing several pieces of music, is a small enough remuneration. Chorals are also played from another of the church towers in Stuttgart by a brass band, and also from church towers in Ludwigsburg, Rossensteir, Friederichshafen, near Stuttgart, and in others of the very old German cities and towns.

Stability out of the pulp often speaks more eloquently than ability in the pulp. There is no lack of preachers, but Christ says "labores" are few.

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Salt Lake Chapel.

I do not know that anything that I can say in its favor, will bring a dollar to its help, that would not be given without; but because I believe that I ought to urge the Church to move, and move at once in the matter, that I attempt an appeal to the able, and the willing, among the Saints.

In this city (Chicago) an Anniversary meeting of the American Home Missionary Society, was held, and I noticed in the record of its proceedings, that all who spoke on the subject favored the abandonment of all efforts to convert the Mormons from their errors, by preaching, and to establish schools, and educate the youth in the truth, and to disbelief in "Mormonism," and to prepare thus, the "rising generation" to resist the seductive influences of this anti-Christian, and anti-republican system called Mormonism." Well, as they will abandon the attempt to do what they ought to have known they never could do,—convert Mormonism, and establish schools, and educate the youth in the truth, Mormonism means considerably more than they supposed, and that polygamy is not, never was, nor can be a part of Mormonism. As they propose to give up the hope of converting the Mormons by preaching, I say, they leave that field open to be occupied by the Reorganization. God has ordained that the people should hear through preaching, and should be saved through hearing, believing and obeying. And there must be opportunities given the people to hear. Not only is it necessary for the Mormons, so-called, to hear what the doctrine of the Church of Christ really is, that they themselves may be saved, or at least, may receive in part; but also that the Gentiles, preachers, (if any be left there,) teachers, and all may hear, and learn, that Mormonism and the "Christian religion" instead of being antagonistic are identical, or the same thing in truth, and that polygamy, idolatry, murder and suicide, are allparts and phases of the same system and practice of Mormonism. Visitors, influential and honest-hearted, from all parts of the world, frequent Salt Lake City; let them hear, in a comfortable, commodious, and attractive Chapel, genuine Mormonism, in contrast with the spurious article dispensed in the Tabernacle, and by word of mouth, and in correspondence with various journals, they may represent, and in writing to friends doubtless show, from arguments gathered from our missionaries, or permanent teachers there, just what is, and what is not Mormonism; and I need not tell the readers of the Herald how readily, clearly and satisfactorily, I teach them to be human. I have that most grand and glorious opportunity is now offered to the Church to strike sturdily, and most effectually, against the corruptions of Mormonism. To my mind every other Mission is insignificant and of little value, at present, compared to the Utah work. There is not one with enough earnest, able laborers there. There ought not be a Saint in the world, that can contribute if but only a nickel, who should withhold the same, and hundreds can give from two to one hundred nickels, and many much more. I truly believe, that if upon the first Sunday, after this is published, every Saint would contribute as they felt they ought to and could do, that enough money would be put into the hands of the presidents of branches, to build the house. Ten thousand dollars are given each Sunday in August, and can give what will average 23 cents,—or can raise $2,500. It can be done; it ought to be done. It is a shame; it is a disgrace to the Church that this work, approved by General Conference, and above all by the Spirit of God, should thus drag along. I believe that the efforts to establish the Church, in opposition to the project, but because of negligence or forgetfulness. The existence of a new, commodious Church or chapel in Salt Lake City, and a strong force of Missionaries in the territory, and the distribution by the tens of thousands of such tracts, as strike at polygamy, and kindred and connected evils in Utah will do more toward settling the Utah problem, than any other measure, or means that can be devised. The Government must meet polygamy by the strong arm of the law, and this it hesitates to do. Congressmen are openly accused of being polygamists,—i.e. of having their consciences in Washington, and yet having their wives and concubines in Utah. If usleepiness and fear of exposure, no doubt compel them to wink at his plural marriage relations, and so they receive upon the floor of the National Congress an avowed Polyganist. The opposition of Sectarianism is not so much against polygamy, as it is toward Mormonism,—pure and simple. Witness the persecution of the Church by it, long before polygamy was dreamed of by any in the Church, or the Church accused of it. And underlying the desire to crush out Mormonism, there exists with some, that love of plunder, that spirit of brigandage that characterized the enemies of the Church in consequence of the opposition of the Church in the days of Joseph. I may be esteemed uncharitable, yet I firmly believe, that thousands who oppose Utah Mormonism, would oppose primitive or genuine Mormonism as bitterly, and that many would delight to drive out the Mormons, from an In­dependent State, and from the confines of the United States, because they are some honest souls, who believe polygamy to be a sin, and a curse to the world, and that ignorantly believe that polygamy and Mormonism mean the same thing.

To convert the Brighamite Church, or to lead it to see that polygamy is not a divine command, and the revelation on which it is based, is not of God, but a fraud; that those who practice it, are in transgression, and have forfeited their priesthood, and are without divine authority, and their administrations ineoporative and void, is what the Reorganization can do.

Some priests with no better authority, with no more of a valid priesthood than that of Utah, and with a Bible for basis of argument that, seemingly at least, presents polygamy as the favored of God, can do nothing with Utahism, and this they have discovered, and given up the attempt in despair. The Elders of the Reorganization are ever watchful for the opportunity Heaven now opens, and give their best energies, to the enlightening of the masses of Utah, and the outside world, to the fact, that Mormonism, pure and simple, is nothing more or less than the religion of Jesus Christ, as practiced by the Judges and Prophets and Apostles of God. When the masses in Utah are led to see that polygamy is not of God, and the preferred revelation but a fraud, they will demand repentance, confession, and reformation by their leaders, and if they do not, the Church is convinced that the Utah Church has departed from the faith, they will demand a return to the old paths by their leaders, or they will dis­burse themselves. Some among the leaders may see that they have been deceived, and many reform. This inevitable reformation, or dis­appearance of the Utah Church, can never be accomplished, by Sectarian preaching, for after polygamy, and every other excrecence that has grown upon the body ecclesiastical in Utah is removed; and if present revelation as a principle, the Book of Mormon as divinely discovered, and translated record, and Joseph Smith as a prophet, &c., works alongside as superstitions, still Mormonism, or the system of religious faith and practice stands (figuratively speaking) head and shoulders above any other system of religion claiming to be Christian.

After clearing the skirts of David and Solomon of the crime of Polygamy, and cleansing the House of God of its impurity in this direction, they will yet have to find that the Utah Mormons, with all their errors and follies, can teach a more orthodox and evangelical doctrine than the best of them. This they must have discovered, or they would not have conceded that they must give up the practice of the Church, or as a part of Mormonism; it will then say to the Reorganization, we will protect you in every city, town, village, hamlet, and by-way in Utah, in your efforts to expose the great fraud of the nineteenth century—the revelation of Brigham Young gathered upon Joseph Smith, and carried forward to the end, to the people. If the clergy and churches honestly wish polygamy and all the corruption of Utah exposed, and the honest hearted people undeceived, and led to cast off the corrupt priest­hood there, they will offer the Reorganization all the assistance in their power, by reading, first what we have to say on their subjects, and then circulating our tracts bearing on these matters freely among the people, and in Utah especially, and aid us maintain a strong foothold there. And if our Church, truly desires to see this stain upon her name wiped out; if it wants to see the Utah church in its essential bloodshed prevented, and true Mormonism advanced; if it truly wants the honor, the glory, and the joy of solving the Utah problem by the means in its power, let it build this much-needed Chapel at once, let it send and sustain a strong force of missionaries in Utah, and let it see that every Brighamite shall have the printed truth to read; and I would suggest that our tracts on polygamy be sent to every Congressman, Supreme Court Judge, State Legislatur, Governor, Mayor, Editor, Lawyer, Clergyman, School-teacher, and every person of note or influence in the United States. It seems to me that a glorious, and a grand opportu­nity is now offered this Church, to save our
country much trouble and expense; to save a people who hold much truth with us in common—indeed, the common suffering and perhaps loss of life, of property, and of honor and glory, and much joy. Now is the time to strike. "Strike while the iron is hot." Let prayers everywhere, day and night, second to heaven in behalf of the work there. Let every man, woman, and child give of their nickels, dimes, quarters, halves, dollars, their gold, silver, and greenbacks freely as to the Lord, for the building of the chapel, and for the sending of men and printed matter there, and stay not your hands till Zion’s bondage is broken, and the captives set free. It certainly appears to me that God intends that the Reorganized Church shall see, this "Mormon question." He desires her to have the honor and glory, and not to reap tho benefits. It is so. Besides, there are some cases furniture has been pulled from the homes where is aiming at further extension, instead of the are. Some change must take place which shall bring along the journey of life, thus letting them know there are hearts where sympathy dwells? Who, that are in authority, have learned to rule by love? How many have let the weak go by and drop into some heart’s deep well a word, a look, or action kind, to make that heart feel glad? Dear friends, there are weary, burdened ones meeting us all along the journey of life, to whom we may lend a helping hand if we are not careless and let them pass by unobserved. Go back through the week to-night, and if in anything you have failed to act well your part—the Christian’s part—say: “another week shall see an improvement.” And then be careful to keep your promises. Thus each week will find you better prepared for the problems of the Lord’s Kingdom. Be vigilant. Soon the record for this week will close, a balance sheet will be made by the angels, and only eternity will reveal the result. In view of this, let us review our actions and words at the close of each week, and see how nearly we have lived to our covenants. By so doing we shall have gained a talent to be exhibited, not concealed. I am now ready to be offered. I have fought a good fight, I have kept the faith, henceforth there is laid up for me a crown of righteousness which He shall give when comes to us our final Condition of Russia.

No country in the world at the present time exhibits a more deplorable state of things than Russia. If the head that wears the crown of this Empire lies uneasy, little more can be said for the Russian people. Everything is in a state of disquiet and uncertainty, unless under the condition of the earth before the breaking out of a volcano. Deep stirrings are heard from beneath the surface, at the capitals, in all the chief cities, and throughout the provinces. The iron hand which for centuries has kept all things quiet seems about to break. Nihilism is constantly threatening those in power, and the people generally manifesting an strong sympathy with their disorganizing and revolutionary plans. The new Czar, without exhibiting any disposition to relax the ancient rules, appears to be occupied with plans for his own safety. With great secrecy he has been preparing a fortified palace, provided with every advantage for his personal attack, but he does not seem to be taking counsel or making any provision for the safety of the people. He is thus preparing himself and putting the government farther and farther away from the sympathies of the nation, and perhaps preparing for a more disastrous explosion in a state of disquiet and uncertainty. The day may bring forth no one can divine. The vastness of the Russian Empire is one great source of its weakness. The character of the population prevents intelligent consolidation, and when once the spirit of disaffection shall begin to spread, it will be impossible to arrest it by military force. Its population is spread over an area of more than eight millions of square miles, and it is aiming at further extension, instead of strengthening its power by wise action. No arms and no men can be so easily explain the new theory and hold it, without a special mission on the part of the people to sustain the Government. Some change must take place which shall bring the Government and the people nearer together and in closer sympathy. If the Czar does not change, some sort of revolution appears inevitable.

An inquiry.

Editor Herald:—It is represented in the Scriptures that “God hath made of one blood all nations of men for to dwell on all the face of the earth, to feel after the Lord, and to seek and find him.” Also, that “He is no respecter of persons, but that all, in every nation that fear him and work righteousness are accepted of him. It is further represented that the “righteousness that renders men acceptable with him “is revealed in the gospel.” This leads us to infer that all men in all nations, that through the righteousness therein contained, we may be saved; is it the duty of any class, or classes of people, to preach the gospel to all nations? If so, whose? Should they wait to be further commanded to go to all nations? 2d. The Bible informs us that when, in the last days, “the Mountain of the Lord’s house,” is established, converted, converted, then shall “all nations” are to “flow unto it;” “That Zion’s servants are to be redeemed with righteousness, and it appears to be plain to us, that the only means employed to bring about this great and grand object is the publication of the gospel to all nations. Hence, the beautiful prophecy of Christ, as recorded in Matthew 24:14: "And this gospel of the kingdom shall be preached to all nations." And John’s vision of Revelation 14:6, 7, representing the last day restoration of the gospel to be preached to every nation kindred, tongue and people. The inspired statements indicate that teachers are necessary to preach, this gospel in these last days, and the extent of their mission. If this gospel is to be preached to all nations, in all the world, whose duty is it to visit all nations with the gospel? Should they wait further revelation relative to the extent of their mission? 3d. Divine revelation portrays the fact that God established his divine government among men for their redemption, that as necessary to this great work, he organized his kingdom, placing therein apostles, prophets, evangelists, and other officers for the work of the ministry. It is argued that inasmuch as God is an unchangeable being, he cannot changed in regard to the order of the kingdom, and consequently in restoring the church in these last days, he has not changed respecting its order; and hence, as formerly, apostles, prophets and other officers are restored. If he has not changed with regard to the order of the Church, has he been changed relative to the duties of the officers thereof. Their duty was to “go into all the
world and preach." Go teach all nations, baptizing them." They went to preach remission of sins among all nations, in Christ's name. Is it the duty of the apostles and prophets of to-day to do similarly? If not, why? Is additional revelation, as to their missions, and their extent, necessary? If so, why? 4th. But lest some might take exceptions to analogous reasoning, or to reasoning based on the character and attributes of God, let us fur ther examine his expressed will on this topic. By referring to section 104, paras. 12, 13, we learn that the duty of the officers referred to before is fundamental, law of the Church to, "build up the Church and regulate the affairs of the same in all nations, holding the keys to open the door by the proclamation of the gospel of Jesus Christ." Also, by reference to section 16, par. 5, we learn that one of their constitutional duties is: "they are called to go into all the world to teach my gospel to every creature." The above being fundamental, what is the provisional law on this point? It reads:—"Go ye into all the world and preach my gospel to every creature who has not received it: and he that believeth and is baptized shall be saved; and he that believeth not shall be damned." * * * 220 But lest we misinterpret the above, let us look to the instructions of the Twelve, as they were given for the last days, and to foreign missions without special revelation. * * * To the ensuing September should be those nearer the bus­

**KINGDOM BUILDING.**

**Men** have lived who have been called "king makers:" men who have boasted that they could "make and unmake kings:" but there are not many of these men left. Their efforts were mostly confined to kingdoms already existing, in which there were some history some crises occurred, permitting an opportunity for the display of their power. Kingdom making has been a favorite work with Latter Day Saints, and some rare work in this direction has been done by them.

Power, as an attribute, or a necessary accompaniment of a kingdom, has always had an attraction to man; and the idea of a kingdom without power has been deemed to be an absurdity. From this idea, as we believe, much mischief has resulted to the Latter-day-work, and of course to those affected by it. The idea of power was inseparably connected with that of kingdom; hence the kingdom of God, conveyed the idea of the power of God; the kingdom established among men, endowed men with the power of God. Power, if not exercised, of what value, hence he who was of the kingdom must, not only possess power, but he must use it. The use of the power of a kingdom, was the use of the power of a king, and this kings use made men kings—of course—curious reasoning, but quite conclusive.

"The king can do no wrong," that is to say, whatever the king does is right. From this coupled with the love of power, much wrong in the world has come; and if in the world among the men of the world, so among them called citzens of the kingdom of God, "priests and kings." We have no objection to urge against the setting up and establishing the "kingdom of God's dear son:" but believe in the work and its ultimate triumph. But we have what are to us serious and weighty objections to the use and exercise of the power of kings. It is to say, places where these men now are like they were in the days of Saul, Hazael, David and Solomon, the dynasties of the Pharaohs, the Caesars, the Hapsburgs, the Guelphs, Bonaparte, and all others; and the vices and follies that reign in courts, and enfeebles and vitiates the brains and hearts of kings are the same now as then, and kingdoms afford the places where these flourish. We cannot be sat­isfied to rest our hope of peace and pleasure in the life that now is, and peace and glory in the life to come in the care and keeping of men, (fulfills men), vested by or without our consent, with the powers, privileges and prerogatives of a king. The history of the kingdom building of those who have tried it among the Latter Day Saints, of various nations under the influence expressed above; as that history shows, with hardly an exception, that the possession of power has resulted in its abuse in those who claimed kingdom powers, and disaster and misery to a greater or lesser extent, have resulted. We may be asked, "Do you wish to be understood as opposing the kingdom of God idea, prevalent in the Church, both in the days of the martyrs and now?" We answer, By no means. We believe in the kingdom of God, and Christ; and that these only are entitled to the use and exercise of kingsy powers and prerogatives under the gospel dispensation. When he comes to "reign as king of kings and Lord of Lords," we are willing that he shall then make kings, and establish the kingdom over which they may reign, for we believe that he in the new creation shall "fulfill all that is written." Men are endowed with all kingly attributes, among them the power of right selection, which then will be exercised in love, not wrath. Under his rule, no man will be entrusted to wear the royal purple, and bear a kingly scepter, who has not fully proved himself proof against the lures of ambition and the corruption of courts, in whose mind the virtues of the lowest, and the vices of the highest will bear their proper names, and in whose royal hands the liberties of subjects will be as sacred
as the Master's. We believe in the kingdom of God, and feel safe in permitting Him to build and establish it forever; but we are now and have been for a long time opposed to the encroachments of Kingscraft and kingdom builders, upon the gospel economy, and whose edifices, far though they may appear as they build, shatter into human ruins at the first touch of ambition and the lust of power. No; aspirants for the seat of Moses and the throne of David have been numerous, before and after the Shiloh came, but those who, through the preaching of the covenant, become the heirs of Abraham, may safely trust in the capital of their salvation, the Prince of Peace, until he chooses to come and prove his title to be King of all the earth.

IN VINDICATION.

The law of compensation is a factor in the determination of human affairs; and so far as we can discover, in divine affairs as well; that is always safe to consider. We early became convinced of the existence of this law, and have since had great interest in observing what were to us clear evidences of its operation, in results quite unlooked for, except they could be attributed to some such powerful, though possibly uncomprehended in this way.

Religious impressions constantly teach that the Creator, either by fixed rules which are known only to himself, or by direct divine interposition against the forces of evil at work for the moral and physical destruction of man, and peculiarly so for the preventing of his spiritual increase and welfare, relieves the men seeking the best good for themselves, and the world in general, and returns to them the months and years of their labor, the commodities of the earth, and all who should have these pleasant, saintly friends. That this betrayal had been cruel and had resulted in great evil to the truth; but that the prophecy of restoration and peace, made but not understood when made, warranted us, and all who trusted that this was "He who should restore Israel," in believing that there should be divine intervention, and the forces of compensation be put in motion for our relief. It may be that those who made this cruel charge of our having made league with murderers, believed that our only motive for action was to establish a religious system, in ink. Polygamists and Mormons, nor ignorant, nor fanatics. Why then, should not those peculiar attributes have had something to do with disturbing the peace of those who "could not live in peace with" men possessing them. The polygravists may read Colonel Pitcher's answer to the question at the close of his statement and "make a note of it."

It will be in keeping now for some of our Utah opponents to convey to the rest of their nation that "Young Joseph was in league with the murderers of his father and Uncle Hyrum." The only foundation there was for such a statement, is found in our persistent adherence to the law of compensation before names. We believed that the Saints (primitive), and the doctrines (primitive) of the Church of Christ, had been grossly maligned and betrayed; and that too, by those who should have been his wisest, saintliest friends. That this betrayal had been cruel and had resulted in great evil to the truth; but that the prophecy of restoration and peace, made but not understood when made, warranted us, and all who trusted that this was "He who should restore Israel," in believing that there should be divine intervention, and the forces of compensation be put in motion for our relief. It may be that those who made this cruel charge of our having made league with murderers, believed that our only motive for action was to establish a religious system, in ink. Polygamists and Mormons, nor ignorant, nor fanatics. Why then, should not those peculiar attributes have had something to do with disturbing the peace of those who "could not live in peace with" men possessing them. The polygravists may read Colonel Pitcher's answer to the question at the close of his statement and "make a note of it."

We again caution our writers not to use fancy colored inks in writing for the Herald. There are not twenty of us in the state who could afford more than one color of ink, by exposure to light. We have some good articles, (we suppose they are good), on our desk, parts of which are absolutely illegible, even with a magnifying glass; because they have been written in blue, mauve, or crimson ink, instead of black. Some have used indigo water, an abominable compound, and the paper in places has been torn and rubbed over with the pens. Don't send us articles written in any sort of fancy inks. You may say, "print them before they fade." That we would gladly do; but we think the Herald has been full, every issue, therefore we could get no more room, and when we get room to put in one of these faking creations, they have about vanished into thin air. We read the proof of one this last week, by a favorite author, written in a sort of blue ink, that in some places had only our correction marks plainly seen, the rest being almost entirely gone. Don't do it any more; we are getting "nervous" over it.

It is reported that Pres. John Taylor, of the Church in Utah, has said that he fears the influence of the Josephites, more than every and all others at work in Utah. "Pray, Joseph Smith, and taught by him and others as the gospel of salvation. But, it may be that Pres. J. Taylor has just awakened to the fact that our warfare was in progress and effective. It may have been a fine thing for Presidents Young, Taylor, G. A. Smith

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and others, Polygamic chieftains, to sit and smile at the efforts of young Joseph "the apostate son" of "that wicked, wicked woman," and those who toiled with him; but time that brings all things to him that waits, has brought the change, and fear with trembling steps has entered in where folly sat with smiling face, for the day of justification has surely come. Pres. Taylor may well fear, for the men of the Church of Christ have found the weak places in the defenses of these polygamic Palillstines, and expect to keep up the din of battle until "Zion is free."

Bro. Harvey S. Dille, long an employee of the Herald Office, and co-worker in the Piano Branch, left the office about the fifteenth of June, for other employments. He carries with him the best wishes and brotherly regard of all his office mates. He visits Michigan, where his father resides, for awhile; and we commend him to the Saints where he may find them.

Bro. W. W. Blair assures us that Gov. Murray thinks favorably of the building of a chapel in Salt Lake City; as do many other leading citizens of that place. The times indeed seem to be propitious for our work there. It is a great pity we had not all the means necessary for such enterprize at the command of the Church. Where so much is to be done, it is very difficult to decide what is best done first. The Church decided several years since that a chapel was necessary, and certainly the necessity has not grown less since that time.

Bro. John A. Kennedy wrote from Galt, Ontario, July 4th, that there had occurred an extraordinary case of healing in his own family. There were three of the family sick: one a daughter, for whom the doctor admitted that he could do no more; and while watching for her departure, a sister came who asked if the father would not like to have Elder McIntosh called in. He thought no good would come of it; when the sister remarked, "Can not Jesus do good?" The words struck him; he was willing for Bro. McIntosh to come; he did come. The result was that the girl rallied from the administration, took some food for the first time in six days, and all recovered rapidly. A remarkable case indeed.

Bro. William Street has a letter in the Delaware County (Penn.) Advocate of June 29th, in reply to Pres. C. C. Lamb, McMillan, and co-worker in Utah, lately traveling in the east, to gather money for further missionary work. The reverend gentleman made rather inconsiderate war on all Mormon believers, and Bro. Street replies to him, shrewd and well. Bro. Street sent copies of the Herald and Horae to the Editor of the Advocate. We are pleased that the Lord is so enlarging the borders, that in almost every quarter we find friends, and an inclination to the army of the faith willing and able to defend the truth. May Zion increase and flourish.

Bro. Z. H. Gurley sends us an Iowa, State Register, containing an account of the Republican convention of that state, in the platform of which convention an anti-Polygamy plank was very deftly inserted. What can it all mean? Some body must be after educating the public sentiment up to the point of insisting that the "twins rule!" must go. Success to agitation.

"Bro. Nicholas Stann wrote a card from Pella, Iowa, June 29th, that the storm on the 12th was very destructive through a part of Iowa. Three miles south of Pella it was quite bad, "all is destroyed," says Bro. Stann. "The hail was very heavy. Churches and houses blown down all over the land. The time is coming when God will come out of his hiding place. I was received very kindly by my old friends. I go from here to Des Moines."

Bro. A. J. Hinkle writes from Gravel Ridge, Manitoba, that they are anxiously looking for an Elder to come there and open the way for the work. He is satisfied that one or two could be had there, and that some would listen to the message.

Bro. E. Rannie wrote from Fremont, Nebraska, June 29th, 1881, that they had a good conference at Platte Valley Branch, June 23rd and 25th. Bro. James Caffall had baptized thirteen in the district.

Bro. Richard Lambert, presiding over the Nauvoo and String Prairie District, wrote a few days since that things were moving fairly in the old district. Bro. Richard has long stood by the work, and now rejoices in its triumphs.

Bro. E. Penrod wrote from Island Mountain, Nevada, that he had lately baptized one, and expected two more soon.

Bro. Wm. Street wrote from Cheltenham, Maryland, that he placed there last night. He was deeply impressed on reading page 257, of Life of Joseph the Prophet. Of this he says:

"It is not on the seaford high, Or in the battle's yoke, The fittest place for man to live, Is where man dies for man."

Bro. Peter V. Brix passed Piano en route for Denmark, June 18th, stopping over long enough to speak to the Scandinavians citizens of Piano, on the evening of the 19th. He left us in good spirits, but very anxious that some one should be found to look after the printed word for his mission, as provided by Resolution of Conference.

Bro. T. E. Lloyd wrote from Cambridge, Iowa, May 8th, (on the back of an article for Herald) "When all is settled and business fairly established, I will again sound the trumpet. This is twenty-four or five miles from Des Moines, north east."

It was Bro. P. Tempest's house that was burned, not his "horse," as stated Herald June 15th, p. 155. His address is Whitefield, Graham county, North Carolina, not Gratiot county. Any sending goods to him at Logan, drop him a line at his Post Office address.

Bro. John R. Cook wrote from Brighton, California, that as soon as circumstances should again favor, he should be ready to take the field.

Bro. W. R. Calhoon wrote from Cortland, Ill., April 20th, that he was anxious that the Herald and Horae should be made weekly. He is quite confident that much more could be accomplished for the spread of the work if this were done.

Elder A. M. Goodwin is on the move in the field.

We hear by letier from Bro. John Taylor, Hammond, Mo., that he preached there on Sunday, June 29th, with good liberty, and that he left on the following Tuesday for St. Louis.

In the last published quarterly report of the Bishop is an error. "David Hain, Oregon, $83," ought to be David Hain, Iowa.

Bro. John Morgan, Hyde Park, Pa., June 29th, writes of the baptism of three persons in that branch, two young ladies and a promising young man; and says "one other young lady had given her name for baptism, and many more are investigating." So the gospel wins its way.

Bro. Hiram Stew, Davenport, Iowa, writes: "I feel as if I can not do without the Herald. We have no meetings here now, but I love to hear from the Elders in the field, and am glad to hear the work is rolling onward.

Two were baptized in Piano, Sunday, June 26th, thus adding two more to the family of faith.

On the 4th of July, we received the report of the committee, to whom the decision of the poem, for the prize offered in Herald for April 1st, was to be left; the report we give below, and the poem will be found on first page.

REPORT.

We, your committees, appointed to adjudge the prize of £100 on subjects connected with the latter day work, to be written for Tune, "Rescue the Perishing," page 18, Gospel Songs, submit the following: We met at the house of Bro. John T. Kinman, Stewardsville, Missouri, and having placed all manuscripts forwarded us by Pres. Joseph Smith, some without names of authors, in hands of Bro. Robert Winning, he read them surrend of without stating the name of any author, while we made mental and written notes for the different entries. There were thirteen contributions for the prize. After first reading, those we deemed least excellent were thrown out until the number was reduced to five. These were again carefully read, and the number reduced to two. Between these two, numbers eleven and twelve, it was difficult for us to decide; but both entries above defined the latter day work most perfectly, explicitly and comprehensively, we concluded to award it the prize. The author is sister Julia Edward, Hanley, Staffordshire, England.

M. H. FORCOTT, J. T. KINMAN.

STEWARDVILLE, Mo., June 26th, 1881.

EXTRACTS FROM LETTERS.

Bro. C. G. Lanpheer wrote from Independence, Missouri, July 24th, 1881, full of hope and cheer.

"He says: The people who dwell in this favored and promised land, have not yet been able to discover anything different than the old fashioned way; "then shall ye tread by the sweat of thy brow."

Bro. W. H. Kelley is in Chicago, making what effort he can to further their work on there. He has been in Canada, and thinks the cause there looking up. He gives us the following cheerful statement; may the blessing be ever with the laborers, in power and abundant merce.

I have been very much blessed in my labors of late, and greatly comforted and assured. I have been better in a long time. May the Lord guide you.

Sr. Isaac Lea, of Florin, Sacramento county, California, in ordering the "Life of Joseph the Prophet," says: I want the book to follow in the track of Beadle's work, to confound the many lies told about the Lord'sointed. The Voice of Warning came only to human, and has already done the good I intended it for, and the noble sister wants to be baptized.

This is an example worthy of emulation. By quietly placing the works of the Church in the hands of relatives and acquaintances, many one could be brought to a knowledge of the truth, who might not hear the word spoken in a life time.

Bro. Columbus Scott wrote from Chillico, Ill., June 27th, 1881, (No. 619 West Lake street). He endeavors to do the best he can for the cause here, under the circumstances. Of our accessibility here, others will have to speak.

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The branch is renting the Temperance Hall, 219 West Madison street, for Sunday afternoon services, at $1.50 per service. Our audiences are gradually increasing at both halls. We are blessed with liberty in proclaiming the word.

Bro. A. H. Studley wrote from Magnolia, Iowa, June 20th:

I am quite well known in the west as a preacher and a writer of some note. I am a physician by occupation, and believe that God has called me to preach the gospel of His dear Son, I shall make it my business to do all I can for the cause. I am strong in the word of the Church and in the brethren heart and hand, that favor the titling question, believing we only hold that which we have and that which we hold that we must "play by store as God has prospered him" for the use of the Church.

Sister Angeline Houghton, of Wilton Center, Illinois, expresses her abiding faith in this great latter day work, and thanks God that she lives in this "gospel day." She also says:

I feel as if we are almost forsaken and forgotten by the Elders; no one comes to see us or preach to us, and it seems lonely indeed; but we have the "Latter Day Herald" to read, which is a great comfort to me.

We will try to make the Herald so that no live Latter Day Saint can afford to do without it. Bro. M. T. Short says the last Herald was a "star" number, and the one before that was good.

VISIONS.

The following two visions, as they are called, are published by request of W. C. Irish, who signs himself, H. P. of the Strangite order. Bro. Sparks and sister Gravela were members of the London, Ontario, Branch when we were there some three or four years ago, and may be now, for ought we know, to the contrary.

Vista of the coming of sister Harriett Gravela, received spring of 1877.

"I was carried away in the air in a large and spacious field, green and beautiful. I was brought into the midst of the field, where nothing was round me at all. [See context 2 Enoch 10: 30-4. I saw a clear bright glorious light shining on me with the mark of that golden light, even at one end when I first saw her. And she was walking on that air field, existing with all the sensations that go to heaven. (It seemed so). 'But what funny people there are in heaven,' for I saw the woman with no head on me. I saw too, Christ at one end, who was coming on this line of glorious light, and he walked to meet the woman. When he saw her without a head on, he seemed displeased with her, and horrified; then he turned his back to her; and then she walked on slowly without a head on till she got near the other end of the field. Then she got quite lost to sight of this line of light; behold, and wonder, that there came a head on the woman, and most beautiful, think how thin, that hung in waves to the very ground, that altogether made the woman most beautiful and glorious, and decked like a bride, fair to look upon. Then she turned her back to Christ, existing with all the sensations that go to heaven, with all the emotions of love, with earnestness and energy at the fact of her dignified position, saying, "How I am accounted for!" She had such a pretense, of this line of light, and dressed itself with joy in exquisites of love, with earnestness and energy at the fact of her dignified position, saying, "How I am accounted for!"

When a passenger-train drawn by two engines was derailed at 9 o'clock Saturday night on the Morelos (Mexican) Railway, Thursday night the structure gave way, and the engines and cars (43 passengers, 23 barrels of sand) all fell off the bridge on to the railroad tracks, and the madly victimized of the disaster were, in many instances, burned to a crisp. The dead numbered over 200.

A severe storm of wind and rain passed over Millbrook, Ontario. Many houses and barns were leveled and several persons injured; two ladies fatally.
Correspondence.

Cherokee, Kansas, June 27th, 1881.
Bro. Joseph—I have been preaching in Mc-Cune, Weir and various places in Cherokee and Crawford counties, Kansas, and have made two trips into Brown and Vernon counties, Missouri, in company with Bro. Depue. Preached in Arcadia, Kansas; Leroy, Moundville, Deerfield and Nevada, Missouri, and in several places, and on the streets in Mc-Cune, Pittsburg, Arondia and Opolis, in Kansas, and Nevada City, in Missouri, getting into town near dark. Have had some good attention, on the streets; baptized one an estimable lady, near Moundville, Mrs. John Bruce; no doubt Bro. John H. Leach and some others have never forgotten his preaching in Iowa, and Illinois. Many others, her husband of the number, are near the kingdom of heaven. I am on my way via Decatur, Ill., and will start out again in a few days. Bro. J. T. Davies is also out in the field.

Yours in the love of the truth,
D. S. CRAWLEY.

BOSTON, Mass., June 30th, 1881.
Bro. Joseph.—I see by your Herald that Bro. B. V. Sprunger concludes that I am lost, strayed, or stolen, because he has received no letter from me. Is it possible that I am lost, strayed, or stolen, but am in the line of my duty and bearing forth the tidings of salvation, "Go out into the highways and hedges, and compel them to come in?" I have not forgotten your company. I wrote him and others since I left Indiana, and received no answer from any of them. I have not felt much like writing to friend or foe, but am one, and the world is a proving ground. I am not alone, and have no desire to labor for the right, but at present there seems to be a contending power that causes the stagnation, but such has been the experience of every savior that has ever embraced on the good ship Zion to meet with heavy storms on their way to the promised land.

My address at present is 32, Waverley St., Providence, R. I.

Yours truly,
J. C. Fossi.

SAINT ANA, Los Angeles County, Calif., June 28th, 1881.
Bro. Joseph, Dear Sir,—Accompanied by Bro. D. S. Mills we left Los Angeles for Ventura county, June 20th, visited and preached in Newbury Park, found Mr. H. W. Mills still unflagging in his voice, and investigating the latter day work. From here we went to Hueneme. Bro. Mills presented a neat place, and in the school house they formerly closed against us; from here we were permitted to open fire on top the Buena Ventura by the generosity of Bro. R. G. Livingston. We hired Sam's halls and here as well as at the other places Bro. Mills fired a round of shot at the infidelity and unbelievers in the world. The fire and smoke were kept up to the ninth, and as long as there was light, and four persons were killed and eight were seriously injured.

A terrific storm of wind and rain passed over this section to-day, and in houses in some places, and unroofing houses, burning four men, mortally scalding another, furniture exploded, and in good preservation.

A number of freight cars.

The rest of the war fare, beads, and earthen vessels. The rest of our printed works have been put into the hands of Bro. Depue will visit some there. We sold some there. Bro. Joseph Srnith.—We have obtained the law of God, modern as ancient, that peace and prosperity would be the result to convert the world in this way. I am only one, that the world might see, and know that the Father has sent Him. From these words I ask, how can we ever hope to convince the world that we have the truth so long as we are continually contending? If the time ever comes that nothing ever appears in the Herald that is not fully endorsed by the Church, then we shall feel safe to send, give, or lend our papers to those enquiring, and be sure that they will not be kept back by the law of God. I am inclined to believe that the Father has sent His Son, and we feel safe to send, give, or lend our papers to those enquiring, and be sure that they will not be kept back by the law of God. I am inclined to believe that the Father has sent His Son, and we shall feel safe to send, give, or lend our papers to those enquiring, and be sure that they will not be kept back by the law of God. We have obtained the law of God, modern as ancient, that peace and prosperity would be the result of converting the world in this way. The rest of our printed works have been put into the hands of Bro. Depue will visit some there. We sold some there. Bro. Joseph Srnith.—We have obtained the law of God, modern as ancient, that peace and prosperity would be the result of converting the world in this way. The rest of our printed works have been put into the hands of Bro. Depue will visit some there. We sold some there.

SANT BRANDEERINO, Cal., June 22d, 1881.
Bro. Joseph Smith.—We have passed through a trying ordeal; but we feel much encouraged by the promises of the Lord. We have obtained the law of God, modern as ancient, that peace and prosperity would be the result of converting the world in this way. The rest of our printed works have been put into the hands of Bro. Depue will visit some there. We sold some there.
Bro. Joseph:—I have been trying, for some time in the past, to keep “the word of wisdom,” in my heart, and expect to do it very successfully, even through the winter weather, with some profit I think. I have also used alcohol, with a little camphor gum and water, for battling, with good effect; but the promised relief has not yet arrived. I feel the judgment of God hastening upon us, I look for a place to continue fortification, and test myself more entirely by the word of wisdom, and find that I am unworthy to be called a Saint, for I do not know how to prepare the mild drinks from the different grains, and especially I do not know whether liquor, not sparingly, except in cold weather, will be prudent, and that I am far from any branch that I cannot permit myself to live in ease. Will you please insert or insert this in Herald, with request for those who have experience to help us, through the column, for they may feel useful, even though my questions are plainly answered so that I can understand; for “the word of wisdom,” plainly affirms its adaptability to the capacity of the weakest, and all that are worthy to be called Saints.

Yours in search of truth, on which to base my hope, and be filled with faith and charity.

M. N. COLL.

WESTON, Tipton County, Iowa.
June 30d, 1881.

Bro. Joseph:—We have just closed our quarterly conference at Crescent. We had a good time. Arrangements for the latter were begun, and judging from the feeling of those who are on the committee I think we will have a pleasant season. Many and various as arrangements can contribute to that end.

Bro. Anthony was with us and preached during the conference. He also gave us a promising report of the Union Mission. He spoke of my return to my house, at my house, during which time we talked much about Utah. He is very sanguine of the prospects of our beneficial efforts, and that with a little care much good can be done. And I believe from what he said and from what I have learned elsewhere that which is said of Utah, that the Saints do very well, and can not be organized a “boom” for Utah at the Fall Conference, especially for that long projected chapel. We ought either to contribute the money to build, or borrow it, or raise it, as suggested by Bro. Blair. Let us do something and quit talking about what we will do after away.

Bro. Drix was also with us on Sunday. He made a good report, had preached nine times and baptized five, as large as he has averaged per year in Denmark, if not quite as large, and the question may be asked, if so much more can be done here in the same time, don’t we here have too much of it. I have been open that field. I have come to the conclusion that many of our efforts in foreign lands have been comprised of what I might call false common sense. What I have done before we go into foreign countries and in this country, and especially in Utah, is to gain the people.

My Scandinavian friends will perhaps think that I am throwing cold water on the mission. On the contrary, I am throwing it in the face of those who have given and are giving, but that now I am convinced of the truth last winter by a small crowd at half-past ten, and out of the number three were baptized. One of those who witnessed the truth last year by Elder C. Scott.

May 16th, we left for Five Lakes; arriving there found Bro. Davis’ daughter very low, she was there with Bro. Davis’ hand in the Gooldland Branch; found the Saints well, generally; held one meeting with them. From there on to the Union Branch, where, on the evening of the 19th, I spoke to nearly a house full of
people; good attention and fair liberty, the next night, in the same branch, met Bro. Davis on the 21st, heard him preach at Maple Valley on the Sabbath question; the subject well received by some.

Yours for truth.

E. Delong.

CANADA, Ind., June 2d, 1881.

Bro. Joseph.—Since I wrote you last, I have been active in efforts to disseminate spiritual light. Last Sunday, I visited a card to-day written from Cold Spring, Ohio, to Uriah Smith to return the 19th inst. and have his license restored; therefore, be it resolved, that the suspension be removed, and that his license be restored.

Resolved that in future the officers' licenses be endorsed by the Annual Conference in April of each year, instead of quarterly, as at present. (The last but one and during the year did not proceed to the Annual General Conference, Mission, and District authorities as at present organized, in all righteousness.

Yours, the business of this conference being now completed, be it resolved that this session do now adjourn.

On Sunday, the 10th, the meetings were of a very enjoyable character; an excellent testimony meeting in the afternoon, and preaching in the evening by Elder J. Dewanup, who had excellent liberty in presenting the word of life.

These meetings were last but one to bring about a unity of the faith and the cultivation of brotherly love, and although we are unable to report any progress numerically, we believe that there is a solidifying process going on in the district, from which good work may be expected in the future.

DECatur DISTRICT.

Conference of the above district met June 11th, at the Lucas Branch, Iowa. J. Snively, in the Chair; O. J. Thomas, clerk. Regular members, 121; members, 5, received by letter 2, removed by letter 2, died 1, Lamoni 219; baptized 4, received by letter 24, Davis City report returned for correction. Line Rock 23; received by certificate of baptism 2, died 1. Little River 87; received by letter 2, baptism 4, received by letter 6, Chariton 51; received by letter 2, removed by letter 2. Elders Report.—Z. H. Gurley, E. Robinson, J. Snively, J. McDill (baptized 5, emolument 2); J. A. Motter, B. H. McCormick, A. D. Johnson, John Watkins, Sen., and O. B. Thomas, in person; and I. P. Baggery by letter. Elders' reports resumed in the afternoon.—E. K. Holmers, reported his labors. Members of the Council, R. E. Babcock, W. Crow, reported. Priests: E. H. Gurley, M. M. Turpin, T. Williams, E. Morgan, B. W. McCormic and A. S. Cochran; District Agent, J. F. Snively; reported. Bishop's Report received and committee appointed to constitute Bishop's Agent, $64.56. A. W. Head, elected district treasurer.

Resolved that this session do now adjourn.

The report of committee on Amanda Bedoe's case; she was found worthy, and a letter of removal granted. On motion J. J. Kaster was sustained in the presentation of committee on ordination from the Farsworth Branch, of Desmoine Wm. Spargo, to the office of Teacher, and Bro. Thomas Lamb, and desires to be restored. A letter of removal from the Farsworth Branch, of Desmoine Wm. Spargo, to the office of Teacher, and Bro. Thomas Lamb, and desires to be restored. A letter of removal from the Farsworth Branch, of Desmoine Wm. Spargo, to the office of Teacher, and Bro. Thomas Lamb, and desires to be restored.

Resolved that this meeting approve of the recommendations and order that these brethren be ordained to the respective offices.

The secretary read the record received from the Farsworth Branch, of Desmoine Wm. Spargo, to the office of Teacher, and Bro. Thomas Lamb, and desires to be restored.

Resolved that this meeting approve of the recommendations and order that these brethren be ordained to the respective offices.

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Resolved that this meeting approve of the recommendations and order that these brethren be ordained to the respective offices.
ed a rule of Representation, excluding some of the High Priests and Elders from a voice in General Conference; therefore,

Resolved, that this is the opinion of this conference that said rule is clearly in violation of the Lord, as given by revelation in the organic act establishing the Church of Christ, as set forth in Sec. 17, par. 15, of the Doctrine and Covenants.

Resolved that it is the opinion of this conference that the number declared as stewards of the district, through the vote of the district, as given in the Organic Act, being the right direction, and we hereby approve of it.

Resolved that we send A. Leverton as our delegate to the Semi-Annual Conference, provided we can raise the means to do so.

That Bro. G. Shaw be requested to pay the money given him to purchase a stove for the Lindsley meeting, into the hands of the district treasurer, as the stove was not purchased.

That a collection was taken up to defray the expenses of Bishop's ministry and poor.

Resolved that A. Leverton be sustained as president; J. Robb, as Bishop's agent; and H. Coburn as clerk of this district.

That Bro. George Graves be requested to labor amongst those of his own nationality in the district.

Resolved that the Lindsley meeting be requested to meet at Plano at Conference.

That the Lindsley meeting be requested to meet the afternoon of May 13th, 1881, at 10 A. M.

Resolved that this conference request one or more of the ex-officio members of General Conference residing in this district, to give the required two months' notice of the presentation to the next General Conference of such amendments to the representation act as are suggested by the resolutions of this conference; also to present amendments to the next General Conference.

Prayer meeting on Sunday morning. Preaching in the afternoon by B. Robinson. In the afternoon E. H. Gurley was ordained an Elder, followed by testimony and administering the sacrament. J. Stuve addressed the congregation in the evening.

Adjourned to meet at Little River Branch, on the last Saturday in August, 1881, at 10 A. M.

EASTERN MAINE DISTRICT.

This conference convened at Jonesport, Maine, June 11th and 12th, 1881. S. O. Foss, president; J. S. Walker, clerk.

Bishop's Report—May Branch 59. Other branches not reported.

Resolved that each branch be reported to every conference.


J. S. Walker was appointed District Agent; S. O. Foss was sustained as district president, and J. S. Walker, district clerk.

Bishop's Agent's report: Received and on hand $50.

Resolutions on the subject of a prayer meeting and a bishop's conference afforded by J. C. Foss.

Adjourned to meet at Addison Branch, Maine, October 1st and 2nd, 1881.

KENT AND ELGIN DISTRICT.

A conference of the above district was held in the Zone Branch, Town Hall, Ontario, Maine, June 11th and 12th, 1881. W. H. Kelley, president; E. Coburn, clerk.

The conference was in prayer and testimony.

Branch Reports.—Zone 35 members. Wellington 10; baptized 5, removed 2. Duchmoore 30; removed 7. John of Hope 2, by letter 1, removed 5, expelled 2.

Bishop's Agent's report. Balance on hand last report, $50.17; received since, $19.90; total receipts, $69.07; expended, $66.90; balance on hand, $25.67.

Reports.—Elders A. Leverton (baptized 12),confirmation 1, Semi-Annual Conference as worthy of note; James and John H. Carpenter, and James Robb, reported. Teachers E. Coburn and Ethel Shaw, reported.

Resolved that this conference tender Bro. John Shippy a vote of confidence as a faithful member of the church, and also that we recommend him to the Semi-Annual Conference as worthy of note; and that he be being licensed as an Elder, should it meet the approval of that honorable body.

That we declare the Boysen Branch disorganized, according to their request.

That we are willing to sustain an Elder in the district all the time.

That A. Leverton be sustained in the field.

That J. H. Robinson be re-elected treasurer for the district, to receive and pay out all monies given him for the use of the district.

That the Lindsay church be sustained and the money received therefrom deposited in the hands of the Semi-Annual Conference, provided we can raise the means to do so.

That in case we fail to sustain our delegate to the Semi-Annual Conference, that we authorize W. H. Kelley to act for us and cast the vote of the district.

That the Lord, as given in the representation act, act as are deemed the right direction, and we hereby approve of it.

Resolved that A. Leverton be sustained as president; J. Robb, as Bishop's agent; and H. Coburn as clerk of this district.

That Bro. George Graves be requested to labor amongst those of his own nationality in the district.

That the Lindsley meeting be requested to meet at Plano at Conference.

That the Bishop's meeting be requested to meet the afternoon of May 13th, 1881, at 10 A. M.

Resolved that this conference request one or more of the ex-officio members of General Conference residing in this district, to give the required two months' notice of the presentation to the next General Conference of such amendments to the representation act as are suggested by the resolutions of this conference; also to present amendments to the next General Conference.

Prayer meeting on Sunday morning. Preaching in the afternoon by B. Robinson. In the afternoon E. H. Gurley was ordained an Elder, followed by testimony and administering the sacrament. J. Stuve addressed the congregation in the evening.

Adjourned to meet at Little River Branch, on the last Saturday in August, 1881, at 10 A. M.

MISCELLANEOUS.

BISHOP'S QUARTERLY REPORT.

Statement of Bishop J. L. Rogers' monies received, and paid out by him from April 1st to July 5th, 1881.

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1881.

April 5 Paid Sister W. W. Blair. $50.00
12 For taking care of visiting Saints in Piano at Conference 30.00
14 For taking care of visiting Saints in Church 25.00
14 John C. Foss 25.00
14 E. Castle, rent of Hall 150.00
14 General Griffins 100.00
15 John H. Ayres 50.00
16 Blank book, secretary 95.00
16 Bill paper and ink, Bishop 35.00
16 Expenses of Clerk, Secretary and Recorder, for use at Conference, hired help at home 45.14
16 For taking care of visiting Saints in Defense 20.00
16 For taking care of visiting Saints in Iowa 19.00
16 For taking care of visiting Saints in Illinois 100.00
18 James Callal 100.00
18 Joseph Smith, N. B. 100.00
19 Win. Laekia, Agent 50.00
19 T. W. Smith 25.00
20 J. S. Johnson 50.00
20 M. T. Short and G. F. Weston 70.00
20 Tickets and expenses at Conference 90.00
26 Taking care of visiting Saints at Conference 23.00
27 G. A. Blakeslee, Agent 150.00
27 John Royal, for poor 35.00
27 For taking care of visiting Saints in Illinois 20.00
May 3 John S. Patterson 25.00
4 Wm. T. Bohart 25.00
4 R. M. Elvin 25.00
11 H. A. Stephens, minister and poor. 100.00

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May 13 Tho poor ........................................ $ 4.00
20 Expresso on quilt, from Ohio ................... 50.00
June 1 Sister John Thomas .......................... 75.00
14 Hail, Father ...................................... 10.00
14 John S. Patterson ................................ 20.00
14 Herald Office Bill for six months, in­
cluding June 15, 1881, as follows: Herald .......................... $ 50.00
and Good Shepherd Mission $ 44.67 .......................... $ 94.67
Total ........................................ $336.90
16 Paid express charges from Boston .............. 1 20
21 Peter N. Bix ..................................... 120.00
23 V. B. Springer .................................. 25.00
July 1 John S. Patterson ............................. 15.00
1 Wm. H. Kolley for Chicago Mission ........... 20.00
Balance due Church July 6th, 1881 ................. 1,403 54
$1,083.02
$3,065.56
ISAAC L. ROGERS, Bishop.

TO ALL WHOM IT MAY CONCERN.

Bro. Richard Allen, Priest of San Bernardino, California, having been appointed Bishop's Agent for the District in which he resides prior to the issuing of a new and similar appointment, in the Bish­
opric’s office there being no objection possibly urged against his continuing to serve, except the office be holds; this is to notify the District and the Church, that until such time as he may be removed for cause, or another be chosen to succeed him, Bro. Richard Allen will continue to act as my agent for the district for which he was appointed; his service will not be affected by said Epis­
drome. The same rule will be observed by me in all similar appointments made before the issuing of this letter.

I was H. W. Williamson, of Pitts­field, Ills., that accompanied Bro. J. F. McDowell to his folks’ home, and also visited Kirtland, not M. B. Williams, of Middletown, O.

OUTSTANDING.—Outstanding notices not exceeding one hundred words, about twelve lines, will be published in every issue, and when exceeding one hundred words, five cents for each additional eight words (one line) will be charged; notices of prom­
ounced Church officials and Church enterprises are to be accompanied.

MARRIED.

GRANGER.—At Plano, March 22d, 1881, brother Orrin E. Granger to sister Ann McCua. After the ceremony, a social gathering was held at the residence of the bride’s parents. An excellent supper was provided, and the couple received many valuable presents. It was indeed a pleasant time.

DIED.

TARRY.—At Detroit, Michigan, April 10th, 1881, at 6:15 p.m., a daughter of Bro. and Sr. Andrew Tabbott, aged 8 years 8 months. Lived on the farm April 8th, day before the marriage of the same; the body being taken to Milwaukee for burial; subject, The Resurrection. [Name was omitted in notice.]

SCOTT.—At Alma, Illinois, on the 2d of May, 1881, from a wound received in the mines, Bro. Robert Scott, aged 44 years. He yielded obedi­
ence to the gospel in 1877, and died firm in the faith. He leaves a wife and four children to mourn his loss. Funeral services conducted by Bro. George Mault and J. W. Thorley.

PITTS.—At Chicago, Illinois, March 22d, 1881, after a long and painful sickness, incident to child­
hood, Thos. Russell, Sr., aged 14 years. Funeral services conducted by Bro. Frederick O. and Kate Pitt, then of Chicago, but now of Sand­wich, Illinois. Little Jessie was born at Piano, May 10th, 1878, and was therefore nearly three years old when her death occurred. She was a remarkably pleasant and promising child, and her loss leaves father and mother with sore hearts, though re­
signed and patient in Christ. Funeral sermon by Bro. T. W. Smith.
ZION

How long shall Zion's children from
Their promised home be driven;
How long shall Zion's erring feel
The just rebuke of heaven;
The years alway we have bemooned our heads,
Beneath the chastising rod.
We long to seek the city
Of the habitation of God.

This people has been scattered, Lord,
And driven from their own land;
They have been scattered, Lord,
And persecuted too;
But then the Lord said they shall return
To Zion's blest abode.

To build again the city
Of the habitation of God.

One word shall be that telling, Lord,
Who hope is still our own,
And many walk destruction's road,
But few are seeking heaven.

One heart through grace bestowed,
That we with songs of joy may see
The city of our God.

O, we have waited many years,
Yet hope is still our own.
For he has said the faithful
With their children shall return;
Not Egypt, nor Babylon
Shall rest as the city
Of the habitation of God.

The following was offered the Chicago Morning News; but was refused, as too lengthy. We give it place as timely.

"Home Missions" and "Mormonism."

Editor Morning News:—In your issue this morning, there appears in the report of the meetings of the American Missionary Society several times the term "Mormonism" in connection with polygamy; and whether intended or not by the speakers who used it, the idea is conveyed that polygamy is intimately and inseparably connected with Mormonism. I ask for brief notice in your paper for a correction of this error. "Mormonism" is a term applied properly to that system of religion introduced by Joseph Smith and others, over fifty years ago. And the name Mormon was applied to the Church, organized by them on April 6th, 1830, by their opponents, evidently because it was so new, so strange, and therefore authoritative, the teachings of the Book of "Mormon." It being so called, because it claimed to be a compilation by one Mormon, of the records of his ancestors. Mormonism is therefore, either the teachings of Mormon as an individual, or those of the Book of Mormon in general. If either Mormon, or the Book of Mormon, or even the Church from its organization in 1830 till Smith's death in 1844, taught polygamy, directly or indirectly, then we may admit it to be Mormonism, or a part thereof at least. Now the facts are, that Mormon says not one word on the subject, while the Book of Mormon contains this unmistakable and emphatic language: "Hearken to the word of the Lord: For there shall no man among you have save it be one wife; and sometimes he shall have none." Reasons for the prohibition, six: that the Lord delighteth in the chastity of women: This is Mormonism pure and simple. Polygamy is therefore Anti-Mormon doctrine and practice. The Church in 1839 and 1845 (a year after Smith's death) endorsed by unanimous of General Conference the following, among other claims revealed from heaven, or "Commandments from God": Thou shalt love thy wife with all thy heart and cleave unto her and none else." Polygamy is therefore clearly a violation of the law of the Church, which it claims to have been given of God. The example of David and Solomon and other Old Testament worthies, with a bogue revelation which Brigham Young says he received from Joseph Smith in 1843, and kept locked in a desk secure from all eyes till 1852, is what polygamy is based on. This revelation is easily proven to be fraudulent, and if by the Lord, then the only remaining authority claimed for the abomination—by the Utah Church—is the Old Testament examples; hence, if anything, it is Biblical. Leave the "Home Missionaries" to meet the Utah Church on that issue while we will antagonize it with Book of Mormon, with every revelation given to the Church through Joseph Smith; and the many wise questions, and the teachings of John Taylor and others, of the Utah Church prior to 1882.

Is Universal salvation, Calvinism, Transubstantiation, Methodism, or Infant baptism, Baptism? Just as much as polygamy, which is Mormonism. What is it then? Brigham Youngism, Utahism, Diabolism, Adultery. A fulfillment in part of Paul's prophecy, 1st Tim. 4:1, being one of the "doctrines of devils." With polygamy the government has the right, and should deal vigorously, and there is no body of people who are more execrable, and therefore authoritative, the teachings of the Book of "Mormon." It being so called, because it claimed to be a compilation by one Mormon, of the records of his ancestors. Mormonism is therefore, either the teachings of Mormon as an individual, or those of the Book of Mormon in general. If either Mormonism, or the Book of Mormon, or even the Church from its organization in 1830 till Smith's death in 1844, taught polygamy, directly or indirectly, then we may admit it to be Mormonism, or a part thereof at least. Now the facts are, that Mormon says not one word on the subject, while the Book of Mormon contains this unmistakable and emphatic language: "Hearken to the word of the Lord: For there shall no man among you have save it be one wife; and sometimes he shall have none." Reasons for the prohibition, six: that the Lord delighteth in the chastity of women: This is Mormonism pure and simple. Polygamy is therefore Anti-Mormon doctrine and practice. The Church in 1839 and 1845 (a year after Smith's death) endorsed by unanimous of General Conference the following, among other claims revealed from heaven, or "Commandments from God": Thou shalt love thy wife with all thy heart and cleave unto her and none else." Polygamy is therefore clearly a violation of the law of the Church, which it claims to have been given of God. The example of David and Solomon and other Old Testament worthies, with a bogue revelation which Brigham Young says he received from Joseph Smith in 1843, and kept locked in a desk secure from all eyes till 1852, is what polygamy is based on. This revelation is easily proven to be fraudulent, and if by the Lord, then the only remaining authority claimed for the abomination—by the Utah Church—is the Old Testament examples; hence, if anything, it is Biblical. Leave the "Home Missionaries" to meet the Utah Church on that issue while we will antagonize it with Book of Mormon, with every revelation given to the Church through Joseph Smith; and the many wise questions, and the teachings of John Taylor and others, of the Utah Church prior to 1882.

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Wherefore, my brethren, hear me, and hearken unto 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. The ark contained nothing else besides the Book of Mormon. I can distinctly remember looking for those articles which we are informed were placed in the ark when the temple was built. While wondering at the absence of the scriptures, I awoke, and for some minutes could scarcely realize where I was, so vivid was the impression made upon my mind by the dream.

Laurence October.

Mormon History.

The Settlement of the Peculiar People in Missouri and Subsequent Expulsion.

Gen. Doniphan’s Recollections of the Troubles of That Early Time.

There is probably no man in Western Missouri who is better acquainted with the various causes of the difficulties between the citizens of Jackson and Caldwell counties and the Mormons during the years of 1833 and 1838, than Gen. Alexander W. Doniphan, then a resident of Clay county, but now of Richmond, Ray county, Mo., and there is, perhaps, no one who took such an active part in the events of those years who can now look back and relate the history of these troubles as dispassionately as he can. In view of these facts a representative of the Journal called upon Gen. Doniphan at his rooms at the Hotel American, Richmond, for the purpose of interviewing him upon the subject. The general, after learning the object of the visit, seemed very willing to communicate all he knew in regard to the history of the Mormon troubles, and after a few introductory remarks, related the following:

“I came to Missouri in 1830, and located in Lexington, where I lived until April, 1833, when I removed to Liberty, Clay county. The Mormons came to Jackson county in 1833, and I met Oliver Cowdery, John Whitmer, and several other leaders, in Independence, during the spring of 1831. Peter Whitmer was a tailor and I employed him to make me a suit of clothes.”

“What kind of people were the Mormons?”

“They were northern people, who, on account of their declining to own slaves and their denunciation of the system of slavery, were termed ‘free-soilers.’ The majority of them were intelligent, industrious and law abiding citizens, but there were some ignorant, simple minded fanatics among them, whom that people said would steal. Soon after they came to Jackson county, they established a newspaper at Independence, called the Morning and Evening Star, edited by W. W. Phelps, in which they published their peculiar tenets and pretended revelations, in which they set forth that they had been sent to Jackson county by divine Providence, and that they, as a church were to possess the whole of the county, at the same period of time, the present county of Jackson, Cass and Bates counties. These assumptions were evidently made use of for the purpose of exciting the jealousy of persons of other religious denominations and the more ignorant portions of the community. This caused so many hard feelings between them and the people of the county, that I, being at the same time brigadier-general of the western division of Missouri, was sent out by Gov. Boggs with a regiment of Clay county militia to prevent a collision, which, after being there one week, I was able to do, and left them there having agreed that they would return to Caldwell county as soon as they could take care of their crops, etc.

“About one month after this, new difficulties arose between the citizens and Mormons, from what cause I never know, which culminated in a conflict, which was arbitrated by Gen. Doniphan. The mob also committed numerous other outrages, the most brutal of which was the tearing and feathering of Bishop Partridge. I can not positively state who were the leaders of the mob, but it was participated in by a large number of the leading citizens of the county. The Mormons made but little if any resistance, but submitted to the inevitable, and agreed not to establish another paper, and there was an apparent tranquility existing until about the first of the following November, when, from improper conduct on both sides, both Mormons and Gentiles—as the citizens were then called—insisted upon ejectment of the Mormons from the county, and as if expecting a collision. The first clash of arms took place at Wilson’s store on the Big Blue, about four miles east of Westport, about the third or fourth of November, which resulted in several persons being killed upon both sides and several others wounded.

“The first clash of arms was on the 230th of November, 1836, when the citizens organized and determined upon ejecting the Mormons from the county, which soon after was done. During the ejectment a great many outrages were perpetrated and the Mormons were compelled to leave almost everything they possessed behind them, and it was only by a hurried flight that they saved their lives. As it was, quite a number were killed upon both sides. The majority of the Mormons, after being driven from Jackson county, went to Clay county, where they were received and provided for as well as it was possible by the citizens. The same was true of the citizens of the three counties of Jackson, Clay and Ray counties until 1836, in an unorganized community, when it was agreed between them and the citizens of Clay and Ray counties that if they (the Mormons) would buy out a few inhabitants then inhabiting what is now Caldwell county, then a part of Ray county, the balance of the land being public, they could enter it at their leisure, and we would urge the Legislature to create a county for them, which was done at the session of the Legislature of 1836-7.

“I was a member of the legislature and drew the bill organizing Caldwell county for the Mormons exclusively, and the officers of the county were elected in November. The county filled up very rapidly, and they made great progress in agricultural and other improvements. They continued to live prosperously and tranquilly until the Summer of 1838, when Joseph Smith came out of Ohio, and soon after they commenced forming a corporation, and under their agreement, they had no right to do. This occasioned difficulties with the citizens of Davis county, and in September, 1838, a large number of citizens of Davis county and adjoining counties, collected with arms in the Mormon settlements called ‘Adamondalian,’ in Davis county. The Mormons also gathered at the same point, and I, being at the same time brigadier-general of the western division of Missouri, was sent out by Gov. Boggs with a regiment of Clay county militia to prevent a collision, which, after being there one week, I was able to do, and left them there having agreed that they would return to Caldwell county as soon as they could take care of their crops, etc.

“This order was immediately after this to move to Nauvoo, Illinois, and I know nothing further about them. While the Mormons resided in Clay county, they were a body of sober, industrious and law-abiding people, and during their stay with us not one was ever accused of a crime of any kind.”

Gen. Doniphan is now in his seventy-third year, but is still hale and hearty. He is a man of fine appearance and intellect, and is well known and highly respected all over the State. He has resided in Richmond during
A Reply to D. R. Dungan's Articles in the Evangelist, on the Book of Mormon.

The northeastern part of South America is described in the Book of Mormon as abounding in population and the seat of large cities. The present book of antiquities. It is noticed one by a Spanish gentleman treating of ruins near the mouth of the Orinoco. His conclusion is that ancient American civilization was transported from beyond the Atlantic. Central America is the theater of the many events recorded in the Book of Mormon. The many ruins of that region are of later discovery. Of a temple at Palenque, Mr. Baldwin writes:

"It is impossible to adequately describe the interior decorations of this sumptuous temple. The cross is supposed to have been the central object of interest. It was wonderfully decorated and sculptured. Human figures stand near it and some grave ceremony seems to be represented. The whole book of antiquities suggests a christening ceremony. The cross is one of the most common emblems in all the ruins. This led the Catholic missionaries to assume that knowledge of Christianity had been brought to that part of America long before their arrival; and they adopted the belief that the gospel had been introduced by St. Thomas."

68. "It is by grace that we are saved."

There never was a time when that assertion was not true. There never was a time when inspired men did not know it. There is no reason why it should not have been known by Enoch, Elijah, or Nephi, as by Paul. The wording is Joseph's.

69. "Wherefore all those who are proud and that think to write the day that cometh shall burn them up saith the Lord of hosts, for they shall be as stubble."

I can only defend this passage by an appeal to general facts that place it outside the pale of criticism. It is a part of a prophecy of calamities that were to befal the people of this land at the time of the crucifixion of Christ. The whole road thus:

"After the Messiah shall come, there shall be signs given to my people of his birth, and also of his death and resurrection; and great and terrible shall that day be unto them which were set at Liberty; and they perish; and they perish because they cast out the prophets and saints, and stone them and slay them; wherewith the cry of the blood of the saints shall ascend up to God from the ground against them. Wherefore all those who are proud, yea, and they that kill the prophets and the saints, the depth of the earth shall swallow them up, saith the Lord of hosts; and mountains shall cover them and whirlwinds shall carry them away, and buildings shall fall upon them, and crash them to pieces and grind them to powder, and they shall be visited with thunders and lightnings and earthquakes and famines; and in one day, saith the Lord, shall all this come to pass."

Other prophets of later times take up this theme, and finally the fulfillment is shown to have occurred at the time of the crucifixion; and a detailed account is given of awful calamities that overwhelmed this whole continent during three days and nights of darkness, continuation. While He who is the sun and the light thereof and [is] the power by which it was made, hung upon a cross and lain in a tomb. There was a conjunction of planets at the time of his birth, and a new star appeared; and why not so, for "Christ is in the stars and is the light thereof, and the power by which they were made." Now read again the text: "Therefore shall be signs given unto my people of his birth and also of his death and resurrection." So. Nature is a unit. The spiritual and physical realms act in harmony. The Bethlehem star returns to our dazzled sight in 1857. What shall be the "sign of the coming of Christ?" Can man not come to earth and there be no sign of it in the heavens—and in the earth terrible destruction. So it is written and such is natural law. All this accords with the inspired translation, to which Mr. Dungan excepts. The plan of salvation includes all worlds and all ages, and this is the meaning of a revelation in the Doctrine and Covenants that Mr. Dungan calls slush.

The darkness and destruction continued three days and three nights—the teaching of the schools has ever been that the Lord was but one whole day in the tomb, and that parts of days were called days and night, in the meaning of Nephi. The Book of Mormon is in conflict then with all Christendom. That, Mr. Dungan should have noted as a proof of Joseph's ignorance; but a late number of the Evangelist comes to the rescue with a demonstration that Christ was really three whole days and three whole nights on the cross. The Book of Mormon is shown to be in harmony with the Bible, and followed after the day of the crucifixion was evidently not the ordinary weekly, seventh day Sabbath, but the Paschal Sabbath. It was 'An high day,' therefore the Lord was crucified on Thursday."

The Book of Mormon says that at the time of the three days' convulsion, the "highways were broken up and the level roads were spoiled," &c. In Peru are remains of roads, "old roads of the Incas," greater in difficulty of construction (Baldwin) than the Pacific Railroads. "Now only broken remains of them remain to show their former character." A road extends directly into the impenetrable forest land of Honduras and Guatamala—a land that is surrounded by ruined cities, and therefore suitable to contain "The city of Mormon, dried up in the depths of the sea." Yesterday I read that the ruined cities of Central America had been under the sea. How could so many cities have been brought to ruin in a fertile land, except by extraordinary causes? Baldwin says: "Brasser de Bourbourg claims that there is in the old Central American books a constant tradition of an immense catastrophe; in one of their festivals, 'princes and people humbled themselves before the divinity, and besought him to withhold a return of such terrible calamities.'"

73. "Eat, drink and be merry, for to morrow we die."

John makes the father of the prodigal say, "Let us eat and be merry; for to morrow we die." No explanation is needed, but the context is so apropos, that I will quote part of it.

"And thus shall every one say that hath built up churches and not unto the Lord; and they shall contend with one another; and their priests shall contend with one another; and they shall teach with their learning and shall deny the Holy Ghost, which giveth utterance. And they deny the power of the Holy One of Israel. And they say unto the people hearken unto us, and hear ye, our precept: If they shall say there is a miracle wrought by the hand of the Lord, believe it not, for this day he is not a God of miracles; he hath done his work. Yea, and there shall be many which shall say eat, drink, &c."
Smith’s Bible Dictionary is conclusive evidence:

“Is it well known that ablation, or bathing, was common in most ancient countries, as a preparation for prayers and sacrifices, or as expiatory of sin. **There is an universal agreement among late Jewish writers, that all the Israelites were brought into covenant with God by circumcision, and baptism; and it is the same ceremony was observed by the different races as preached by Noah. The difference between the two predictions would be only in the length of time before the fulfillment; but the Spirit of prophecy is not limited by time. The prophecies concerning the second advent are as distinct as the prophetic functions of the sibyls and other ancient prophetic writers. Important events like the baptism of Christ are more properly the subject of prophecy than minor details like the separat- will be expanded and developed in the prophecies of the following ages.

Then. God says “I change not;” Christ is the Lamb slain from the foundation of the world, and “human nature is in every age the same. It is a contracted view of the gospel that does not allow the Son of Man to be the same as the Mediator of God and man, as Noah, who was made in the image of God and communed with him. Life and immortality were brought to light in the very beginning of time, “by the gospel.”

84. “To be cast into that lake of fire and brimstone which is the second death.”

These must be Jacob’s words for they are inseparable from the idea. The true character of Satan was known and recorded in the first and all succeeding ages. “The seed of the woman shall bruise the serpent’s head,” is the oldest prophecy on record. “Satan came also.”—Job 1:6. “When the enemy cometh in like a flood, the Spirit shall rebuke them; and they shall be cast to hell against him.”—Isa. 27:12. “Satan standing at his head to resist him.”—Zech. 3:1. So too, the doctrine of hell was known to the ancients. “Thou wilt not leave my soul in hell.”—David. “Hell from beneath is moved to meet thee at thy coming.”—Isa. 26:1. “I made the nations to shake at the fall of it, and when I cast it down to hell.”—Zech.

The Book of Enoch, which Horne admits was in existence a hundred years before Christ’s day, shows that the doctrine of hell was generally known in very ancient times. I quote one out of many references on it:—Then shall they be taken away into the lowest depths of the fire in torment and suffer¬ment shall they be shut up forever.” Seeing that the doctrine is ancient, let us next find whether or not it is true: “And shall cast them into a furnace of fire.”—Jesus. “Depart from me ye cursed, into everlasting fire prepared for the devil and his angels.”—John 19:22. “First the kingdom of heaven shall be established, as a place to be saved from. Fiery localities are abundant; all the suns are fires, and the central parts of the earth. The prophets and patriarchs believed that hell was a pit in the earth. Swedenborg was the first to spiritualize the doctrine. He says hell “at a distance appears like a fiery lake, with a green flame as of brimstone;” and that it is the “love of falsity together with the lusts of evil that makes the appearance of such a lake. He says the second death means damnation.”

Joseph Smith says of hell:

“...And we saw a vision of the sufferings of those who have partaken of divine glory and have committed sin against the Holy Spirit, after having received it, and who have never been forgiven of it, and who have never received baptism, and who have been cast into the lake of brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power.”

The world do not believe the doctrine. The tendency of the times is against it. Nephi describes the faith of the people...—

“...And thus shall he rage in the heart of the children of men, and stir them up to anger against that which is good; and others will he pacify, God will look to fulfill his part of the covenant, that they will say, All is well in Zion; yea Zion prospereth, all is well; and thus the devil cheats their souls and leadeth them away carelessly to hell. And behold others he flatteth away and telleth them there is no hell and he saith unto them, I am as devil, for there is none. **Yes they have some out of the way; they have become corrupted.”

In opposition to the “wise, the learned, and the rich, that are pulled up,” the Book of Mormon calls men back to the faith once delivered to the Saints. We find thus upon investigation that Isaiah characterized it correctly as a mark of infatuation. “Thus shall he make...” Christian has done...” There is no more logical expression. The very best translation could be, “The meek shall inherit the earth, and the poor among men shall rejoice in the Holy One of Israel.” Such accept the following from Mosiah.

108. “Therefore, I would that ye should be steadfast and immovable, always abounding in good works.” Once more from Mosiah, 150. R. C.

123. “And now if Christ had not come into the world, speaking of those things to come, as though they had already come, there could have been no redemption. And if Christ had not risen from the dead, &c.

I have already defended several such passages in former numbers. The latter day work have no conception of the amount of knowledge concerning Christ that was in the world before he came. Michael Angelo, in his great epi painting in the Sistine chapel, painted six Hebrew prophets and six Roman Sibyls together, or interspersed among his figures. All these prophets also had a knowledge of Christ’s coming, which is a well established fact. Ovid and Virgil taught it in their poetry. Zoroaster taught the same. Plato is on record with a prediction of the crucifixion. All ancient nations used the cross as a religious symbol. Nebuchadnezzar speaks familiarly of the “Son of God.” Job knew not of the resurrection but of the final consummation when Christ should stand upon the earth. Christ said they all testified of him. Some revealed one incident, some another, and among them much of his life was portrayed, his death, and the manner and meaning of it. His second advent is the subject of the present work. The world’s programme through all ages is made known. Prophecy ceased in Judaea four hun-

The Saints’ Herald.
dred years before Christ, but continued on this continent until he came. That makes it 13 centuries more than the Jews. They were the righteous seed of him who had the "precious things of heaven" pronounced upon him in blessing, by Jacob and Moses. The facts of the universe harmonize with these passages Mr. Dungan has excepted to, and that is the reason that "Mormonism has mixed up a mess peculiar to the rock of offense,..."

I have now gone through Mr. Dungan's list of quotations, and in defending them they anticipated the small fire continued by him concerning grammar and orthography. That I have made the method of translation by inspection clear and plain, I do not claim; but I think I have proved that the "canons of criticism," applied to translating by human learning, do not apply to inspired translation. The same is true of the gift of tongues, which with all which Latter Day Saints are familiar. The interpreter speaks that which is given him by the Spirit, and which he knows is not his own, and yet what he utters is stamped more or less with his individuality and idiosyncrasies. The weakest part of the Book are the definitions as showing a wisdom that is not of man. The facts are now startling, true and original; the doctrines are also consistent, and therefore the subject matter is not plagiarised; and the matter not being plagiarised makes improbable the supposition that the words and phrases are not the result of prophetic deceptions denouncing the "Book" its weak points and defects are evidences in favor of its truth.

A "Book" with certain unmistakable characteristics had to come forth in a certain way, at a certain time. Then a certain specified class or individual had to be appointed with. Those who have a conscientious regard for the will of God are satisfied by this simple argument. To another specified class it is a rock of offense, and will be till their "house is left unto them desolate." And "the time speedily cometh, that the Lord God shall cause a great division among the people, and the wicked will be destroyed."—Nephi.

INSPIRED TRANSLATION.

We will next notice what Mr. Dungan has to say of the New Translation of the Bible. He first quotes from the 17th and 19th verses of the 29th chapter of Jeremiah, "In this you see the history of this witness business," I ask Mr. Dungan if he thinks it reasonable that an impostor would dare make additional verses in the Bible, which would at once put the divinity of his mission to the test. This 29th of Isaiah was already copied from the Book of Mormon with the manuscript of the Book of Mormon with these two verses in it. The witnesses has to be forthcoming, or the book be a fraud. There is no parallel case in history, if Mr. Dungan's supposition is true. Yet there is a parallel. It was easy for Christ to say, "after I am resurrected," even if he had been crucified; but none other dared to put to the test the divinity of his mission except Joseph Smith. Three witnesses shall behold it by the power of God; and "a few according to the will of God," not the merest shadow of his mission connected with the Book of Mormon. One of them, David Whitmer, of Richmond, Missouri, still lives, and, as the Evangelist shows, still continues his testimony to all who apply to him; as all the others did until their dying hours. Of all the associates of Joseph, none, even of those who betrayed him, ever said his book was a fraud. He bragged the absolute truthfulness in all that pertained to the Book of Mormon. I have the history of this "witness business" before me, and the history of its repetition down to the present time, and have the direct knowledge of personal friends and neighbors concerning it, but I need not extend my remarks. It is useless to those who betrayed him, or those who have peered at his writings through the whole panorama trying to make its picture appreciable to human senses, but he failed. He, before Joseph Smith, was the highest authority of modern times. It is a book that none but the Lamb can loose the seals of.

He next quotes the anathema of the revelations, list those who add to or take from the words of the book of Revelations, and then writes: "That impostor took away eighteen words and added two hundred and eighty-eight." The question of "texta" now comes up again. Archaic is one of the exact sciences, and "figures don't lie." We have seen that the "Book of Mormon" contains many "figures," that in modern times; so do the printed editions; Erasmian corrected the edition of 1527, particularly in the Apocalypse. In 1734, Bengel published an edition of the New Testament. "He studiously avoided inserting any reading which did not exist in some printed edition, or in the Apocalypse."—(Horne). Of King James translation, Bishop Newcome says: "Notwithstanding all that has been done, the translators have left it defective in mood, tense, person, number, gender, infinitive, imperative, and conjunctions. In many instances, almost in every page, we find verses consisting in great part of italics; in some a third part; nearly is it so; as may be seen in the Bible where the words for which there is not any authority in the original are always so marked.

There is the same number of verses in each chapter of this Inspired Translation that there is in the English version and a fact that ought to be known Mr. Dungan and the 7th, 8th and 9th verses of the 14th chapter were neither written nor retranslated by Joseph Smith, nor was their order of succession changed. If they do not prove the restoration of the mercy to the earth, preceding a time of judgments which include the overthrow of Babylon, then the book was never intended to be understood on earth.

When Joseph Smith was under Ford's mob guard at Carthage, knowing that his time had come to be "sacrificed" and "offered truly," he sent word to his brethren to read the 6th chapter of Revelations, saying that it was the history of Latter Day Saints. I accept the Inspired Translation: 1st, because it is part of a system that would have no coherency or consistency without it. Nephilim, a descendant of Joseph, had a son Joseph, to whom he communicated certain prophecies of the ancestor Joseph. These are narrated in the scriptures, and are also restored to the Bible. I quote: "Joseph truly said, thus saith the Lord, A choice mel will I raise up out of the fruit of thy loins. ** Uto him will I give power to bring forth my word unto the seed of thy loins. ** The fruit of thy loins shall write and the fruit of the loins of Judah shall write; and that shall be written by the fruit of thy loins, and that which shall be written by the fruit of thy loins, and that which shall be written by the fruit of the loins of Judah,

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shall grow together unto the confounding of false doctrines, and the laying down of contentiousness. * * * * * * * * * * * * * * * * *

If Joseph could have invented this prophecy he could also have named himself and father the most significant name in the lists; and he could have also invented a thousand other startling coincidences; but he could not even upon this supposition have invented a similar prophecy in Ezekiel 37, that the stick of Judah and the stick of Joseph should be united. I am not making a declaration that they should grow together, and if they had to grow together they would necessarily have to first be made to harmonize, and that could only be done by restoring some of the lost parts and the last meanings to the Bible.

I accept the Inspired Translation secondly upon its merits. I shall not attempt a general defense. I have neither time, space, nor the privilege of custom, to make specific replies to general charges, and most of the historical and archeological facts given in defense of the Book of Mormon will apply equally well, to a defense of the Inspired Translation—the bap- tismal formula.

I have just said Joseph did not invent the name of Joseph. Neither did he invent the phrase “stick of Joseph,” nor “Joseph’s land.” Nor did he invent Joseph’s blessing, nor the phrase “last days,” when the conditions of that blessing are to be fulfilled. He did not invent the term “God-on-madowning with wings,” “beyond the river of Ethiopia,” nor the term “uttermost bounds of the everlasting hills,” nor “multitude of nations in the midst of the earth;” nor “out of the ground,” nor “the book.” And extending the range of thought, he did not invent Anthon’s letter, nor Hufnagel’s “gleams of Olotum, nor the Newark inscriptions. He did not break up the great roads, nor ruin the great cities, nor fulfill his own prophecies, nor write, nor alter the texts of scripture I prefer these papers with, nor—but I must stop somewhere. Wherever I look, all knowledge proclaims, and all nature cries out, they have slain a seer, and are heaping insults upon a monument.

Letter from Elder W. H. Kelley.

Bro. J. Smith.—After adjournment of the April Conference, in company with Bro. J. H. Hansen, wife and others, I came to this city and spent about two weeks’ time examining into the nature and needs of the work in Chicago. Bro. Hansen preached two interesting discourses on Sunday, April 17th, in the Saints’ Hall. We call Bro. Hansen a good Elder in the stand.

Bro. and Sr. T. W. Smith arrived during the week and entered at once industriously upon the duties of the mission. In due time Bro. Smith was left in full direct charge, and the 30th found me at Galien, where I baptized three and preached twice the next day in the hall at that place. Sunday, May 6th, I was with the Saints at Coldwater, Michigan; and after morning services baptized Samuel Strach, a young man of promise.

At the request of Bro. and Sr. E. C. Mayhow, on Saturday, 13th, I went to Laporte, Indiana, and the following day preached twice in the Opera Hall of that place. Bro. Mayhow and family were visiting relatives and friends in that vicinity, and being interested in their hearing the faith of the Saints, prepared the way for these meetings. For several causes the attendance was small. There was a Methodist conference in session—the meetings were not well noticed—prejudice rife, &c; but we put in the time, all the same, and tried to make a ripple in the business of the city. Monday and Tuesday evening following, I preached at White’s Station, six miles from Michigan City, among friends and relatives of Bro. Mayhow. Was kindly treated, but what the effect? That is among the things doubtful. At all events, it was a pleasure to meet Bro. and Sr. and the Mayhow family, and to have been staunch Latter Day Saints for a long time.

Sunday the 21st, I was in Chicago, and by request preached the funeral discourse of a gentleman who was killed by the cars. He belonged to no Church. A good audience was in attendance, and as fortune would have it, the subject and remark suited the occasion. And all agreed that it was the best thing they had heard. Said the mother of the deceased, as she took hold of my arm: “If my son had only heard such principles as those when he was alive, he would have joined the Church. He got disgusted with what he heard in the churches, and would not join any of them.” And there is a philosophy about that discourse. Only a few plain statements of the facts embraced in the faith of the Saints, that was all; and but two or three of the audience knew whence the speaker hailed, or the body of people he represented. There is much in that statement.

The 23d, I was at Galien, Michigan, and had a consultation with Brn. G. A. Blakeslee and C. Scott as to the best method of procedure for the Summer, having obtained the views of Br. T. W. Smith before leaving Chicago. It was thought best for the work that Bro. Scott should go to Chicago, Bro. Smith to Michigan for a season, and myself to Canada. Accordingly, after visiting home, Saturday the 4th of June found me at Corinth, Ontario, in Conference with the Saints of the London District, at the house of Bro. C. Pearson. A fair representation was in attendance and all wore pleasant countenances and manifested the friendliness that had lasted two days and a half, and the best of feeling characterized every meeting. Perfect good will and a desire to work for the success of the cause was manifested by each and all through the session, Sunday’s meetings were held in the little grove near Bro. Pearson’s house. The people were greatly attentive and interested.

The same place, but improved, where “Ye Editor” stood three years ago and defended the cause before a large audience. One was baptized, all cheered and altogether it was one of the pleasantest meetings that I ever attended in Canada.

Tuesday the 7th, I went to London and was made welcome at the home of Bro. and Sr. Hunt. The next evening I met with the Saints in their chapel and set up a very bad example by occupying pretty much all of the time of their prayer meeting. What greater calamity can happen a prayer meeting than to be occupied by a man who is entirely absent and in whom a wholly minded person take the floor who has neither religion, decency, or sufficient respect for others enough to take their seat until they have exhausted the patience, soured the feelings of every one in the room, and smashed up the meeting. One of these unearthy long prayers is just about as fatal. I hope the brethren will forgive this aberration.

Thursday the 9th, by 7:30 p.m. the church was crowded until there was no standing room left. It was a wedding occasion. I had been reminded and the church had to forego the pleasure by reason of being a non-resident of Ontario. Here was another evidence that some things have to be done by authority in this world. Rev. G. H. Copeland, Bible Christian preacher, was called in, and at eight o’clock, Bro. Richard Evans and Sr. and Mrs. T. B. Armstrong, the bride and groom stood before the altar to be united in holy relation of matrimony. Richard’s countenance was resplendent, his dark eyes gleaming with delight and he looked every inch a man, as he took by the hand his loved Lizzie, while the preacher recited, “you take this woman to be your wedded wife, to love, cherish, &c.” Here Richard removed his glove and took from his finger a beautiful ring, and placing it upon the finger of the bride, when the preacher continued, “I pronounce you husband and wife in the name of the Father, Son and Holy Ghost, Amen,” and done. I don’t know whether these people ask blessing at the table in the name of the Father, Son and Holy Ghost, or not! The happy pair was soon literally swept away by a storm of congratulations and good wishes from the surrounding crowd. We fared sumptuously in the evening, as did others, at the house of Sr. Trimbley, the bride’s mother.

Friday the 10th, with others, I want to bothwell, and was kindly received at Bro. Leverton’s, Sr. Leverton meeting us at the depot.

Saturday the 11th, I met in conference with the Saints of the Kent and Elgin District. There was a good turn out. The meeting was ordered and a good feeling prevailed. The brethren and sisters considered at Sunday’s meetings and good order and the best of attention prevailed. Your humble servant preached about five hours that day with two reliefs, and did not feel much the worse late in the evening. The crowd will have to speak for itself. I enjoyed the meetings and the society of the Saints.

Both of the Canada Conferences declared in favor of the late effort as holding representative conferences. All are delighted with the movement. They haven’t means to transport them to conferences, but they wish to be felt.

Thursday the 14th, I breakfasted with Bro. Clow in St. Thomas, and in the evening preached again at Corinth in the house of Bro. Christopher Pearson, Bro. Matthew Pearson from Michigan assisting. Last winter, he was so afflicted with the diabetes that the doctors all pronounced him incurable, but he was administered to by the Elders and has wholly recovered. I left him in the neighborhood of his boyhood holding up the standard of right.

Wednesday the 15th, I took the early train for Allison, where I arrived about eight o’clock p.m. and was met at the depot by Bro.
No Perfection.

A SAGE once said: "I have seen an end of all perfection." Where is there a person of any extended experience, whose conclusions when he looks up, are not in full accord with that saying? In the early, life-giving, glittering and delightful phases, the heart and eye are captivated, and the rugged pathways of life are softened and mellowed down. We only see the pleasant; we look out into the beyond, with joyous, buoyant anticipation of the gradation of possibilities before us, and feel to have been put to battle in life. With impetuous and light hearts, without burden or weight of care, the young life is thrust out on "the ocean’s wave."

Away out upon its billowy course, and trials, cares and sorrows, with new and then a ray of hope and gladness, our days are crowned. Flickering, restless, longing for something, desiring and never satisfied, the "flood of years" roll on, and we are garnered into "the valley and shadow of death." The pursual has been far more pleasant than possession; for the reason that the human ideal is never fully attained, and we are doomed to disappointment and a cowardly attempt at the great things of "gone on before."

The young have more confidence in humanity than those more advanced in life; because, they have not endured the eye-openings and sad revelations of human weakness. The finer feelings have not so often been crushed by contact with the harsher elements in life. "It is human to err; but it is Divine to forgive." The foibles of erring humanity are apparent in the home, in business, on the street, in the various departments of life; do we discover the out-cropings of evil, either natural or acquired, in man. Even the only sacred compact on earth, outside of holy-matrimony, the Church of God is oftimes disgraced and dishonored by those of high pretensions, but whose lives are in reality in the sight of men. Grabbing avarice and pride; an unstable character, a moral void, together with self-seeking, are evils that often afflict the body politic. The Church is, or should be, the school, divinely appointed; a blessed community in communion with the Lord, the holy angels; and aided by divine instructions, to go on in the conquest of evil and do "the day’s work in light of the sun." If the Lord Jesus Christ comes and makes us fully his, it is by over-coming evil and developing that character which will stand the trying test of the "Law of the Lord," that we will become perfect in Christ. To this end was this life given unto man. But no sooner do we dispose of one evil, than another is introduced, till our proud spirits flit away to higher and more joyous realms. Sometimes we retrograde, and again we rush forward to recover lost ground, and gain new victories in the conflict with the "flesh, the world, and the devil." Some times in the valley of sin and sadness, yet again our hearts are broken, and we feel that we can do to keep cool with our coats off this weather. The Church has a pretty big thing on hands here and hasty conclusions could not be the right thing. Some progress is being made to say the worst, and hopefully we labor and wait.

W. H. KELLEY.

CHICAGO, I11., July 7th, 1881.
discover our frailities to be, and the necessity on our part for that striving to come up to the mark of the prize of our high calling in Christ. "Then why should the spirit of mortal be proud?"

In the time of the end, in the day of earth's cleansing and baptism by fire; and in the time of the establishing of the Prince of the House of David upon his throne, shall then the joyful acclamations and songs of the redeemed, proclaim forever more: "The law of the Lord is perfect, converting the soul."

T. E. LLOYD,

Sainst's Herald,

Joseph Smith, Editor.

Plano, Illinois, August 1, 1881.

We reproduce in this issue the statement of General Alexander W. Doniphan, whom the Saints will remember in connection with the Missouri troubles, as published in the Times and Seasons.

It will be seen that Gen. Doniphan differs from Colonel Pitcher as to what the origin of the trouble was; giving it as his opinion that it was the anti-slavery sentiments of the Saints and their rapid increase on the public lands; that is, that the enemies of the Mormons, by the Legislature, and that in Missouri politics at the time of the residence of Smith in Missouri, then we should have heard what crimes they did; but Colonel Pitcher proceeds by exonerating them, and General Doniphan gives them a certificate of good character worth having. The opinion of such men as Generals Doniphan and Atchison, men who under the pressure of popular sentiment strongly against the Saints, dared to stand firmly opposed to murder and violence; and in defense of their integrity threaten to march their forces away from scenes where such violence was to be expected, at the risk of official punishment, is; worth something; and we perhaps echo the feelings of many, when we so state.

There is little doubt but what the decisive action of General Doniphan in denouncing the proposal to "march the prisoners to the public square the next morning at eight o'clock, to be publicly shot," as murder, which he would neither concur in nor countenance, saved the lives of those men who had been taken as the leaders of the Mormon offenders. Others may do as they please; but as for us, we shall ever feel toward the unmanned hero, who believed that his men were not butchers.

We have no sympathy with the idea that men of any class of religious belief, should have been prevented from settling on public lands where they were pleased, or have been ejected from them when settled there; and hence do not believe that the Saints committed any act of wrong in settling in Davis county; but, if an agreement was made to the effect stated by the General, it must have been made under duress, and could bind at best none but those immediately parties to it, and those could at their option disregard the terms of a forced contract. It may have been bad policy on the part of those attempting to settle in Davis, and that is the most that should be said of it.

Well, it is comforting to reflect that after all these years of contumely and scorn the people driven out from Missouri are stated to have been a "peaceable people." Their blood-thirstiness, if they ever had any, was a creature of slow growth, and grew and grew till it could bind at best none but those immediately parties to it, and those could at their option disregard the terms of a forced contract. It may have been bad policy on the part of those attempting to settle in Davis, and that is the most that should be said of it.

It is not often that we care to attempt the interpretation of any of the dreams that are sent us; but the two lately sent us by Mr. W. Curleton Irish, with the request to publish them are so significant, if they mean anything, that we do not mind venturing. We refer the reader to page 230 of the Herald for July 15th.

The one to Sr. Gravela, was evidently given her as an evidence to her of the correctness of the work of the Church she had united with, and is to be understood thus: The bright light lying horizontally is the word or word of the Lord manifested upon the earth; the woman represents the Church walking in the way of the Lord; the manifestation of the woman by appearing beheld shows the condition of the Church during the interim after the Martyr's death; but her appearance after a time with her head on shows the reception of the Church properly organized as found in the Reorganization, the Church to which Sr. Gravela belonged. The joy of the Church saints is manifested in the testimony of the spirit to the believer, as found in the Church.

Bro. Sparks' dream is equally significant. The fact that the Reorganized Church is represented by the meeting in the session is seen by the presence of Bro. Blair and others: the fact that Spirit recognized the Reorganization is shown by the fact that the meeting was going on lively; the woman dressed in gaudy apparel can mean nothing less than some claimant to Church honors, which will or has attempted to come in among the Saints and steal away their allegiance to the right way: her taking of the stand shows the spirit of fairness existing in the Church, that permits all to be heard. The gaudy apparel and enamelled face of the woman shows the hardness and assurance (check) of this claimant to be the Church, and her peculiar fairness to look destructive to her, as the levity and the crafty woman will make of argument and pretension: the unjust character of the claim she makes, is shown by her peculiar wonderment over the idea that she can so easily fool the people; her absolute worthlessness and the nature of her imposition are seen in her leaving the stand and attempting to support herself by a trite, or temporary cover. Her asking Bro. Sparks to help her cover her shame and confusion, shows that a personal appeal will be, or has been made to Bro. Sparks in behalf of this church which this woman represents, which is not the Reorganization as she appeared in the midst of that Church already assembled and in possession, and an attempt to make him a party to cover her effort to fool the people. Her discomfiture and final attempt to cover herself, and her hideous appearance after the enamelled face is broken and cracked, show the coarseness and lack of foundation and truth of the claimant to be the church represented by this woman.

Our opinion now is that if such an occurrence as some one representing himself or herself to belong to a church, which they claim to be the true church, has not taken place at London, there has been one, and a special effort will be made to get Bro. Sparks into sympathy with it. That the woman with enamelled face represents some such claimant appearing among the Saints of the Reorganization in opposition to them, seems clear.

The words added at the close of Bro. Sparks' vision, "The Saints here, (London,) believe this to be the Reorganization," are evidently not the words of Bro. Sparks but the words of W. C. Irish, and are added with the evident intention of using Bro. Sparks' name to his disadvantage and that of the Saints at London. We do not believe that the Saints at London, or any part of them believe as there stated; and trust that the claims made by that representative, may be examined and seen in their proper light by the members of this claim. We published the dreams by request, but the interpretation we publish on our own motion. Please make a note of it.

Bro. J. A. McIntosh wrote from Alliston, Ont., to Mr. "We are all in good health."

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QUESTIONS AND ANSWERS.

It is in harmony with the law of God contained in Doctrine and Covenants, sect. 17, par. 11, for a Teacher to preside over a branch when there is an Elder and Priest in the branch?

Yes, if the branch so decide by vote and choice. What will be the required credentials to entitle a delegate to a seat at the Fall Conference. I should like an answer, and perhaps others may take the chance very much against him. The present indications (July 22d) seem to offer the hope that the President will not die of his wound; for which we are grateful, and our prayer should be that he should fully recover not only with life, but with powers unimpaired. It is a sad thing to think that the man chosen to the highest and most responsible office in the gift of the American nation should be assailed with murderous intent by an irrational and irresponsible office seeker, disappointed in his claims; but so it is, and all we can do is to sympathize with the sufferer and denounce the murderer.

One thing however we dislike to see, some over officious bodies have charged in the newspapers, that John Taylor, and Geo. Q. Cannon, and the people of Utah are so bitterly hostile to the United States Government that they have exulted, or rejoiced in the deed, claiming it as a retribution upon the Government for the injuries inflicted upon the Saints in times past. The belief expressed by these men, however, are specifically condemnatory of the assassination; and denunciatory of all forms of mob violence. Mr. Cannon said in the Tabernacle, Salt Lake City, July 3d:

"We have suffered enough from this spirit of violent lawlessness to feel profoundly moved in our own suffering, the occurrence of July 2d. It comes to us as it does not to any other people, for we have suffered from this as no other people have. The man whom we loved better than we loved our lives, for whom this people would have been willing to lay down their lives, if by so doing they could have saved them, was stricken down; and when a family or a band of assassins, instead of helping them, he should fully recover; not only with life, but with powers unimpaired. It is a sad thing to think that the man chosen to the highest and most responsible office in the gift of the American nation should be assailed with murderous intent by an irrational and irresponsible office seeker, disappointed in his claims; but so it is, and all we can do is to sympathize with the sufferer and denounce the murderer.

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We have no sympathy with Pres. Taylor and Mr. Cannon, in their presentation and practice of what we believe to be gross error, and wickedly subversive of truth and right; but we have no respect for those who lie about and falsely accuse them because it may be popular and safe. We are opposers to mob violence, to murder and suicide, and feel that the late attack upon the President was outrageous and should, not only be denounced but punished; that there is neither necessity, nor propriety for assassination, intimidation, corruption and violence in American politics or government. Furthermore, we protest against the shielding of criminals under the plea of insanity. "Emotional Insanity," is the convenient afterthought of shrewd men, criminals and their friends the lawyers, and is an alibi for lust, covetousness, malice, anger of every kind, jealousy, infidelity, Incompatibility, drunkenness and every other motive that may enter into the brain of man to induce him to kill. That men are not in their sober senses when they kill other men, except in self defense, may be true; but that they are not responsible is not true; and so long as criminals are tried with for their crimes, so long will men kill and be insane after the killing. If they were not before. Insanity, true Insanity, is quite indiscriminating in its victim; but emotional Insanity, of which so much is seen and heard in courts where criminals are defended by hired attorneys, is almost always singularly discriminating in favor of itself. If it were but thoroughly impressed upon rascals who contemplate breaking the law that punishment were speedy and certain, it would not be easy for them to conceive of such a thing. Continue to allow men to escape under the legal technicality of insanity and that class of criminals will constantly be cropping out.

We do not believe that Guelich is, or was insane, any more than we believe Wilkes Booth to have been insane when he killed Pres. Abraham Lincoln. The motive of either act was similar, though the same, not arising from the same cause. And as one deserved swift and sure punishment, so does the other.

EDITORIAL ITEMS.

We call attention to the notice in this issue from the Church Secretary. Proper attention should be paid to this notice, and in time to give Bro. Stobbs a chance to get the matters arranged for Conference.

Sr. Mary A. Fuller, sister to Bro. Joseph F. McDowell, wrote from Bedford, Ohio. She and her husband Robert, are alone there. They would be pleased to have an Elder visit them and preach the Gospel. Bro. Fuller now and then has an opportunity to talk the faith in private conversation. Bro. McDowell, visited them not long ago, but could not remain to preach to the people.

Bro. Blair wrote July 11th, that Bro. Brand had arrived at Salt Lake City; but was suffering from cutanth. He would leave for home August 10th. Bro. Blair, and wife, were intending to go to Lodi, Pleasant Grove, Provo and other places on the 19th. Bro. Anthony started on the 11th from Omahas to Salt Lake to preach by the way.

We shall be quite willing to rejoice with the people of the United States, upon the recovery of President Garfield from the blow that struck him down; but should be very loth to celebrate his recovery prematurely and then have to weep his death after all. We prefer to wait till he is fully restored before we rejoice; In the meantime we will hope and pray that he be spared to fill the term of office to which he chosen. We prefer that James A. Garfield shall be President of this Republic for the current term.

Sr. Sarah Garrison, now of Peoria, Illinois, is a widow with two sons, one seventeen, the other seven years old. She wishes to buy or rent a small farm among the Saints somewhere, where her boys will be able to take care of her and themselves, and make a home in time, and be among influences leading to God. Any one able and willing to help the widowed will have find opportunity.

Bro. M. H. Bond, of Cadillac, Michigan, wrote July 15th, in good spirits; but very desirous to do something for the Master's cause. The community has been immediately impressed as a shoemaker; and he is now fearful some one else may come in, of the same trade, and so spoil the business for both.
As an impression may obtain among some of our readers from the wording of two items in the Bishop's report, that he charged for entertaining the visiting brethren at Conference. He wishes it understood that the amount comprised in those two items ($48) was paid through Bro. Conover to families in Plano needing assistance, and who, by reason of limited income, could not have entertained the visiting brethren and sisters without such aid.

It is about time to believe the adage "wonders never cease." The Chicago Inter-Ocean, for July 14th, contains in its "People's columns" the Rev. on the Rebellion, in full text, under the head of "Joseph Smith's Predictions." What we may not hope for, when a public journal with a strong Presbyterian bias, publishes unchallenged the plain prophecy of Joseph Smith. What next.

EXTRACTS FROM LETTERS.

Bro. James Goff of Provo City, Utah, writes, July 2d:

The people are told by the leaders in Utah, that the New Translation of the Bible, by Joseph Smith, is not a Bible book; having been in the hands of apostates so long.

The inference to be conveyed by this statement is, that those to whom the manuscripts of the Inspired Translation were left in charge; or those engaged in publishing the work, were dishonest and changed them, after the martyr had left them. This charge comes with bad grace from the Utah leading men, and shows to what end men resort to evade an issue that they cannot meet. We certify, that the committee of publication published the correction and revision as they found them, and we know whereof we affirm; and that the Inspired Translation is undoubtedly the work of Joseph Smith the martyr; and entitled to the fullest credence as such work. We are not fearful as to the result.

Bro. Joseph R. Lambert is at work, as the following notice, received in a letter from him, will show:

Gospel Work! Elder J. R. Lambert, of Dov City, Iowa, preaches and lectures in the presentation and defense of the Church and gospel of Christ. While human creeds are failing, the God-fearing and wise enquire for truth. Come, hear and judge for yourself. We are not intending to believe the adage "wonders never cease." The Chicago Inter-Ocean, for July 14th, contains in its "People's columns" the Rev. on the Rebellion, in full text, under the head of "Joseph Smith's Predictions." What we may not hope for, when a public journal with a strong Presbyterian bias, publishes unchallenged the plain prophecy of Joseph Smith. What next.

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Bro. James Goff of Provo City, Utah, writes, July 2d:

The people are told by the leaders in Utah, that the New Translation of the Bible, by Joseph Smith, is not a Bible book; having been in the hands of apostates so long.

The inference to be conveyed by this statement is, that those to whom the manuscripts of the Inspired Translation were left in charge; or those engaged in publishing the work, were dishonest and changed them, after the martyr had left them. This charge comes with bad grace from the Utah leading men, and shows to what end men resort to evade an issue that they cannot meet. We certify, that the committee of publication published the correction and revision as they found them, and we know whereof we affirm; and that the Inspired Translation is undoubtedly the work of Joseph Smith the martyr; and entitled to the fullest credence as such work. We are not fearful as to the result.

Bro. Joseph R. Lambert is at work, as the following notice, received in a letter from him, will show:

Gospel Work! Elder J. R. Lambert, of Dov City, Iowa, preaches and lectures in the presentation and defense of the Church and gospel of Christ. While human creeds are failing, the God-fearing and wise enquire for truth. Come, hear and judge for yourself. We are not fearful as to the result.

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Correspondence.

SYDNEY, Australia, July 31st, 1881.

Bro. Joseph Smith.—I returned to Pilot Rock, Tennessee, where I have been laboring since the early part of January. My meetings at Pilot Rock, Camp Creek, and also at Lambton were generally well attended. I am perfectly well and only number that are convinced of the truth of the people. The Lord blessed us in our labors in this place, and we were afforded another opportunity of learning something about the causes of the successes in the branch.

Pilot Rock was the place for our separation. Bro. Carroll returned home as soon as the committee work was done, and, when we left, Bro. Robinson returned to Pocahontas county and I came on to this place stopping four days at Le Mars. While at Le Mars I was very sick, most of the time, felt badly discouraged and came very nearly starting for home. I arrived here last Monday evening, and, if the Lord will, the opening wedge will enable me to move on. I wish I was able to do more for it.

Yours in the love of truth,

JOSEPH R. LAMBERT.

BELLEVILLE, Ills., July 11th, 1881.

Bro. Joseph.—I left home about the 20th of June, traveling through St. Louis and other parts of my field of labor. At Bevier, I was blessed in preaching the word, and also in being received into the Saints’ army, kind treatment from the Saints in that place. It is strange when there is so much good material for first class Saints, there should be found such a disposition to let the word go out, but so far as I know, it seems to be; and I am sorry to say that Bevier evidences the power of the adversary in wound- ing the people, and they suffer from their own neglect to make the necessary self-sacrifice. I have never been much better blessed than while visiting there. May our good Master give them the victory and let the angel of peace be found in their midst. From Bevier I journeyed to Salt River Branch. I had two appointments there. Met Father Thrutchly and enjoyed his hospitality. I was attacked with a severe cold and was not able to speak once. Bro. Geo. Hicklin being with me, promptly came to the front and filled the stand credibly. From Salt River our journey lay eastward to Hannibal. I met Bro. E. L. Page at the depot awaiting and looking for us, who became our guide and companion. The hands of Bro. John Taylor, who kindly welcomed us to his most pleasant home on the hillside. I had the pleasure here of speaking twice on the Sunday, and calling to mind an event which occurred over seventeen years ago, i.e., the organization of the Hannibal Branch, which I participated in. From there we went to St. Louis, where I met some of the Saints who had been in the hands of the enemy. Here I never in my life enjoyed a three or four day’s visit better than I did this one, in company with the little Rock of Saints of Hannibal, Missouri.

From Hannibal I went to St. Louis, and met Bro. and Sis. Carney, who were still there. We had a pleasant time with the Saints at their conference, on the 8th of the present month, and a good meeting we had on Sunday. But here I must acknowledge a deficiency in the attendance, and the confusion surrounding was such that I had to give up. The firing of pistols and fire crackers, and the multitude of folks to the tent, everything, including howling and barking of dogs, the battle of wagons, carriages, buggies and street cars, was too much for me. We had two appointments for the week, and I was enabled to speak on both, and patience and endurance. On the 4th I had the pleasure of attending a picnic in Forest Park, and enjoyed the outing very much. The weather was fine, and was out of sight of some things I witnessed among the Saints. I am satisfied that the great difficulty that is in the way of a more healthy, spiritual growth among the Saints, in large cities, is to be found in the vast number of ways and means to escape from the care of the soul, the spirit, and the world. The strain of brain and muscle for six days in the week seeks relaxation, and the Saints will do this only at the least sacrifice of something, as much pleasure as is possible must be crowded into the one day God has set apart as his. There is so many pleasures (?) so easily attainable, I am sure I say, for the Saints, but not for those who really desire to do right, to always keep clear of the evil, and only by going to the Saints for the Sabbath, a day to rest and meditate, and on the Sabbath, to have sense of what a sin of iniquity a large city is, and St. Louis is no exception. The secret of the failure of the Saints in the large cities is I believe, in that I have, to my mind, has been the loose estimate of what is wrong, and what is not wrong; each one holding their judgment equal if not superior to the expressed decisions of the Church, and making the interests of the Church secondary, and the spirituality of the Church is not discernable by those who are really seeking the truth.

However, there are noble souls and men of sterling worth, who have made a noble fight against fearful odds, who have maintained the word, and we see the normal catastrophes in St. Louis and vicinity, God bless them for their noble efforts. I would certainly be ungrateful to forget them, for they do their work so quietly; but work on, and the Saints do their part in the community of service of the Saints’ Aid Mite Society. The good they have done and are doing, can not be seen by the casual observer; for they do their work so quietly, so broad; but work on, and let the other brethren of the various wards make this year’s effort to the Saints.

Oaqlast Thursday I went to the boat and bid Bro. Reese and Anderson a bon voyage, as they started to visit to the Saints in the South. On the way to St. Louis, I met the former going in search of a new home among the rural scenes of picturesque Decatur county, the adorning the Wild West of the Saints. I was treated to a most pleasant day in the home of Bro. Jno. Beard of Belleville, Illinois, and from there to the home of Bro. J. W. Smith, where I came on to his home, where I now write. Thursday evening, though sick, I was enabled to address the Saints in theirENCILY and enjoy a very fine Sunday morning, good liberty, also Friday evening, and yesterday at 12 m., I was permitted to lead two precious souls down into the waters of baptism. In the afternoon confirmation and testimony with the Saints, were blessed to us by the Spirit’s presence. In the evening I again touched the waters and five more recruits joined the Hand of Army of the Lord. After such a day’s work ‘tis no wonder I felt good, and was again blessed in the Spirit. The work of God is in great measure speed the good work and draw round the curtains of his strength that all Israel may be saved to the utmost, I shall ever pray.

More anon.

A. H. SMITH.

GEERER, Walker Co., Georgia, July 7th, 1881.

Bro. Joseph.—After leaving Jackson county, Mississippi, we went to Baldwin county, Alabama, where we preached seven times. We found some warm friends in this country and amongst them we are happy to number Mr. Leneus, of Eufala River, who though not a member of the Church, was open and hospitable. We were received into his house, and cared for by him and his hospitable family. We also preached in his house, and his doors are still open to the Saints. May God reward him for his kindness, and lead him in the path of peace.

June 8th, we left Baldwin county, and went to Walker county, Alabama, where we preached in Escatawpa, Alabama, about fifty miles north of Mobile, we were again disappointed. We met a few Saints who came to the house, and his doors are still open to the Saints. Bro. Cat was there all the time, and Bro. Montague had gone north; exactly where we cou’d not find him any more. We tried Escatawpa, Mobile, and Escatawpa, Alabama, about fifty miles north of Mobile, we were again disappointed.

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church to hear our preaching. As we had an appointment up next week, we went to Landerdale county, Mississippi, for the following Sabbath, we could not do as earnestly requested, remain and preach for ten or twelve days. So we left about seven o'clock on Friday morning and Cato. Our preaching in Landerdale county, Mississippi, was in the face of considerable opposition, and it was very wonderful to find that we were not wanted in the county. We had a little experience in persecution's school, and had learned how to feel and worship, and a great one above, our experience might have been still farther extended. We preached a number of times, however, and have been still farther extended. We preached at one of these dale county, Mississippi, for the following seasons in Denmark.

Young Brighamite Elder and a brother in the hot weather and short nights. We must build it, and that soon. Lord spare him to the Nation and his family. which has befallen until our arrival. We obtained the Methodist large, composed of lawyers, editors, and various ministers, with many of the “common people,” who seemed to hear us gladly. I held two meetings on Sunday the 10th, in Centerville, eight miles from here; some expressed themselves as being well pleased with the doctrine. We left appointments for two weeks; we get the use of the Court House for preaching. We have a number of newspapers in this county. Elders are coming in from various quarters to “come and preach,” the which we will do as wisdom may dictate. I have met a number of attorneys and inquired of many; but they have not shown flight. Certainly in West Virginia, if none else, Paul’s prophecy to Timothy has a literal fulfillment, “they shall hear to themselves teachers, &c. Many of them seem to be wise in the things of this world, but they are ignorance in spiritual things. It has a much better effect, the efforts of Bro. and Sr. Troutt that we are here. They have a love for the work. They have been living here for several years alone. We have united with the Church in Indiana the last several years alone. We have united with the Church in Indiana several years ago, under Don. Blakeley and Powers. Bro. Troutt has charge of the infantary of this county, and is the “right man in the right place.” We have come here for the purpose of remaining as long as there is a calling. By the time it came on up to this place, and visit the little band Saints, being well pleased with the order, of the Church; and the constitution of the brethren, I left written for the Spirit that he is going to the state of Alabama. There is much work that ought to be done here; really more that I am able to do. The Prophet has organized a Sabbath School; the Foundry Hill are in good circumstances, Sunday Schools at each place. It is about three weeks since I was at Foundry Hill, and there are several waiting my return for baptism. I also spoke at Foundry Hill on Monday, on the laws of the Church, and the constitution of the Saints. I am going to leave this place Saturday the 9th. I have an appointment in Weakly county. I have been one trip to that place and received considerable encouragement. I expect to baptize several this trip, and likely to establish a branch.

I want to be back to my appointment at Eagle Star, (Salt Lake City), the second Saturday and Sunday in August, to take into consideration the organization of a district and delegate to attend the General Conference. Also to invite in the Herald the brethren in the south that aim to attend the General Conference to come on up to this place and visit the little band Saints, pray for me.

Frank P. Scarlett.

NEBRASKA CITY, Neb., July 29th, 1881.

Bro. Joseph.—I received yours of 23d and 2d ult., on my arrival home from Lehi, Pleased to hear from Provo, and Springville, on last Thursday, 7 p.m.

Elder Wm. M. Gibson and I held interesting meetings at all these places, notwithstanding the heat and rain. Our work was progressing steadily. At Pleasant Grove we baptized a Young Brighamite Elder and his wife, also a young lady from a branch in the vicinity. We carried on a number of our work in Denmark. A goodly number more say they will unite soon.

The day before the trip, I awoke at near four o’clock, and soon after, (whether asleep or not I cannot say), I heard a voice out of the heavens say, “get up, and go on up to this place, and keep some in the Lord.” I went up and kept some in the Lord. The Lord is our helper. We had hall, or even school houses to preach in, we should do far better. The Salt Lake Church matter is gaining friends. We must build it, and that soon. Much depends on it.

We all feel sad and indignant over the calamity which has befallen President Garfield. May the Lord spare him to the Nation and his family.

Very truly,

W. W. Blair.

WCOOKIE C. H., West Virginia, July 12th, 1881.

Bro. Joseph.—On June 30th I left home for this field; the gospel had never been preached here until our coming. I have preached under the direction of the church in the county seat, and held five meetings.

Court was in session and the congregations were large, composed of lawyers, editors, and various ministers, with many of the “common people,” who seemed to hear us gladly. I held two meetings on Sunday the 10th, in Centerville, eight miles from here; some expressed themselves as being well pleased with the doctrine. We left appointments for two weeks; we get the use of the Court House for preaching. We have a number of newspapers in this county. Elders are coming in from various quarters to “come and preach,” the which we will do as wisdom may dictate. I have met a number of attorneys and inquired of many; but they have not shown flight. Certainly in West Virginia, if none else, Paul’s prophecy to Timothy has a literal fulfillment, “they shall hear to themselves teachers, &c. Many of them seem to be wise in the things of this world, but they are ignorance in spiritual things. It has a much better effect, the efforts of Bro. and Sr. Troutt that we are here. They have a love for the work. They have been living here for several years alone. We have united with the Church in Indiana several years ago, under Don. Blakeley and Powers. Bro. Troutt has charge of the infantary of this county, and is the “right man in the right place.” We have come here for the purpose of remaining as long as there is a calling. By the time it came on up to this place, and visit the little band Saints, being well pleased with the order, of the Church; and the constitution of the brethren, I left written for the Spirit that he is going to the state of Alabama. There is much work that ought to be done here; really more that I am able to do. The Prophet has organized a Sabbath School; the Foundry Hill are in good circumstances, Sunday Schools at each place. It is about three weeks since I was at Foundry Hill, and there are several waiting my return for baptism. I also spoke at Foundry Hill on Monday, on the laws of the Church, and the constitution of the Saints. I am going to leave this place Saturday the 9th. I have an appointment in Weakly county. I have been one trip to that place and received considerable encouragement. I expect to baptize several this trip, and likely to establish a branch.

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Frank P. Scarlett.
NORTHERN NEBRASKA DISTRICT.

A conference was held at Platte Valley, Nebraska, June 25th, 1881. Nelson Brown, presiding; H. Nielson, secretary.

Branch Reports.—On the 27th of June, 1881, Branch Report of Bro. E. E. Smith, was read; and motion to have at Nebraska City, to Brother or Sister Stebbins, following preamble and declaration, was adopted.

Resolved, That the Union Conference, at the last Saturday in September [21th], 1881, be held at Platte Valley, Nebraska, the last Saturday in September [21th], 1881.

EASTERN IOWA DISTRICT.


Resolved, That the Apostolic Branch be accepted as part of Eastern Iowa District.

The action of the committee on the case of Bro. I., is dismissed, and since Bro. I. has resigned, the case is closed.

Branch Reports.—Bufalo 21. Jackson 10; received by letter 1, Butternut Grove 53; baptized 2, died 1, Apostasia 1. Other Branches.—Elders Lurker, Whitaker, Brown, Reynolds, Johnson, Mandelby and Turner, Priests J. K. Johnson, Dangar, Bradley and Lowe, reported for person.

W. Turner was appointed District secretary.

Bishop’s Agent’s report read and accepted.

Prayer and testimony meeting in the afternoon.


Adjourned to meet at Jackson Branch at call of President.

SOUTHERN IOWA DISTRICT.

On motion Bro. F. G. Pitt was appointed district treasurer.

Conference Convenor having requested to be released as district clerk, on motion he was released, and Bro. G. F. Weston appointed in his stead.

On motion the clerk was directed to issue an Elder’s License to Bro. J. Brighouse.

On motion I. L. Rogers, John S. Patterson and F. G. Pitt, were asked to convene the next Semi-Annual Conference.

In the evening Bro. J. S. Patterson, assisted by Bro. J. E. Jones, preached in the grove on Sunday evening.

Bro. J. S. Keir occupied the stand.

Adjourned to meet at Mission Branch, on Saturday and Sunday, October 1st and 2nd, 1881.

SOUTHERN IOWA DISTRICT.

The above conference was held at Union Branch, Whiting, June 11th-12th, 1881. H. Scott, presiding; B. V. Springer, secretary pro tem.

Branch Reports.—Union and New Trenton, no changes. Canons, added by baptism. Other branches not reported.


Bishop’s Agent’s report: Received and paid out last report $7.

Resolved, That we request the Semi-Annual Conference to send or permit Bro. J. C. Foss to labor in the district.

Bro. D. O. Riley was chosen district treasurer.

Bro. H. Scott was chosen as a delegate, and B. V. Springer as contingent to represent the district in the next Semi-Annual Conference.

Preaching in the grove on Sunday morning by Bro. H. Scott. Preaching in the grove on Sunday evening by B. V. Springer, to a large and attentive audience, and by H. Scott in the afternoon and evening.

Resolved, That all the Elders in the district labor hereafter with more energy than in the past.

Moved that we hereby request the Semi-Annual Conference to continue B. V. Springer in this mission.

Carried.

The office having expired by limitation, moved that we now proceed to choose a candidate; H. Scott having called S. Reddor to the chair, stated that he having acted in that capacity for many years, and in view of his age, poor health at present, and also on account of the peculiar circumstances surrounding him, could not act in that position.

H. Scott was chosen District President.

A vote of thanks were tendered Bro. H. Scott for his efficient and faithful performance of duty as District President.

Prayer and testimony meeting in the afternoon, and all felt that it was good to be a Saint of latter days.

Preaching in the evening by H. Scott.

Adjourned to meet with the Pleasant Ridge Branch, Perry county, Indiana, on the morning of September 10th, 1881.

KWANEE DISTRICT CONFERENCE.

This assembly convened at the Saints’ Chapel, Millburn, Ill., June 4th, 1881. The president of the district not being present, Elder H. C. Armstrong was chosen district clerk.

Reports of Branches.—Kewanee 92. Millburn 50; received by letter 1, expelled 2. Buffalo Prairie 81; died 2. Pooris 34; baptized 1, received by vote 3.

Elder J. A. Robinson reported by letter; also, tendered his resignation as District President, which was accepted; and H. C. Armstrong chosen di visioner over the territory.

Bro. J. Chismus offered his resignation as District Clerk, which was accepted, and J. L. Terry offered to act in the capacity.

A vote of thanks were tendered J. A. Robinson and J. Chismus for past services.

The following resolution was adopted:

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WHEREAS, the late published instruction from the Quorum of Twelve and Bishopric are that the Bishop's Agents are in no wise under the jurisdiction of the Treasurer for the General Conference as to the funds coming into the Bishop's Agent's hands not being available for district labor, a resolution prevailed creating a district fund, and the selection of a district Treasurer in the respective districts. The summer season is the busy time of work, but it is not much trouble to remodel the reports that come to hand so that they may be attended to.

HENRY A. STEBBINS, Church Recorder.

SOUTHERN ILLINOIS DISTRICT

DEAR SIRs:—At our last district conference, held at Union, June 11–15th, the subject of finance was discussed; and on account of the ruling of the General Conference as to the funds coming into the Bishop's Agent's hands not being available for district labor, a resolution prevailed creating a district fund, and the selection of a district treasurer in the respective districts. Now, brethren and sisters, it is expected that every one interested will come up nobly to the work. Let us make $1,000 pull, a strong pull, and a purifying one. Let us make it known that Bishop Herbert Scott as our delegate to the Semi-Annual Conference, and it takes money to pay railroads. 

B. S. Eaton. Priests' Agents.

The Second Quorum of Elders are hereby required to attend the Semi-Annual Conference, and according to the resolution passed at last Semi-Annual Conference, held at Park's Mill, every district is only required to report by the 15th day of August, 1881, so as the secretary may be enabled to make a full report of the labors of the Quorum of Elders and the work done in Goodrich during the past labors performed, when and where, and our present willingness to labor for the cause of Christ; also, if acting as district or branch officers. May we have a full report of the funds received by the district and branch treasurers in the cause of the church; and to this end may the peace of the Lord and the power of His Holy Spirit be with you, in the prayer of faith in the gospel bonds. WM. CHAMBERS, Pres. of Quorum.

Addres: Donald Mansle, secretary, Magnolia, Harrison county, Iowa; or, William Chambers, Shelby, Shelby county, Iowa, box 215. Remember and report on time.

CHURCH RECORDING NOTICE.

As very few branch reports are being received from district clerks, I will call their attention to the matter, and request that branch reports to the district clerk should be not by them placed away out of sight and mind for months. They, or sufficient copies of all they contain, should be sent to me as soon as recorded in the district records.

Saturday, September 3d and 4th, 1881.

H. A. STEBBINS, Church Secretary.

LAMON, Decatur County, Iowa, May 28th, 1881.

Miscellaneous.

NOTICES.

CONFERENCE BUSINESS.

In order to expedite business it is requested, so far as practicable, that reports of the ministry under General Conference appointment, and of the condition of missions and districts, their progress and necessities, also all other documents, such as appeals, petitions, reports of committees heretofore appointed (whose work may not yet have been reported), and also such resolutions as are intended to be presented to the incoming session of conference, may be sent to the Bishop's office, or to any district treasurer, for the purpose of being brought to the conference and thus enabled to report the same to the incoming session of General Conference, thus not only saving much time, but also giving the Church officials an early view of the condition of missions and districts.

All officers of the church, including members of the General Conference, are required to agree to the following resolution: "That the faithful and prayerful labors of the elders and deacons, under the direction of the Bishop, are a source of great encouragement to the saints and a spring of joy and peace to the General Conference, and it is hereby resolved that all persons who are members of the church and are not enrolled as elders shall be required to make a statement of their own application or consent to their own ordination or their own election to the office of elder, and thereto, body and report.

TO ELDERS NOT ENROLLED IN QUORUM.

By act of the last General Conference I was authorized to enroll names for the organization of another quorum of Elders, to be known as the Fifth Quorum of Elders, the organization to be perfected at the ensuing September General Conference if a sufficient number of those who may be so enrolled shall there be presented to the organization by the choosing of officers, etc. Therefore, those desiring enrollment should apply by letter themselves, or by some one to apply for them, as the General Conference has provided that no one shall be enrolled in a quorum except by his own application or consent thereto.

A few Elders each from England, Wales, California, or other distant lands, may be enrolled, but to take the last report of the labors of the Quorum of Elders, and the work done in Goodrich during the past labors performed, when and where, and our present willingness to labor for the cause of Christ; also, if acting as district or branch officers. May we have a full report of the funds received by the district and branch treasurers in the cause of the church; and to this end may the peace of the Lord and the power of His Holy Spirit be with you, in the prayer of faith in the gospel bonds. WM. CHAMBERS, Pres. of Quorum.

Address: Donald Mansle, secretary, Magnolia, Harrison county, Iowa; or, William Chambers, Shelby, Shelby county, Iowa, box 215. Remember and report on time.
LEWIS.—At Prosper Park, Illinois, Sunday, June 19th, 1881, after an illness of six weeks, of consumption, Bro. Charles M. Lewis. He was born April 19th, 1847, in Schuykill county, Pennsylvania. In his early years he was brought to Iowa, where he was taught the trade of a tailor. W. H. Kelley, fell asleep resigned and anxious to be at rest. Funeral services conducted by Elder Columbus Scott. Text, Heb. 4: 9.

SQUIRES.—At No. 603 Monroe St., Brooklyn, New York, July 12th, 1881, after four months of sickness, Sr. Mary Squires, aged 71 years and 6 months. She passed away in full hope of a resurrection in Christ, her faith strong and unshaken. The Brooklyn Branch miss her very much, she having always been ready to aid by work and means any effort to forward the good cause, or benefit the Church.

LISNEBEE.—At Boger's Store, Osage county, Missouri, June 29th, 1881, Gracie, daughter of J. M. and Martha I. Lisnebee, aged 8 years. She had been a member of the Church over ten years, and remained true to it to the end.

NORTON.—At Boone, Missouri, July 24th, 1881, Louisa D., daughter of Milton and Elizabeth Sheer, aged 11 months and 15 days. She was removed from the ranks of the living to the ranks of the dead by a large concourse of friends, and the news of her death will come as a shock to her relations and friends in the Church, and in their home, with three others that the afflicted ones have lost make fire that they have laid in the silent resting places, to await the first resurrection.

PALMER.—In Salt Lake City, Utah, June 16th, 1881, of Paralysis induced by constipation, Sister A., wife of Bro. Henry Palmer of Council Bluffs, Iowa. She was born at near Gloucester, England, January 21st, 1830, came to Utah in 1862, moved with her husband and family to California in 1870, where she was visiting relatives and friends in Salt Lake City at the time of her death. Her funeral was attended by a large concourse of sympathizers, and by Mr. and Mrs. S. S. Walker, her brother-in-law and sister, Mrs. Kuykendall, her sister, and many others, to minister to her departed ones and their friends in the hour of need. Funeral exercises were conducted by Elder W. W. Blair at the residence of Mr. S. S. Walker.

HAVE PATIENCE.

John Calvin has said, "I have not so great a struggle with my vices, great and numerous as they are, as I have with my impatience." The Alexander family are among us. To conquer obstinate and difficult vices is as a protracted warfare. The conquest of even the smallest one, is easier than to "rule the spirit" and bridge the tongue. With what pains and patience the Alexander family has accomplished this, it is hard for French and German, and even the classics, that they may give the most delicate light and shade to thought. But the divine art of science—holding the tongue under neglect or insult, being calm under every pressure of adversity—this surely is greater. Patience measures the character; it perfects it. "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Yet what do we see in the large measure of cases? Men living as if passion were a God, and the passion all that there was in life; men who did no wrong to God, the world, or his fellow men, and yet would not till all their days, feel that they were Gods. But who has found fusing, fuming, and fretting, elements of strength? What character have they prepared? What plans have they perfected? Impatience has a voice and acting better in this world.

God is pleased to honor abundantly the "foolishness of preaching" but there is no sanction in heaven to the "wiser counsel". There would be more better preachers if there were more better hearers. "Brothers, pray for us." When the standard bearers are fighting among themselves, they can not be doing much execution in the enemy's ranks. A man must reach God's truth in his experience before he can teach it in his doctrine.

ORDER OF ENOCH.

To the Stockholders of the First United Order of Enoch; This is to notify you that the annual meeting of the stockholders will be held on the 6th day of January, 1882, at home of Albert B. Walker, at Brooklyn, Iowa, on Saturday, September 3d, 1881. All stockholders who can conveniently attend are requested to do so. By order of president.

ASA S. COCHRAN, Secretary.

NORTHERN IOWA DISTRICT.

Whereas notices were given in the Herald for July last, one regarding a resolution to change the report on dietary questions, and one for declaring it null and void; and said notices having been given since the holding of our district conference; and whereas a resolution exists which which often lead men to barrier honor for display.

If there were less style in dress at church, people in moderate circumstances would be more inclined to attend.

Universal moderation in dress at church would improve the worship by the removal of distracting thoughts.

It would enable all classes of people to attend church better in unfavorable weather.

It would lessen, on the part of the rich, the temptation to vanity.

It would lessen, on the part of the poor, the temptation to envious and malicious.

It would save valuable time on the Lord's day.

9. It would relieve our means of a serious pressure, and thus enable us to do more for good enterprizes.

PERSEVERANCE.

"One step and then another, and the heap of stones is piled; One stitch and then another, and the largest rent is mended; One brick upon another, and the foundation is laid; One stake upon another, and the deepest snow is laid."

TO-DAY.—To-morrow will only be to-day rolled along. While we are passing along through the early years, it is lawful for us to land the times to come, and for the body of mind are strengthened for work, and the school-house stands between us and the great duties of the world; but when manhood has fully come, this worship of to-morrow should be replaced by the work of to-morrow. Paul says, "It is ready in heaven though still on earth."

Contentment is the true philosopher's stone. The poor are rich that have it, and the rich are poor without it.

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REDUCTION IN PRICE.

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Inspired Translation by Joseph Smith the Prophet. Sheep, or Library binding: $1.00
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In Cloth, full gilt finished, very handsome: $2.00
In Sheepskin, full gilt edge: $1.50

Book of Mormon:
Boaz, sprinkled edges: $1.75
Imitation Morocco, gilt edges: $2.00
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The Saints' Harp—Hymn Book:
Boaz, plain edges: $1.00
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Joseph Smith the Prophet and his Progenitors:
Cloth: $1.00

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Complete set of Tracts, 270 pages, bound in limp paper, full gilt edges, $1.00

Forests and Shinian Discussion. J. Sikkern affirms, "The Bible teaches that the coming of Christ to judge the world is now at hand." M. K. Forrest affirms, "The Bible teaches that the literal Resurrection of the Body from the Grave.

Joseph of Egypt, the First Missionary to America, and the Divine Origin of the Book of Mormon: $2.00

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No. 4. Epistle of Faith and Doctrine, 1 page, 5 cents per dozen, 50 cents per hundred.
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Brown's Concordance of the Bible $3.00
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GERMAN BOOKS.
Books of Mormon and Tracts in the German language may be had of Bro. Idler, Burton, Illinois, as follows: Book of Mormon, morocco, 1880. The Baptism of Jesus Christ, 6 cents; the Principles of the Gospel, 6 cents; the Epistle of Faith, the Sixth Trumpet, a 54 page pamphlet, 25 cents, including postage.

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O. Willard, Box 29, 625 Henry Street, New York City.
A. J. Ooho, Box 54, Seattle, Washington.
J. Harris Kimball, Box 12, Santa Ana, Los Angeles City, Cal.
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A. J. Ooho, Box 29, 600 N. Main St., Revelstoke, Idaho.
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If your paper has been discontinued, states where you have been living, and the state where you have lived the longest, for the last five years.

When taking subscriptions for Herald and Hope be particular in giving the correct address of the "name addressed."'

Aug. 31.

FOR LOOK-OUTS—This notice will inform subscribers that the following notices of the "name addressed.""
No Devil—No Christ.

The heading may meet with a smile from some, and a sneer from others; I care little which, so long as it is truth. There are some who deny the existence of such an one as a devil, Satan, or such like, even among Latter Day Saints. But such can not surely have read the Books of the Church. I wish to ask the question of all who profess to deny the existence of a devil, whence came sin; from the smallest to the largest, or blackest sin that was ever committed. Who was the instigator of sin? God! I hardly believe that a man in the Church will say, Yes. No matter how much merit may be made of the title of this article, it is true. No devil, no Christ. No devil, no atonement. No sin, no sacrifice. Those stare every man in the face so palpably that he can not evade it, even if he would. Christ came to destroy the works of the devil. What were the works of his Satanic majesty? Death, the finishing stroke of all his works, was what Jesus came to destroy. The apostle Paul tells us that Christ came to destroy the works of the devil, and deliver them who, through fear of death, were all their life time subject to bondage; to destroy him who had the power of death. Is there no truth in the saying, that Christ was tempted of the devil? Was it merely an evil principle? Did the Savior tell the truth when he said, "I saw Satan as lightning fall from heaven?" No devil, no Christ; no devil, no sin.

By reading carefully, we can find in Scripture this being that some would like to be a metaphor, with many different titles than God himself, or the Savior. Twenty-one different names; and passages of Scripture can be found to show up the entire number. If, because Judas was called a devil, John 6:70, and Peter was called Satan, Matt. 16:23, there is no other devil, except Judas and Peter; then by the same logic, because Moses was called a God, Ex. 7:1; and Abraham, Lord, Gen. 18:12, there is therefore, no other Lord or God, except Moses and Abraham. We ask who that was that held converse with God concerning Job; and caused a wind to blow Job's house down and kill his children; that brought the Sabians and drove away Job's cattle; that caused a fire to fall from heaven and burn up all Job's sheep; and finally, to smite Job with sore boils from head to foot. This same individual is said to have led our Savior round from place to place; talked with him; overcome seven sons of Sceroa; bound a daughter of Abraham's eighteenth years with disease; and to sum the entire matter up in a small compass, he has been the author of all the crimes the world has ever witnessed. We find in Matt. 9:32, a dumb man possessed of a devil. In Matt. 11:18, the Jews said, Christ "is a devil." Matt. 13:39, of the axe Christ said, "the Devil was the one who sowed them." Matt. 15:22, the Syriphonian women told Christ that her daughter was vexed by a devil. Christ rebuked the devil, and told the woman that he had gone out of her daughter. Matt. 25:41, contains a statement made by our Savior, and scoffers should believe; to say that the gods are to be cast into everlasting fire, prepared for the devil and his angels. And I am bold to say, that should this not be true of the gods, of the devil and his angels, that it is false to say that the sheep will enjoy the kingdom spoken of. The one is set opposite the other. No devil, no hell, no heaven. Such thoughts may run counter to some one's ideas as they may read; but the theory, or the doctrine, pleasant or otherwise is found in God's word; and we Latter Day Saints are wonderful sticklers for the word.

It may be said by some that God will never consign one soul to hell to keep company with such beings as this article calls for; that there is no such thing as hell fire; that it does not mean that. Well, if it does not mean what it says in one case, I say, emphatically, that it does not mean what it says in another. God did not prepare hell for mankind; Christ plainly says that it was prepared for the devil and his angels. But if men and women persist in their efforts to secure a place there, God is not at fault; the fault lies with mankind. Ps. 33:17, says that the wicked shall be "burned up into hell; with all the nations that forget God." Well, it is said, that is the grave. Very well, then. The righteous go to the same place; and the Psalmist might as well have said so or said nothing. I am at a loss some time to know how some people can twist this doctrine of devils and hell clear out of existence; and are perfectly willing to let heaven and its joys alone. Everlasting happiness means eternal happiness; but everlasting fire, devils and hell are bare metaphors. The Scriptures are as plain in the one case as the other; and I, for one, will not strike hands with men who deny the terrible parts simply to accommodate. Let God be true; His word is true; and that word tells me of life eternal for the righteous, but everlasting destruction for the wicked.

T. P. STAFFORD.

Letter from Kansas.

"Dear Children—Tis with pleasure I sent myself to answer your ever welcome letter, dated May 27th. I was very glad to hear from you, but very sorry that you felt so bad about the Mormons getting your father and myself—we are not quite Mormons yet. I told you that we were reading the Bible; if not, I meant to. They [the Mormons] prove a point, and then defy us to contradict it by the Bible. For instance, the Savior says, 'And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice and there shall be one fold, and one shepherd.'—St. John 10:16.

I have always thought that this meant the Gentiles were not sheep, as the term applies to the human family; that only when one is a believer in God the Eternal Father is he called a sheep, in keeping with the above Scripture, and that he then addressed the Jews all admit. Hence it was some one equal with the Jews. They next turn back to Gen. 49, and read the blessing of Joseph's two sons by Jacob; also 49, Joseph's blessing. Here, they claim, is a nation, yes, more nations promised, and a land; and they claim that this..."
is the land. And in Deut. 33:13, 17, Moses describes the land. They have now found a people and a land. They then turn to Ezekiel 37:14, where it is said, "You shall know that I am the Lord when I bring you into the land." They then turn to Ezekiel 37:4, where it is said, "They then turn to Isaiah 4, and commencing at the 9th verse, read: "Here shall run, and go forth two records that are to be kept, and that too, by two nations; and that each of these is descendant of Jacob. They prove by Ezekiel that these records were to come together near the millennium. They then turn to Isaiah 29, and commencing at the 9th verse, read: "Here shall the fruitfulness of their land; and that the fruitfulness of their land; and then they claim that David saw by vision the book come forth as stated in the 58th Psalm. 'Truth shall spring out of the earth.' Christ says, 'Thy word, O Lord, is truth.' Now they call presence of God to God be glory and honor for ever.

Dr. G. W. Beebe.

URB, Iowa, July 8th, 1831.

Men judge us by the success of our efforts. God looks at the efforts themselves. Deceit discovers a little mind, and obscures the luster of every accomplishment.

Grant, Missouri, July 7th, 1881.

The Saints' Herald.
for counsel, and young men for war." "Thou shall 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; and he that doeth according to these things shall be made perfect, and he that doeth them not shall be damned, if he continue."—Revelation of Feb., 1831, par. 16. It appears that the above, ought to be sufficient warning, to bar any attempts, toward making any rule to "govern," which is not strictly within the law. If it be thought best, to adopt a system of delegation, for the benefit of those of the membership who are not present, it ought to be made adequate to reach that end; and not disfranchise those who are present.

In a revelation given June, 1831, it is said "I the Lord, will make known unto you what I will that ye shall do from this time until the next conference." And in another given July of the same year, the above conference is acknowledged to have been in session. What we wish to gather from the above reference is, that a conference was to be held, and that said conference was held, the legality of which was further confirmed, in a revelation given the same year, July 12, which emphatically, that the manner of conducting the conference was proper. Further than that, we learn from the above, and from every other passage in the book, treating on the subject, that it is the "Elders" who are to take the lead of the conferences; which includes an Elder proper, and also every Quorum above. And while Joseph Smith was acknowledged, both by the Lord, and the brethren, to be the first Elder in the Church, we have never heard it said of him, nor as by him, either in word, or by letter, that he ever considered himself superior to his brethren; especially regarding the right to vote in conference is concerned. And it does appear to the writer, had there been anything wrong in the conducting of the conference, or if the rights of any had been materially infringed upon, that the Lord would have been pleased to make it manifest ere this. In view of the above, if thou shalt receive revelation upon revelation, knowledge upon knowledge," &c., which knowledge and knowledge, shall enable the "Elders to govern the Church," as above referred to. In view of the fact also, that Joseph's works, were acknowledged to have been acceptable, as late as 1841, par. 6. And as it cannot be denied that he established the precedent for the members as well as the Elders who were present to vote in conference, which precedent, was no doubt based upon the inspiration he had received in regard to the organization of the Church, the writer of this work would deem it advisable and necessary to endeavor to depart from. And as before suggested, if we wish to allow the membership who are not present, to be represented by delegation, let the method be made to reach that end.

If conference appointment entitles one to vote, we have a mission given to the members as well as that too, by higher authority. "And I say unto you, I give unto your commandment, that every man, both Elder, Priest, Teacher, and also member, go to with his might, with the labor of his hands, to prepare, and accomplish the things which I have commanded. And let your preaching be the warning voice, every man to his neighbor in mildness, and in meekness." Given January, 1831, par. 9. While I would not deem it expedient, to weary the patience of conference, by hearing a report from any, except those who are laboring under conference appointment it is a notorious fact; that many there are, of the lay members of the Church, both by word and deed, than those who have been ordained to high positions in the Church; then, if any preference be given, let it be given to merit instead of ordination.

And now brethren, having written the above, with all good conscience, and I hope for the opinions of others, and while some of the expressions made, will, no doubt, seem harsh to some, I have endeavored to use the mildest language possible to express my thoughts; and have tried to base my conclusions upon the principles of, "Let no man think he is ruler," "let each one esteem his brother as himself," "do, as you would have others do unto you," and other kindred passages of Scripture that might be referred to. I only ask a careful and prayerful consideration of the subject matter presented. I have referred the reader to dates and paragraphs of the Revelations because of the several editions of the Book of Commands.

Yours in truth,

J. C. CRABB.

Bro. JOSPEH SMITH,

Little Sioux, Iowa, July 4th, 1881.

Dear Sir: Yours of the 29th ultimo is at hand. I differ from you in regard to the balance of power. I don't understand that it necessarily requires, a "majority" in order to have the balance of power; for instance, it was claimed that at one time, the Latter Day Saints held the balance of power of the whole State of Illinois; that is, the two political parties were so evenly divided that should the Saints throw their vote either way, it would carry the election. You see then, that "balance of power" suggests three parties. Now, while we have no two, or three parties established in the Church, I have noticed that they are quite evenly divided. For instance, a matter is sprung, voices raised on both sides; besides the case of the question, the result of which will be a vote on both sides independent of the ex-officio; and therefore, whichever way the latter vote, so goes the election—as it did last Spring. The latter of which you say is not "warranted by fact." Let use see. There were ten votes cast by the ex-officio on the final action for adoption which would leave thirty-one, sixteen of whom, voted in the negative. You see then it stood sixteen against fifteen, and only took one ex-officio to make it even; then they held eight over and above the balance of power; provided that none who voted in the negative, would have been taken. But suppose we take four (4) out of the eight, to pair against the four (4) ex-officio who voted in the negative, and we still have four (4) left, of a "balance of power." Therefore the "evil" grows out of the fact, that this "balance of power" is liable to continue. And this balance of power, if continued in the future more than in the past, from the fact that the ex-officio's vote will count one to each individual, while the rest count but one to six, and twenty.

So I think upon the whole, you had best publish the article as it is, and do so in time for a reply, (if any feel disposed), that the matter may be thoroughly canvassed. However, if, with the above explanations you are not yet satisfied, you may strike out that clause, which you object to, entire. You see by this time that my great objection is to the ex-officio part, which I consider creates a privileged class in the Church, which smacks very much of Priestcraft. But to establish a system of delegate conferences, that will allow none but delegates to vote, and thus admit merit to be the standard qualification with the delegates, I could raise no serious objection, and would have submitted a change to reach that end, provided the action already had, had been constitutionally adopted; but insomuch as it has not been, we had best wipe out and commence anew. But as in my article, I would prefer to rest as we are, until the Lord says change. Not that I wish "to be commanded in all things," but that there is the underlying principle of all civilized governments, and therefore forms a part of the law; and the Lord says "you shall take my law, to govern my Church," we, therefore have no right to make law, but should abide the law already given, and if there is not sufficient given we have our remedy.

Respectfully,

J. C. CRABB.

Protest.

MASON, Iowa, May 30th, 1851.

Mr. President: I respectfully enter my protest against the action of the late General Conference in adopting the report of the committee on representation, and for the following reasons. First, I fail to see any improvement upon the plan laid down in par. 13, sec. 17, of the Book of Commandments; and in par. 25, same section. Upon which plan the Church acted for the first fifteen years of its existence, and under which it flourished to an extent that has never since been equalled; although, under the same law the Reorganized Church has risen from a few to about fifteen thousand in the space of twenty-one years. It seems to me if the common consent of the Church could not be obtained by that law, the Lord would have known it, and a more perfect law would have been given in the start.

If it be urged that that law was not given by revelation, I reply, that it has had the divine seal and sanction, and it does not seem unwise to depend upon it which has been for fifty years honored with God's approval; and to introduce another, without revelation, unless the latter be a decided improvement upon the former.

Again, I fail to see how the districts, or branches can instruct their delegates upon matters that will arise in General Conference, and of which no notice could be given before hand; and unless the delegate can be instructed in all matters that shall be transacted, I fail to see how he can give their consent. He may give his own, but he can not know that his action will meet the approbation of the Church; because it does not seem that "common consent" can be obtained in such a manner. But by the reading of the first proviso under the third rule of Committee's report, it does not seem clear that the delegates will have any right to vote only on matters pertaining to their districts. If

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this is the meaning of the report, then none
but the "general officers of the Church" will
be entitled to vote on general church busi-
ess, and although that general church busi-
ess affects every member of the body, and may
work good or ill to the same, the masses have no
right or privilege to any vote, or to the estab-
lishing of the good; they must submit to the
will of the few, who are recognized as "general church officers." This hardly seems
like "common consent."

In Rule four, "Each branch of six members
if not included in a district may send a dele-
gate," but in Rule three or third provision,
no district can send more than five delegates.
A district may exceed in number a thousand
members. It is quite possible in our scattered
condition, there may be ten branches of six
members each, outside of district limits, these
sixty members have ten delegates to represent
them, while a district of a thousand members
can have but five. I do not think the ten
branches should have fewer delegates, but I
think districts should have delegates in pro-
tportion to their number, if representation by
delegation is to be the rule.

My second reason is that the Committee's
represents a body interested, and hence con-
trary to the letter and spirit of the gospel,
(thought I believe unintentional)

In Rule 1. The "general church officers"
are designated as ex-officio members of Confer-
ence, including the Presidency, the Twelve,
the High Council, the Seventy and the Bish-
opry, and in Rule 2, "Priests and Elders
and Priests are excluded from "voice, or
vote" in General Conference, unless they are
"actively engaged in the ministry and under
missionary appointment of General Conference,
or the general authorities of the Church."
It is true they may be sent as delegates.
Now, why the favored quorums named in Rule
1 should be entitled to voice and vote in Gen-
eral Conference," actively engaged or not, and
whether "under missionary appointment of
General Conference" or not, while the other quorums are excluded if they are not under
such appointment, I confess myself incom-
prehensible to this rule, and hence contrary
to the letter and spirit of the gospel,
it savors of partiality, and hence wrong.
It is a well known fact that some members of
these favored quorums are not filling their
calling either according to the letter or spirit
of the law of God; yet by the act of the late
General Conference they are entitled to voice
and vote, while the other quorums must be
excluded from such privilege, even though
they may be laboring with all their might to
build up the kingdom of God, in districts.
I did not dream there were any privileged
classes in the Church of Christ, I am satisfied
God has never placed any therein, and I object
to men placing them there. This action of the
Conference is a gross injustice, and certainly
certainly to the law of God which says, "The
several Elders composing this Church of Christ
are to meet in Conference once in three
month or from time to time, as said confer-
ences shall direct or appoint; and said con-
ferences are to do whatever church busi-
ess is necessary to be done at the time."
I un-
derstand that all who have been ordained to
the Melchesideck priesthood are elders. The
late prophet and president was called "The
First Elder" and C. Cowdery "The Second
Elder." In par. 3, sec. 17, we are told, "An
Apostle is an Elder." The Doctrine and Cov-
enants recognizes every member of the
Melchesideck priesthood as an Elder; so does
the History of Joseph Smith, as written under
his own direction. If these records are correct
then the law gives the right of "voice and
vote" to anyone in the Melchesideck
priesthood, at least. And I can not but recognize that law
as higher than any resolution adopted to-day,
by any General Conference; and I must so
regard it.

None will attempt to deny the fact that the
High Priests have received the Melchesideck
priesthood, and that they are at least equal
in authority with the Seventy; then why are
they not entitled equally to voice and vote?
We may be told, that High Priests are includ-
ed in the High Council and the Bishopric
proper. I know of no High Council existing
at the present time, and if there were, fifteen
men, including the Bishopric, would not com-
priose the Quorum of High Priests, nor can I
see any reason why the High Priests' Quorum
should have to be content with fifteen votes,
or only the votes of a fragment of the quorum
any more than any of the other quorums
should be content with a fragmentary vote of
their quorums. I am for equal rights to all.
It may be urged that High Priests and Elders
don't have a right to voice and vote when "under
missionary appointment of General Conference,
or the general authorities of the Church."
I reply: a resolution is on record, prohibiting
such appointments to members of such quo-
rums, and hence it must be that God, in his
wisdom, has desired that this measure should not be
considered without certain notice given and formalities
gone through. It seemed as though they were
suspicious that it would not meet with common
consequentement, and hence it had to be barracaded
around to protect it against attack.

I believe you when you say that you have
no personal interests in refusing to publish
the protest. If I thought you guilty of wrong
motives, I would walk no more with you.
But a strong confidence in your integrity,
and enduring love of justice and fairness,
and hence I would believe you in the latter
as well as in all that I believe to be right. I never did,
and do not now suspect you of wrong intention,
but, I think you, in common with myself, may
err, and I have no right to be silent in case
of positive error. Bro. Joseph, we have seen
the Church wrecked once, by a few clutching
the reins of power, and burying the masses
along in the path of wrong by the official lashing;
and now, as we are trying to gather up the
fragments of the wreck and rebuild the fabric,
for God's sake, for truth's sake, and for the
sake of humanity, don't let us stand by and
see measures inaugurated again that are only
stepping stones to the same, or simply
pulpits for power and tyranny. I still believe
that God will shield his own, and perfect his
work, but that is no excuse for my silence if
I see a wrong. In the kindness and yet in
earnestness of my heart, I have written, and
I believe you will bear with my freedom.
I don't think you would have received this;
I have no doubt your time is sufficiently occupied.
But you can use the letter as you please, though I have no
desire for its publicity. I shall be glad when the
Elders have done thrashing rocks at each other,
at least through the Herald. I don't think
its pages should be soiled with our
Greek Antiquities.

THE GERMAN DISCOVERIES AT THE FOOT OF OLYMPUS.

The Berlin correspondent of the London Morning Post says: "Private advice from Athenian sources, of a very old and of the most reliable character, recently discovered, is not the original, but a copy of the masterpiece of Phidias." The moment is not unimportant to record some of the results which have lately been accomplished in recovering the monuments of Greek national history. The German discoveries at the foot of Olympus mark an epoch in our knowledge of Hellenic antiquity. Five years ago Olympia was known only as a beautiful valley of the Peloponnesus, a plain watered by the Alpheus and the Peneus, where they issue from the foot of the mountains of Arcadia. It was also known that there stood the great national sanctuary of the Greeks, containing within a small space the choicest treasures of Greek art. Trophies of all the States of Greece belonging to all periods of its history, temples, monuments, altars, theatres. The Elder Pliny had recorded that in his time there still were standing above the temple of Zeus sixty statues of bronze and marble. We know that somewhere there was its Olympian Zeus, with the Colossus of the God, the work of Phidias. There, too, was the Heraeum, the temple of the Queen of Heaven, itself the work of one whole century—the sixth B.C. Somewhere there also lay buried the ten Thesauri for the offerings of the Greek cities. We knew, above all, that there was the site of the great nation's festival, the place of the Olympic games, of an origin stretching into prehistoric ages, yet forming a chronological era that was the real dawn of the historical period of Greece's history. But we knew also that the treasure was then passing, as for ages it had passed, over all the glories of Greece. So it was just five years back. To-day Olympia lies before us like an open book. We may now know more about it than about any other spot of ancient Greece, thanks to the scientific German Government exploration, carried on for five years and the whole work in each year, at a cost of 150,000 marks or more. The history of the site is very short. It has been its great advantage that it is one of the few famous sites with no new settlement to interfere with thorough exploration.—a reason which Winckelmann long since assigned for his passionate desire to open it up. The Olympic games survived almost to the fifth century. In 395 A. D. the Emperor Theodosius decreed their dissolution. The next year saw the invasion of the Goths under Alaric, who destroyed here a very forest of bronze statues. The temple, used as a fortress against the northern hordes, and the other buildings were used as materials for doing so. The great earthquakes of the fifth century destroyed this fortress and its surroundings, and Olympia was then left to be buried beneath mud and debris, the overflow of the river that now fertilizes the lovely plain. The plain became vineyard and cornfield, but uninhabited, and the monuments of Olympia were thus "potted down for posterity," till in 1825, after Navarino, the French troops occupied the peninsula and then were found there remains of statuary now in the Louvre. In 1875 began the explorations of the Imperial German Government. The great Temple of Zeus was brought to light. It was never, indeed, wholly covered, but even its ground plan could not be known. It now stands revealed—a building like the Parthenon in character, though more impressive from the more massive architrave blocks and the fewer columns on the front than on the side. The pavements of the vestibule are laid bare.—Tri­tons and Cupids, wrought in colored pebbles from the Alpheus. The Cella is verified, and the exact place where stood the colossal statue, the Phidian masterpiece. The sculpture of the temple is, however, its special interest. Evidence to the old remains of architectural parts of Paunisias, it is now actually before us in a state more or less of comparatively perfect preservation. In itself it presents a series of historic developments. The exact place to be assigned to those developments is a problem of high interest, though its solution can be reached only by degrees. The entire row of "treasuries" is also fully exposed, edifices built after the manner of temples, in a style older than that of the ©enistete, adding much to our knowledge of temple architecture and its historic evolution. With them is the Philippe­leon, or temple to us only by the description of Polybius, of Philip of Macedon, after the battle of Chaeronea, and filled with the statue of his family. Then, again, before our eyes is the first Greek palestra, of which hitherto we possessed only an obscure description by Vitruvius, the race-course identified, the tracks for practice and the Olympic Stadium itself, with the very stones that marked the starting point and the goal. There are 400 inscriptions in bronze, stone, and terra-cotta; on pedestals, architraves, columns; on helmets, shields, lances,—a rich mine of information, not only touching the Hellenic dialects, but as to treaties, and arbitrations, and the like, giving data for the history of the period of the fourth century B.C. down to the Byzantine times. The polychrony of ancient architecture and plastic art will also find full illustration. Well may Prof. Curtius say: "It is a mighty labor that has been imposed upon science," by these five years of research in Olympia, "for many a year will scholarship still scrutinize thisinas if with -tarnished of the vest." The scholars and lovers of art in every land where Greek culture is prized will have part in accomplishing the task.

Carnal sins proceed from fullness of food and emptiness of employment.

Christian Writers on Chinese History.

The first eminent writer on Chinese history that I will mention is Dr. Isaac Barrow, most of all to be distinguished as a mathematician and divine, also as a traveler and writer on foreign countries. His authority on points of fact I consider the very first. But before I proceed allow me to refer my "questioner" to my authority in regard to the standing of the writers and historians whom he asks me to consider. "The whole literary and biographical dictionary or encyclopedia on English literature or other good books of reference. But best of all are the works of the authors themselves, which are now before me. With all due deference to Mr. Gillet's opinions on the remote Chinese annals, I would respectfully call his attention to the facts that I now present, which are simply to define my position and to sustain the assertions I have made that "most all Christian writers agree that the remote Chinese annals are fabulous and untruth, and pest all intelligent belief." I am very sure that I never questioned that Chinese records did not exist or had not been preserved by some of the more recent historians. The story of the Hindoos', from times extending back into ages—millions of years if you will. But the point I contest is: Shall we believe them or not? Do you believe them? Are the Chinese, as a nation, so much more enlightened and civilized than others that we should give credence to their babubini annals, filled with witchcraft, guilt and vampires, and yet, at the same time, look with uncertain and questioning eyes on our own? But I forbear; there is too much that might be said on the subject for the little space.

But I will now give a few quotations from my different authors to sustain my points. Dr. Isaac Barrow says: "Although the Chinese may be admitted to be among the first nations in the world, they do not appear to have made any progress in the arts and learning, even as the Chaldeans and Assyrians; that it is only from the time of Confucius that they have commenced to advance in knowledge, that precedents to that time their country was divided into a number of petty kingdoms under separate rulers, with recitals of whose terrible wars and struggles for superiority the Chinese annals are chiefly filled." Again he says: "The Chinese system by which their chronology is regulated (if system it can be called) resembles so closely that which remains of the Hindoos', that both must have been derived from the same source, or perhaps have derived the remains of this science from some third nation more ancient than either, for it appears to be the remains rather than the elements of the science."

Chambers' Cyclopedia of English Literature, quoting the different Christian writers on Chinese history the writer says: "From the grossly fabulous and exaggerated nature of the Chinese records an air of doubt has been thrown over all their early annals. Pretending, as they do, to trace the foundation of their race back to the Creation, or to the deluge (of which, it is well worthy of remark, their traditions bear attestation), but even to a period long antecedent to it, it can scarcely be wondered at that a disposition should prevail to reject the whole as purely fictitious. There may be, however, as much error in too
great a disbelief as in too ready acceptance."

The early annals of every nation are mingled up with much that is absurd and obscure, traditions of ignorance and superstition. Nor are these Chinese historians, who trace their origin back through 90,000-000 of years before the Christian era, a whit more deserving of ridicule than the Romans themselves, who, with all their enlightenment, believed that the gods of their barbarous mythology looked down upon and mocked at all their proceedings in all sublunary matters. The only substantial ground for wonder in regard to China is that some modern writers, some even of our own country, should have given their adhesion to the fabulous records of the native historian, and pretend to have established beyond doubt that the Chinese empire was founded more than 2,000 years before the Christian era.

Dr. Barrow says: "It is curious to observe what persistency this ostentation shows of a love of learning kept up by a people who are still so ignorant as to claim that the firmament is a body enclosing the earth, the latticework and arabesque of which the sun revolves, as well as the moon and stars, fixtures accordingly. Their geography is on a par with their astronomy, as may well be supposed from the fact that they imagine China to be the center of the globe, so stoutly adhered to by Emperor Kain Hi, etc., not-withstanding their great professors of the sciences. The fact is, their pretended knowledge of letters, 'literati' and ostentatious patronage of learning by the government is a mere state trick for the purpose of exciting the veneration of other nations."

The following assertion, by Sir Wm. Jones, is more to the point: "The blessings which the Chinese call them, are merely the symbols of ideas. Their philosophy is so rude a state as to hardly deserve the appellation. They have no ancient monuments from which the remote history they claim may be traced, even by a plausible conjecture. Their sciences are wholly exotic; their mechanical arts have nothing in them characteristic of ancient peculiarities, etc., nothing which any other set of men in a country so favored might not have surpassed in a high degree of progress."

Dr. Gregory, of Edinburgh, Scotland, says: "Of natural philosophy, chemistry and medical science the Chinese have nothing. After a long article on the Chinese, he closes with the following: "The Emperor of China could not command in all his kingdom such medical aid as one of our ordinarily smart boys of 16, who has been apprenticed for one year to a well employed Edinburgh surgeon, would be so off." "A General Description of the Chinese Empire and Its Inhabitants," by John Franze Davis, is a book, I believe, accepted by most all as good authority. He says: "It may be almost said that the Chinese have no history, for China has had so few revolutions or political changes to record that her annals rise but in a few degrees above the compiler of copyists. They have the limit of their own country, considered fantastic and untrue," etc. Again Dr. Davis says: "The Chinese have no authenticated record older than the common date of Confucius, 550 years B.C."

But I must desist; there are many more I would like to bring out, but space forbids. I can but simply refer to Dr. Isaac Barlow, Sir Wm. Jones, Dr. Gregory, of Edinburgh, M. Grote, M. de Guignes, M. Malcom, Mr. Davis and other modern Christian writers, who agree that: "The remote Chinese annals are fabulous, frivolous and untrue, and that no authenticated annals exist farther back than the time of Confucius, 550 years B.C."

Adversity.

At some period of life, adversity is almost sure to come; at least so, with the average of mortals. Circumstances unforeseen, and those over which we have no control, are the means through which the trial of adversity comes yet not always so; for many of our misfortunes are clearly the result of our own neglect, and want of attention to business interests. The degree of our trial, resultant, depends upon our humiliation and change of station, and the actual wants which may go unsupplied by reason of our poverty, moreover, with the degree of sensibility possessed. To some, the sorest of all trials would be, to discover that some whom he may have considered as real and true friends, to be only friends in sunshine and prosperity. It is then, that friendship undergoes its test; and it is proven whether it be of the lips only, or of a more substantial character. The lesson one may learn may possibly be of lasting benefit in making him more independent, and self-reliant, less confiding, and more suspicious of the acts and professions of others. None can speak so understandingly upon this topic as those who do so experience, or who, by the failing of others, have discovered the vanity of the human heart. Small acts of kindness, when adversity is upon us, shed a fragrance upon our sorrows and trials, not soon to be forgotten; and, on the other hand, small acts of indifference in the hour of distress and sadness, may sting a fine sensibility to the day of death. A poet put it thus: "Our griefs when divided, Are lashed into peace."

An old colored preacher told the truth in an odd way once upon a time: "Brer Dragon, when do ye find sympathy?" One answered: "In de home." "O, no, sah! What can ye find it?" Another spoke: "In de church." "You've missed it again. Now let me tell yew what to find it—in de dictionary."

It is well for us to say only what we mean, and be careful to mean to do only what will be of a kind and sympathetic spirit. The best of rules: "As ye would that men should do to you, do ye even so to them," is good for life, in all kinds of weather, sunshine and shadow.

Yon.

A Reply to D. R. Dungan's Articles in the "Evangelist," on Mormonism. In THREE PARTS.—Part III.

BOOK OF DOCTRINE AND COVENANTS.

I now notice Mr. Dungan's assaults upon the Book of Doctrine and Covenants. He devotes much space to the illustration of the proper "style" of revelation. I think I have met this point fully and fairly; but if not, for "proverb's sake," refer him to Bunk, or other authority on inspiration. He illustrated his position by quoting par. 1, 2, sec. 55, Doctrine and Covenants. Their merit, as is the case with all revelation, must be sought in their meaning and not in their manner. They are not as coarse and elegant as some of Joseph's uninspired utterances, but they express truths that could only be known by revelation. He, under the influence of the Spirit, quoted some great truths and proclaimed others, all of which can now—since he uttered them—only be proved to be truths—"my vineyard has become corrupted;" there is none which doeth good but me. Some of priest-crafts, [etc., &c., &c.,] agrees with Isaiah, Christ and Paul. "This church I have established and called forth out of the wilderness," is supported by much Scripture. Protestants agree that under the figure of a woman with a crown of twelve stars fleeing into the wilderness, St. John refers to the splendor and power of the primitive church. The date of this submission to the "dragon power" is not easily fixed. Of the fifth century Mosheim says concerning pagan superstitions: "These institutions were still observed with only some slight alterations; all this swelled of necessity, the torrent of superstition, and deflected the beauty of the Christian religion and worship with these corrupt remains of paganism, which still subsist in a certain church." Again, "To enunciate the rites and institutions that were added in this century to the Christian worship, would require a volume of many pages."

Of some particulars in this dark age, probably in 570, when Justinian enforced the supremacy of Pope Virgilius, the little born kingdom was set up and also the abomination that maketh desolate; and the one thousand, two hundred and three three years began, that denoted the time the church should remain in the wilderness. This explanation may not satisfy the student of chronological prophecy; but it is in accord with the prevalent interpretation concerning the term "times and a half time" of Daniel. There may be another fulfillment soon, and a purified church come out of a literal wilderness. The field is white and ready for the harvest. But, and those who opened their mouths did have them filled, to their amazement. The kingdom of heaven is at hand. The sins of these baptized in water are remitted, and such do by the laying on of hands receive the baptism of fire and the Holy Ghost, and thousands testify of these truths; and Mr. Dungan will do to refutation, but the charges of "blundering" and "senseless drivelling."

Mr. Dungan next quotes the 11th and part of the 12th verses of sec. 7, Doctrine and Covenants, which he calls "clash," and which I reproduce:

"And again I say unto you, he hath given a law unto all things by which they move in te ir

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times and seasons; and their courses are fixed, even the courses of the heavens and the earth, which comprehend the earth and all the planets, and they give light to each other in their times, and in their seasons, in their minutes, in their hours, in their days, in their weeks, in their months, in their years, all these are one year with God, but not with us. The earth rolls on its axis, and the sun gives him his light by day, and the moon gives her light by night, and the stars also give their light as they roll upon their vines in their glory, in the midst of the power of God."

An unlearned man, in the year 1832, in reverent spirit and poet's vein as a preliminary to a revelation treats upon astronomy. He finds that "All kingdoms have a law given them, for there is no space in which there is no kingdom. There are everywhere life, intelligence and order, and unto every law there are certain bounds also and conditions. All beings who abide not in these conditions are not justified." This is natural religion, with which Parker, Emerson, Burleigh and other great names are identified. Now follow the words quoted as slush. One God, Our Father, is the only law by which the world of worlds move in wondrous harmony, all related to each and each to all, so that the period of their revolutions make a cycle, which is one year with God. We can liken their progress through space to nothing within our comprehension so well as the soaring of birds upon their wings. Every star roll upon wings, and nothing is fixed, and this is one of the latest and most astounding discoveries of science; and all in their glory, are "in the midst of the power of God."

There is no celestial motion but orbital, and these revolutions form a common center. That center is a fit throne of God. All is but an introduction to a statement that has engaged the thoughts of philosophers of all time and never before was given in revelation and is in this instance illustrated by a parable—God visits each of these kingdoms in its hour, its season, in its order; and this brings before our mental vision the vastness of the stellar spaces, and the incomparable lapses of the geological ages, while the earth was preparing, and God's purposes developing stage by stage, each stage a prophecy of man, and he of all that follows. The mind shrinks back with awe from contemplation of the theme. There is a comprehensiveness to the plan of salvation that the wisest has not recognized, nor even guessed before God saw fit to make it known in this last dispensation. I weary of Mr. Dungan's wallowing.

He confines his remaining quotations—in this paper—from the Doctrine and Covenants, to the discourse of his own author all by a quotation from the "Preface."

"Behold, I God have spoken it: these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding, and inasmuch as they erred it might be made known, and inasmuch as they sought wisdom they might be instructed," &c.

In another paper Mr. Dungan discusses, "Was a part of the gospel withheld?" and quotes John 16:13 and 14:26. And argues that the Holy Ghost taught those disciples "all things" before they "tasted of the rock with their members, but now we know in part" and the period of the earth is forever, and to all believers. He next quotes Acts 20: 20 and 27. We do not have all Paul's writings nor did he write all that he taught. What did he teach plainly and repeatedly is disregarded by Mr. Dungan and nearly all the world. Again, he prophecies another dispensation—of the fulness of Times. The Latter Day Saints are the only people who dare abide his words concerning "another gospel" that he preached. The "other" gospel was one of the latest and most astounding discoveries of science, and the one which to those who have not been baptized, Christ went to preach to the spirits in prison; so may spirits now be imprisoned and preached to. The doctrine of immediate damnation at death is not scriptural. Paul asks, Why are they then baptized for the dead? It is as reasonable to preach to them. Primitive Christians practiced baptism by proxy in case of sickness. Paul says also that in the dispensation of the fulness of times all things shall be united in one, Malachi says that Elijah the prophet must come before the dreadful day of the Lord and teach the fathers to the children, and of the children to the fathers. Elijah has come and if baptism for the dead is not a true doctrine how has the prophecy been fulfilled. The doctrines of the latter day are in general an expansion of former day revelations, so this doctrine under notice is a fuller and broader doctrine than given in Christ's words, "If that belief and is baptized shall be saved," and except ye be born of the water and of the Spirit, &c. Paul, in 21 Thes, 23 chapter, speaks of a temple of God as existing in the future. A temple is for the practice of religious rites such as chapels are not adapted to. What shall these rites be? Esquel predicts the building of a temple; and the Lord is to suddenly come to his temple. If the living and the dead meet in those temples, I shall be glad to be of either party. Why should not charity too, have a wider scope in the good time coming? And baptism have meaning more profound than given in Christ's words.

Mr. Dungan proceeds next to condemn the prophet's recommendation of barley for all useful animals, and drinks. National prosperity and power results in part from the quality of the food of the people, and the learned world acknowledges the superhuman wisdom of the Creator, in the habits and food of the children of Israel. The spiritual nature of man is effected by the character and quantity of food used. Daniel attained his eminence while eating pulse and drinking water; and says of himself and three associates, "God gave them knowledge and skill in all learning and in the wisdom of wizards, and their knowledge was more in wisdom to Daniel and "understanding in all visions and dreams"; might he not do so to another mortal in these "last days" which Daniel prophesied of. 2d. If he gave wisdom concerning food and drink, might he not give that same kind of knowledge to a man in these days? The prophecy of such a topic on which to make a divine revelation for the present (times) I notice only the light-er drinks to be made from barley and other grain.

Drinks that make a "nation almost rotten," Mr. Dungan, are not light enough for me. I would prefer my barley and rye roasted and made into a warm drink, especially if because of often infirmity I could drink no longer water. The revelation under consideration is not only a holy command to the Latter Day Saints to drink tea and strong drinks, tobacco and hot drinks—meaning tea and coffee; meat in hot weather, or much meat at any time. It was not possible for Joseph to have learned dietetics from books at that time, for they were not extant. The hygienic reformers have all sprung up in our time. Do keep the same old thing, and God help you in the same things. He anticipated them just as he anticipated the reforms and discoveries in every department of research and moral effort. Lectures are good to enliven, but the word of the Lord is the only power to restrain. As an appendix to this subject of the Harbinger of Health, by A. J. Davis.

"The principal immediate cause of woman's suffering is Prolapsus Utril. From one side to the other of this vast continent, as we know by clairvoyant perception, the one great prevailing disease in women is falling the womb. * * * Now the treatment we propose is radical and positive. The paroxysm of all remedies is the well. Let the angel's messenger descend. * * * Among all diseased women we can demonstrate that coffee is directly prostrating to the reproductive organs. * * * Coffee is the great enemy of woman if habitually used as a part of her diet."

PRIESTHOOD.

We come next to a discussion of the priesthood. "Christ is our only High Priest," says Mr. Dungan. High is a relative term. He is a priest forever and over all, God blessed forever. A high priest of the Molchisdeek Priesthood is a member of a quorum below the Apostles, whose duties are identical with those of an Elder, except when a member of the High Council. The Molchisdeek Priesthood as compared with the Aarionic is called the high priesthood; it, as a body, has a presiding officer called president of the High Priesthood. He is also a presiding High Priest. This is all that seems like "elevating one of their number still higher" than the other. Thus an officer called High Priest upon his Apostles, Seventies, Elders, &c. And although he is high "far above all heavens," "he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers," "for the work of the ministry." Are these what Mr. Dungan would denounce as "secret and sacrilegious, wrong to which we are to continue till all come to be as Mr. Dungan and those with him in knowledge, measure, stature and fulness of Christ's?" James was "privileged" once to give what he called "this" "my decision," and after that certain "came from James" Peter, even Peter, to whom Christ breathed "feed my sheep," to the key of the kingdom, turned from error which had he fallen. Does this prove that they had made James "head of the Church." Peter and John called themselves Elders. Priesthood is one thing and officers in the priesthood another. The latter may be changed at convenience, or at least by command. Whether there was an officer called High Priest in the primitive church or not cannot be deter-
mined from the brief and incidental records that have reached us. In the new dispensation promised and in the restitution promised, it might have a place, even if not before. The office of Priest will never be done away, for John says of some they are to be in the future priests unto God and priests of Christ.

That the Aaronic Priesthood has to be restored is plainly and repeatedly predicted. John 14:19, and Mal. 3:1-5. It was a "perpetual statute" and an "everlasting priesthood," covenanted both to Aaron and to Phinehas and their seed: priests unto God and their families.

They each hold on to "the light of noble aims, the extinction of hearth fires, the departure of romance. The waning of churches, declining piety, crimes, the organization of our nation, the labour of our youth, the coming of Christ, and the establishment of the Kingdom of God in the earth." The restoration of the latter rain to Judea, and is:

"Did not Captain Wiggins with a Mr. Leabam follow Hall's tracks, and steamed out into the open Polar Sea, and found a mild and genial climate and an ice embossed with singing birds? and a people that did not speak Aryan or Sanskrit, as you intimate, but spoke Hebrew; and rode through the country and found they were there? This was reported in London last February." **A Captain Tuttle has made the same report, and says he saw bananas, figs, and dates in that country, and it was by him that it was brought so far as it is." (The Book of Nephhi whose words Mr. Dungan has treated so contemptuously has something to say of the savoring of Israel, thus: "And these will I place in the nethermost parts [center of the earth] of my vineyard, whithersoever I will, it mattricht not unto thee, and I do it that I may preserve unto myself the natural branches of the tree, and also that I may lay up fruit hereafter against the season, unto myself, for it grieveth me that I should lose this tree and the fruit thereof."

And it is to be that the Lord of the vineyard went his way, and hid the natural branches of the tame olive tree in the nethermost parts of the vineyard; some in one place and some in another, according to his good pleasure." *Those men found those people who sailing south in the open Polar Sea, and no doubt if they had continued on going south they would have come out at the South Pole."
try to get Congress to furnish him with a steamer and outfit, and he would open up communication with a country and people that would astonish the world; but just at that time Mr. Bennet offered the Jeanette—already fitted out for an exploring expedition to the North—if the government would furnish the officers and a part of the government's expense, he and all the American people would relieve the government of the expense for the remainder. We believe that the people of our country will not allow their best officers and seamen to be used by the British government for this purpose unless the government furnishes the rest of the expense. The government can be trusted to do a great deal more than this when it is engaged in such a beneficial enterprise.

BROTHER A. writes: "There are some of my brethren who are-against the action of the late expedition to the Polar Sea; and it is for the sake of those who are not acquainted with the facts, and the details of the expedition, that I am writing this letter. The expedition was under the command of Capt. Tuttle, placed the vessel in command of another officer, and paid no attention to Capt. Tuttle. Now they are sending out an expedition to look for the Jeanette, under the command of a Lieut. Berry, who was here, last Saturday and Sunday, on his way to Sault Ste. Marie, where the vessel is to be when he is to command. All of which I suppose you have read about in the newspapers. I have no doubt but the Jeanette has pushed her way through the ice of Behring's Strait, "out into the open Polar Sea; and found Symmzonia, and is exploring in that country, and will return next fall."

Respectfully yours,

AMERICUS SYMMES.

P. S. The account of the meeting held in London was cut out of the London Times of February 5th, 1880, and sent me by a friend.

JOSEPH SMITH, EDITOR.

Plano, Illinois, August 15, 1881.

We publish in this issue articles from the pens of Brs. J. C. Crabb and Charles Berry, opposed to and protesting against the action of the late April session of Conference. Upon receipt of these articles we wrote these brethren declining to publish, giving our reasons for so doing. In reply we received the letters, accompanying the articles, which we publish, also, as they contain supplementary arguments serving to further agitate the subject treated upon.

The principal objection we had to the publication of the articles was that they attacked a public act of the body, thus originating a controversy requiring the publication of both sides to be fair. We were absent from the conference and had no time to consider the arguments made in them. We believe that the men who wrote them did so mistaking the subject written upon; but knowing the upright character and integrity of the men, have no hesitation in citing the attention of the Saints to the articles themselves. The hearts of the people of God are usually right, though possibly their heads may be sometimes wrong. Nor are we so fearful to see discussion and comparison of view and argument upon the subjects of interest to Israel, as are some of our more timid and conservative brethren. If Truth and Justice shake the seive, and Fairness turn the fan, we like to see the chaff fly. Truth is a sturdy soldier, and though he may be lost sight of for a time in the dust and smoke of the battle, his smiling face will be seen at the close of the fight among the victors, waiting for the crown.

A BROTHER A. writes: "Wherefore is there one of my brethren about here who say that any Saint that attends conventions is weak in the faith; and that it is unbecoming for a representative of our faith to take any part in public matters. Would it not be well to try a little education on those that hold such views."

It is not possible, as we look at it, for men, Saints or anybody else, to become acquainted with things as they exist that they may act their part wisely and well, unless they take an interest in public affairs, to a greater or lesser extent. It may not be advisable for men of the Church to permit themselves to become partisan in politics; but certainly it is no good reason why they should not form and hold an intelligent opinion respecting the political affairs of the country. Politics is a trade, like speculation; and as in the latter few only succeed, while the majority fail, so in the former; novices get fleeced, veterans only securing a prize. The danger in politics is the corruption and criminality that exist there. So much trickery and chicanery are used by the politicians, that it is rare to find an honest man a successful politician. It is this that makes our brethren say Saints should keep out of politics. If Saints do not think about governmental affairs, how will they act, supposing they should be chosen to assist in administering the laws; as it is usual for men to act as they think.

Apropos of all this, there is perhaps only one man in the Church who ought not to have, or express any political opinions. All the rest may be excused if they should favor the Democratic, Republican, Labor Reform, Greenback, or Prohibitory policy and platform of government; but he is per se inexemuable for having, or expressing, any political bias.

We know good men in the Church, and Elders with whom we stand in the pulpit, and administer in the things of the Church who are Green- backers; some who are Democrats, some who are Republican, and some who think all these parties are born of the devil and that all those taking part in them are going to his domains; but with all these men we labor and toil for the breaking of chains of bondage, and we are entitled to, and exercise their opinion and we ours in the bond of peace.

There is a clause of the law found in the Doctrine and Covenants, that we should like some of those who deem it an error for brethren to mingle in public affairs, would tell us how to keep; that found in section 66, paragraph 2: "things which have been are things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries and kingdoms." In connection with this, that portion found in section 66, paragraph 5: "Wherefore honest men and wise should be sought for, diligently, and good and wise men, ye should observe to uphold."

These are given in relation to governmental affairs, and the relation of the Saints to them.

Bro. E. C. Brand wrote us from Salt Lake City, Utah, July 26th, and in his letter mentions the kind and honorable treatment extended to him by Bishop Hatch, president of Heber City, Utah, who not only courteously treated Bro. Brand at his house, but gave him a letter to the men having charge of their large meeting house, enjoin­ing upon them to give Bro. Brand the house; but to see to it that he was not molested, or interfered with.

We gladly chronicle such an act, so strikingly in contrast with the usual custom of presidents and bishops in the Utah Church. "Honor to whom honor is due." Bishop Hatch is not a polygamist, and dares to act according to kindly impressions in hearing, and being heard. We gratefully acknowledge the courtesy extended to our brother; and what makes us the more willing to do this, is the fact that he knew that Brand was an Elder without rank, an avowed anti-Polygamist. We shall be pleased to extend to the Bishop, or any one whom he may recommend, such courtesy in kind.

QUESTIONS AND ANSWERS.

What is meant in section 59, Doctrine and Covenants, paragraph 2: "Thou shalt go to the house of peace and offer up thy sacraments upon my holy day."

This means that we should attend to the sacrament (Lord's Supper) every Sunday.

We understand that the word sacraments as used in the paragraph, means the services of worship, prayer, thanksgiving, exhortation, testimony, as well as the Lord's Supper; and this seems to be the idea conveyed that the holy day referred to is the day for such service. The Lord's Supper may be administered each Sunday if the Church so choose; but we do not understand that this declaration makes it imperative that it should be presented every Sunday; but does mean that when presented it should be on the Lord's holy day.

How are we to understand "And if ye receive not the Spirit ye shall not teach," found in sec. 42, par. 5, Book of Covenants?

If an Elder stands before the people and has not a sufficient degree of the Spirit of his calling to speak freely and edifyingly to himself and the congregation, he should not attempt to teach.

Is it absolutely necessary that a person should possess the Spirit at the time, otherwise desist from speaking? Or is an abiding assurance of the truthfulness of the Spirit from time to time, sufficient to justify a person in speaking, according to the foregoing quotation?

A speaker may be gifted to tell what he has learned by study and in teaching the word, and may by reason of the "gifts and callings of God unto him," stand and teach acceptably to the people and the Spirit, without feeling consciously a flow of the Spirit; but these are not many; hence it is safer that the "Spirit give utterance," or the speaker receive freedom and liberty to teach. He who strives faithfully to tell the gospel story, seldom fails to receive the needed aid.

If perchance he does not, he should have the

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courage to obey the rule and not teach; he would be liked better and what he did say would be better received. To hear a man tell his audience that he has nothing to say, and if the Spirit has nothing he will not talk to them; and then go on with an uninteresting, long sermon, with little pith and less point, is one of the saddest sights and sounds we ever witnessed. It is far better to get up and say what one has to offer without apology or excuse; or else sit still and let some one else speak. We have thought that we had heard men who had neither the Spirit to teach, nor the grace to stop talking; but thank God, they are not many.

Does Heb. 5:4 apply to the calling of the lesser priesthood as well as to those higher in authority? It has been thought that this referred only to the high priesthood; and there seems to be some ground for the idea, as it is the priesthood of Christ that is the subject of discussion, and the honor referred to is that of offering sacrifice for sin, as well as gifts. But the rule in section 17, paragraph 12, of Doctrine and Covenants, seems to permit the inference that all officers may come under the same head. "Every Elder, Priest, Deacon, or Teacher is to be ordained according to the gifts and callings of God unto him; and is to be ordained by the power of the Holy Ghost which is in the one who ordains him." This seems to be the way to find out the gifts and callings by the voice of the Spirit in some way made manifest.

Are Priests and Teachers entitled to the assistance of the Spirit in dispensing the word, and the performance of the duties assigned them, the same as the Elders?

We certainly so believe. And see no good reason why they are not.

Has a Teacher the privilege to preach to the world by permission of the presiding officer of the branch to which he belongs?

Certainly. And also if he be in charge of a meeting; or invited to speak by the officer having charge of a meeting.

If a Priest or Teacher visit an Elder's family and finds that prayers are not observed in the family, what is their duty in regard to that family?

It is the duty of the priest to exhort and advise the head of the family to erect the family altar; and teach the importance of prayer in the family. It is the duty of the Teacher to report the circumstance quietly to the presiding Elder of the branch; but it is hardly competent for a Teacher to be urgent in teaching duty in such a case, for that is made the duty of the Priest and Elder.

EDITORIAL ITEMS.

Bro. Reider, publisher of Das Echo der Gegenwart und Zeitgeist, a German paper, at New Albany, Indiana, has in his issue for July 21st, a special article by the Lutheran brethren, who lately passed certain resolutions in their convention. He says in substance: "Of what effect are these resolutions that you have passed? In what way will they help put a stop to polygamy? You would be doing much more good, and be laboring much more in accordance with the Master's will and word if you were to send missionaries to preach the gospel of Christ, there without cost, and not without price, as the True Latter Day Saints of the Reorganized Church are doing. This would be far more effective than such resolutions." The good doctor is right. The passing of such resolutions by such men can effect but little.

Four hundred and fifty preachers, of all denominations except Mormons and Latter Day Saints, fell from their high estate and came to grief, for crime and conduct unbecoming their calling, in the northern part of the United States during the past clerical year. The greater number of these revered sinners were guilty of immorality, more or less gross, and deserve the severest censure of the law. We except two denominations, for the reason that not being considered evangelical, their Elders, if they lapse from the paths of straightness and propriety, or develop into angels, are not counted by the ecclesiastical statistician.

St. Louis Conference minutes, of their session July 30th, reached the Herald Office July 30th, and their motion for adjournment was for July 31st, which date will have expired before the issue of the Herald for August 1st, and for that reason, we will not insert said minutes, as the time will be past to which adjournment was had.

Bro. Z. H. Gurley delivered the Fourth of July oration at Davis City, and Br. T. W. Chatburn the one at Leland's Grove, Iowa. Papers containing their efforts have been sent us. Both are good.

Two baptized at Chicago, July 31st, and prospects fair for others; so states Bro. T. W. Smith in card of August 1st.

Bro. Blair thinks that they will begin work on the Utah Chapel by 20th inst., or September 1st.

If so, all of the Saints who think to aid the work get ready with their means. If it is thought wisdom for Fall Conference to direct sale of Order of Enoch stock, or Church land in Decatur, Iowa, and the proceeds applied to the chapel in Salt Lake City, it is time the Saints were getting ready for the idea; and find out how they will go, for it or against it. The Church long since authorized it to be built, and it may be that now is the time to finish the job; we think so, at all events.

Bro. R. J. Anthony reached Utah, July 19th. Bro. Blair baptized Ethan Barrows and wife on the 24th. He was a Kirtland Saint, and passed through the Missouri and Illinois troubles, has had experience in Utah, and finds rest in the original faith.

Bro. Henry Palmer returned to his home in Council Bluffs, Iowa, from Salt Lake City, Utah, where he was called by the illness and death of his wife, some time since, as published in Herald. He writes us that he visited several of his old-time friends in the city, and was cordially received. He reports that Bro. Blair is hard at work in his mission.

We are in receipt of a very kind letter from Bro. F. Tubb, London, England; in which he sets forth quite clearly his hope in the gospel, and the evidences he has received. The Saints are receiving many such letters of acceptance in the London Branch. He also sent a short poem on the Gospel, which we shall insert as soon as opportunity occurs.

Card from Bro. W. J. Curry, Rushville, Illinois, states that Bro. J. H. Lake had been there preaching for some weeks; ten were baptized.

Sr. Nathaniel Rogers, Illinois, states that promises made to her in confirmation of blessings, have been quite literally fulfilled.

We wish the Saints to bear in mind that all moneys which they wish to pay into the general fund, or for ordination, should be sent to Bro. Israel L. Rogers, Box 203, Sandwich, DeKalb Co., Illinois.

Send no moneys to Herald Office, or to Joseph Smith, Box 50, Plano, except for Herald Office business, or such as you intend for use in the publishing department. We are still paying for the engine. All moneys which Saints may have to send to Utah Chapel Fund, should be sent to Bro. W. W. Blair, Box 417, Salt Lake City, Utah, and not to Bishop Rogers, nor to Herald Office. Moneys intended for the Zion's Hope Fund, started by Sr. E. White, of Iowa, should also be sent to Bishop L. L. Rogers, and not to the Herald Office. We receive no moneys sent to the Bishop through the Office; hence it sometimes happens that Saints send moneys to us, and we turn them over to the Bishop, and they make inquiry of us to know where to find out the Bishop's report, and if we ever got the moneys they will be found in said report in due time.

Bro. B. L. Billingsley wrote from Manchester, Texas, July 20th, that he had an appointment at Bagwell Station, twelve miles from his home on July 31st. He was anxious for the good work to be properly presented. He has been visiting the Saints in his vicinity and urging the taking of the Herald. We are glad to inform Bro. B. and the Saints everywhere, that the Herald shall be taken and read by the Saints; and will send it to any who may wish to take it, giving them plenty of time to pay, if they have not the money to send at the time they subscribe. Any of the Elders in the field who find any of the Saints desirous of taking the Herald, send us their names, with the money if available and handy, but if not, send us the names anyway, and let the pay come after a while.

Bro. C. H. Hassell sends us The Oracle, an English weekly for July 16th, which reached us on the 29th. In this paper there has been of late a number of articles on Mormonism and the Mormons. What with the English Saints watching the press there and the American here, we shall certainly have aroused attention of Messrs. Moody and Sankey, or such as they have sent here to do.

Bro. Simon Smith writes from No. 5, Brighton Terrace, Wooloot Park, Bristol, England, and gives us assurance of his continued desire for the progress of the work. He thinks not to stay in England, but to return to America after awhile.

Bro. T. W. Smith baptized one at Chicago, July 20th.

Kind letters from Bro. Aaron Kirkendall, Key­ stone, Ohio. Accept our thanks brother.

It is reported that Rev. Spurgeon, celebrated preacher of England, some months after the revival effort of Messrs. Moody and Sankey in England had passed, made inquiry about the good results arising from that effort, to this effect: "Yes, the revival was a good thing, a very good thing; it aroused attention and set people to thinking. Many converts were made, but will someone please tell me where the receipts are that were made from these conversions?"

In keeping with this is the following, sent us by some good watcher in the east, cut from some paper.

MOODY AT HOME.

A correspondent of the Congregationalist, who has been visiting Mr. Moody at his home in Northfield, Mass., says that he expressed him...
self in a recent sermon as discouraged by the
harness of his two summers' work there.
He said that it was like pounding on a rock,
but he continued to work. Mr. Bro.
first efforts in Northfield, three years ago,
were attended with some forty conversions,
but, except his own brothers, there have been none at all.
Prophet Joseph, in a letter to the Saints,
spoke of this as "a very small harvest,
"and that he was not surprised.
I am an old man of three score and fourteen
years and infirm, can't live much longer. I
am looking on as an infidel, because I can not believe
that it is written in the Old Bible, and that I
believe there is more truth in the writings of
Joseph Smith than in much that is found in the
Bible. Fraternally yours,
J. D. Tatum.
Bro. Richard Lambert, Adrian, Illinois, writes,
July 28th:
Bro. J. H. Lake was with us on Sunday last,
and preached in our church in the forenoon and
afternoon, to moderate sized congregations;
he has gone to Pilot Grove.

Sr. Wm. Kelso, of Braidwood, Illinois, writes:
We are still holding fast to the Rod of Iron,
and I am thankful to God for his kind mercies
unto me and my family. Hoping that I may
still live to receive, I am your sister in Christ,
Sarah Kelso.
lished sermons will be largely used in evidence. As to the heretical tendency of Dr. Thomas' teachings, as regards the first session of the conference. The opinions of the assembling of the whole world, both original and actual; and there can be no other satisfaction for sin but that alone.'

The method of procedure in this case is indicated below. The presiding elder is W. C. Willing, who will now proceed to put the other machinery in motion.

"In the report of the committee to the Presid- ing Elder, which, however, takes the nature of a charge, there is one general charge made—that of heresy. It is based upon Sec. 213 of the Methodist Discipline, which says:

"When a minister or preacher disseminates, publicly or privately, doctrines which are contrary to our articles of religion, or established standards of doctrine, let the same be reported to the annual conference, and in that body the said person will stand by his own words, and be examined concerning his opinion, and the connection of his opposition to our articles of faith, and the regulations of the church."

The paragraph referred to simply gives the reasons why a trial of the charge is necessary and the usual conference is under report of its guilt of some crime expressly forbidden in the Word of God, sufficient to exclude a person from the kingdom of grace and glory. If the charge be sustained, he shall be suspended from all ministerial services and church privileges until the ensuing annual conference, at which his case shall be fully considered and determined.

From the nature of the charges it will be seen that we are quite interested; as the points of teaching charged as heretical are not new to us, but have been thought of before. We have no higher vision of Elder Willing's charge than by his own hand, and the temper of his coalsiders, both actual and theological; which if he shows fight he will surely do.

Boo. ROBERT WARNOCK, of Salt Lake City, sends us the Rocky Mountain Christian Advocate for July, 1881, containing a synopsis of the session of Methodist Episcopal ministers, held in Salt Lake City, Utah, July 7th, Bishop I. W. Wiley, presiding. The following Report of Committee on affairs in Utah, shows the direction in which these men choose to labor, in word.

REPORT OF THE COMMITTEE ON THE STATE OF AFFAIRS IN UTAH.

The rapid growth of Mormonism in Utah is alarming. It is steadily increasing, mainly through Mormon immigration. A large number of these immigrants have been sent this year to different parts of the world to preach the doctrine of Mormonism. The Book of Mormon is not only printed in English but in Welsh, Polynesian, Italian, Danish, French, and German. Neither the death of Brigham Young, the building of railways, the increase of Gentile population nor the Supreme Court, has effected the destruction of or checked polygamy and kindred crimes under Mormon control. Mormonism holds the balance of power in Idaho and Arizona, and menaces Colorado, New Mexico, Wyoming and Montana. We believe polygamy is a foul system of licentiousness practiced in the name of religion, hence licentious and revolting. It should not be read out. Many persons are annually entering into poly- gamy in defiance of the United States statutes and the decision of the United States Supreme Court. Utah is now in motion. There is no territorial law of Utah against adultery, lascivious cohabitation, theft, or any of the kindred crimes are common in this Territory. They demoralize the community at large and degrade and dehumanize those who practice them. It is steadily increasing in Utah. Our principle is at least a brutal relic of barbarism. The leaders of Mormonism, the great apostles of lust, are preaching the doctrine of polygamy throughout the Territory with renewed vigor. Mormonism is hostile to our institutions and diayolos to the highest principles of our constitution. The first year at Centenary Methodist Church are also used in this connection.

As to the third point charged,—the teaching of the doctrine of probation after death for those who die in sin,—no explicit preaching is cited; but private conversations will be produced in evidence.

Resolved, That a copy of these resolutions be furnished to the President and his cabinet, every member of Congress and the United States officials.

THOMAS BILTON, L. A. RENEL, G. R. E. E. BARK.

In the same paper, and immediately following the minutes of the session is a leader from the Deseret News, the Utah Church organ, strongly denouncing these clerical gentlemen for their intolerant resolutions, from which we copy the following paragraph:

"Mormonism' is not to be reason with, regarding the question of the 'Christian' policy of professed ministers of the gospel of peace. These velvet-lipped and long-faced heralds have no desire to convince you of Mormons' of supposed errors and show you a more excellent way of life and faith; they have no suggestions to make for your reclamation; they do not come to seek and to save that which they allege to be lost; but they want your religion 'stamped out.' Methodist priests led the mobs in Utah; they are red with the blood of Innocence split at Far West; Methodist preachers now cry aloud for force against the Utah Saints, it was creed and family associations 'stamped out.'

News Summary.

July 25.—The copy preserving for the allot- ment of plots of land and the building of cottages for bona fide agricultural laborers was added to the Irish Land bill in the House of Commons yesterday.

The German Government has prohibited the importation or transit of Danish cattle through Schleswig-Holstein on account of the existence of pleural pneumonia.

Seven miners were killed by a cave-in at Terrorrville, D. E., on Wednesday night. One fatality has been reported on the way to South Boston capsized in Squantum Gut and all were drowned.

Roberts says that the Nihilists at their recent Congress, held in St. Petersburg, resolved to give the Czar one more warning, and that if he did not heed it and begin the work of reform he would be treated like a despot.

The Town of Manhattan Wash., Ter., was nearly burnt down to-day. Several of the most valuable blocks in town were burned.

It is reported that a farmer's family of seven were drowned in yesterday's storm at Chasseburg, Wis.

The first legal execution in Nodaway county, Mo., took place at Maryville, yesterday, in the presence of 10,000 persons. Albert E. and Charles E., were hung for murdering their own father.

29th.—It has been for some time suspected that considerable traffic in explosives has been carried on between America and England. Recently a barrel purported to contain cement, from the steamer Molta, was opened by the Customs officers at Liverpool, and six boxes found, containing the clockwork of infernal machines, prepared for dynamite.

The plague in England, Austria, and Holland, who have already signed, the United States will be in- vited to participate in a note to Russia in regard to her laws against the Jews. The Spanish Government is as the forming military colonies consisting of Spanish officers and soldiers whose terms have expired in Cuba. These men will be paid, and they will receive grants of land and money as outlays. They will be partly exempted from taxation, on condition to be ready at any moment to cut off a foreign war or civil strife.

The Chinese immigration will also be actively encour- aged.

30th.—The Siberian plague, which has caused so many deaths among men and horses in St. Petersburg, has broken out in Livonia, and has created great ravages among the cattle. One peasant has died of the effects.

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A fierce hurricane swept over the country in the vicinity of Troy, N. Y., yesterday. Barns and other buildings were demolished, trees were uprooted, and a large number of horses and cows were burned to death. Some show that the winter of 1890-91 will be a hard one. Snow and ice have been in evidence since the 1st of January and the thermometer in Troy yesterday was 10° below zero.

A battle took place yesterday near Candahar between the troops of the Amir Abdurrahman and the forces of Ayoob Khan. Early in the battle the Amir's troops were routed and went over to the enemy, whereupon the remainder of the troops fled, leaving guns, ammunition, etc., on the battlefield.

A violent shock of earthquake was experienced at Agram, Austria, yesterday. The Moravian Mission reports from the Moravian Mission Stations on the west coast of Greenland, dated at the end of March of the present year, are exceptionally mild. Some snow fell in January and February, and the country was free of snow except in the high lands. The air was dry and the vegetation was unusually prosperous.

The Pope has held a secret Council. Twenty-two Cardinals were present. The Pope referred to the recent disturbances. He declared that the disturbances were caused by ne'er do wells and that liberty is not safe in Rome. He was, however, prepared to confront the dangers of the future.

The treaty between the English and the Bocor has been signed and ratified, and the Government of the Transvaal turned over to the Bocor.

The ship Calcutta, with a cargo of hemp valued at $200,000, is reported to have been wrecked off the coast of Kaffraria, Africa, on the 3d of June. The crew is believed to have been saved.

A small yacht has been sunk off the coast of Butehshire, Scotland. Five persons were drowned, including all the officers of the boat. The yacht was on its way to the Isle of Man.

Forest fires are raging all round Bay City, Mich. For 100 miles north of the point of fences, and farm buildings are in flames. Nine lines of planes are being destroyed. Trains are the most important and the buildings in the fire areas are in danger.

The weather has been very hot, and we had to work slow for our own good; but it is cooler and drier now, and the air is fresh, and even—the cattle on the range. I saw in the Herald that Lamoni needed a good shoe-maker; pray mention in the Herald that Bro. Bush, of Monroe, Ohio, is a first-class shoemaker, does the lot and builds him a nice shop, and has started the business. Yours in hopes.

Bro. Joseph Smith.—Through this part of Ohio the gospel has never been heard, that I can hear of. Your Father was in this town once, and staid at one of the hotels on Main Street, but no one knows of his preaching here. The people as a general thing, do not understand the difference between the churches. I get into conversation with a man a few days since, who was the grandest theme on earth to me, I have to talk it everywhere; and I can talk better than I can write. Some and all I have distributed what tracts I could get, and pray that the spirit of truth will bless the word, and that it will reach this part of his vineyard, and it will bring forth fruit to his honor and glory. Bro. Joseph, it is not right that a man should say the story of Christ to the world, it is not right. I think that if an Elder were to have the best of the earth, it would be good by preaching. We would do all we could to help any one who would come. We have no church except the Church, and it has been in the world five years. We have had some grand manifestations of the power of God, and seen noble man; render the honor to him that is his just due. He remembers you, and spoke very kindly to you. He is not in polygamy, and they can not get him into it. I left the city for Ogden, August 1st, and shall leave Ogden, August 9th for Cheyenne; and thence for Omaha; expect to arrive in Battle Creek, Mich., on the 15th. Bro. Anthony preached here last Sunday; he has gone south and Bro. Blair north.

Yours in bonds,
E. C. BRAND.

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works of Satan. My husband had a vision that was grand; but we had had so little chance to meet with Saints and get learned in the law, that we do not feel to state any of our experiences. We ever strive for the means by which we can get into the tabernacle where we will have the privilege of the body.

AMANDA YOHEL

CARELESSNESS.

Were, Kan., July 29th, 1881.

(Pleasant View Branch).

Bro. Joseph.—This title gathers my thoughts together. One of the greatest objects in the way of the Saints and of the gentiles is our carelessness. We the saints are careless and forget our duty, get cold, and gradually sink from the kingdom of God. We are sure that if we keep in mind on our duty and discharge every one that is enjoined upon us, that we will not get careless; for "where there's a will, there's a way." If we humble ourselves before our God and obey his commandments, that he will give us a will that is one of the greatest amongst our failings. They are hard to avoid, but we can overcome them if we humble ourselves before our God and ask him to help us. This we know.

We have made many efforts to get care away, for we have not long to wait. Let us know that we have the truth on our side, and know Him. We have some members in our Church, who believe that if we keep our minds on our duty and obey his commandments, that he will discharge every one that is enjoined upon us, that there's a will, there's a way. They are hard to avoid, but we can overcome them if we humble ourselves before our God and ask him to help us. This we know.

W. D. McKnight


Dear Herald.—I am still doing what I can to forward the cause of my Master. Since I came to this field, I have been preaching to large and attentive congregations, in farmer's fields, in town meetings, and the "Mackenzie cry,"—comes from every direction. O, that the Elders who want to preach, will hear the call, and go and give to those who have never heard. I have had good liberty, have baptized four; and there is a dozen still to baptize. I am praying that they may be baptized soon. I have heard that a Campbellite and the "Mormon" are going to have a debate soon; but I have not been consulted in regard to the matter, therefore, I cannot say what will be done. Some of the preachers lock the doors against us; some abuse us; and some say let us alone. I am still doing what I can to further this work. I have visited several places, and other temptations that may arise.

The most and greatest of our failings is our carelessness. Carelessness causes us to forget our work, and arrived at that object, the temper is one of the greatest amongst our failings. They are hard to avoid, but we can overcome them if we humble ourselves before our God and ask him to help us. This we know.

LAMONT, Iowa, July 18th, 1881.

Editor Herald.—I see a place in the Herald from Lamont, in which the writer appears to feel bad because there is some discussion in the Herald. Truth will bear discussion, error is most to be feared. If we ever overcome them, we can humble ourselves before our God, and ask him to help us. This we know. Let us try and be prepared to meet in the name of Jesus. Then shall all nations be seeking for the great white throne, the constant wish and prayer of your brother in the light of the glorious gospel. Amen.

S. M. CHASE


Brother Joseph.—I have visited several places in this district and expect to visit several more, and attend the conference at Providence, R. I., the 20th of August; then call at Saco, Maine, and attend the Eastern Maine conference. I shall be in Brockton, Saco, and other places next the fall will. Bro. John Smith, of New Bedford, Massachusetts, will be here for Sunday next; some expect to be baptized here in a few days.

Yours truly,

J. C. FOSS.
Conference Minutes.

CENTRAL NEBRASKA DISTRICT.

The conference of the above district was held at Cedar Creek, Nebraska, June 28th, 1881. H. O. Smith, President; E. H. G., C. Cadwell, A. M.,Vacant, and T. A. M., Secretary.

Branch Reports.—Columbus, 1 removed by letter. Clear Water, 3 received by letter. Cedar Creek and Deer Creek, no reports.

President.—H. O. Smith, President. C. Gamet, C. Lounis, reported in person H. J. Hudson, G. W. Galley, C. Brindly, by letter. Priests C. N. Hutchinson, J. J. Morgan, lectured in full, and C. W. Smith, in part. Derry was erroneously reported an Elder in last conference minutes, by the clerk.

The question laid on the table at last conference, with reference to E. W. Galley as pro-ident of the district was taken up and discussed, and being put to vote, was lost.

Presiding, that we authorize Bro. Galley to choose an assistant. The resolution on dancing, adopted nine months ago, was reconsidered, and after discussion was rescinded.

The president and clerk of the district were sustained.

Preaching and testimony meeting on Sunday forenoon. Preaching in the afternoon by Bro. Gamet and C. N. Hutchinson, J. W. and H. O. Smith. All the meetings were well attended and a good work reported.

Adjourned to meet at Clear Water Branch, on the 29th and 30th of September, 1881, at 10 o'clock a. m. All Elders and a majority of Deacons to come to Clear Water, and they will be met there with conveyance and taken to conference.

MICHIGAN DISTRICT.

The above conference convened June 25, 1881, at Galien, Mich. Wm. H. Kelley was chosen as president of conference; H. M. Bass was sustained as secretary of district; N. Smith appointed as assistant secretary.

Report of Galien Branch.—H. J. Hudson, Secretary, H. J. Hudson, 50, baptized 7, received by certificate of baptism, letter 5; Lawrence, last report 52, present number 59; baptized 5, received by letter 1, removed by letter 1; died 1; Genesee, last report 15, present number 18; baptized 1, removed by letter 1, expelled 1, died 1; Clear Lake, last report 54, present number 58; baptized 1, removed by letter 1, expelled 1, died 1; Galien 68; baptized 1, died 1. Genesee branch report sent back for correction, and to be returned to District Secretary. Report of Galien branch to be returned for correction.

Branch Report.—Union Center 87; received by letter 6. Little Sioux 150; received by certificate of baptism 1, by letter 1, by vote 2, removed by letter 2, died 1. Magnolia 164; baptized 1, received by letter 6. Spring Creek 46; removed by letter 1.


Committee on case of Bro. W. Shaw reported as follows: The committee appointed to investigate the case of W. Shaw, wherein the said W. Shaw was charged with leaving his family without cause, beg leave to report to your honorable body after hearing all the evidence that came before us, that the charge is sustained in the absence of any evidence showing cause why he should leave his family.

D. M. Gamet, H. Garner, com. Minority report: I would respectfully report that in my opinion the testimony adduced is not sufficient, nothing has been introduced by the law of God; hence I cannot agree with the majority in sustaining the charge.

Moved, and motion prevailed, that the charge be sustained.

The committee appointed to sustain the charge.


Preaching in the evening and on Sunday morning by J. Ellis, assisted by D. L. Devore. Preaching in charge of J. Ellis, at which a good portion of the Holy Spirit was enjoyed.

Adjourned in the evening by L. R. Devore, assisted by J. Ellis.

Adjourned to meet on Saturday afternoon, September 5th, 1881. [No place given.]

LITTLE SIOUX DISTRICT.

Conference met at the Saints' Meeting House, Little Sioux, Iowa, Saturday, June 4th, 1881. J. C. Cadwell, President; C. C. Wall, Assistant; C. Cadwell and J. W.IGHT, clerks.

Branch Reports.—Union Center 87; received by letter 6. Little Sioux 150; received by certificate of baptism 1, by letter 1, by vote 2, removed by letter 2, died 1. Magnolia 164; baptized 1, received by letter 6. Spring Creek 46; removed by letter 1.

Arranged to meet at Lawrence District, the 29th and 30th of September, 1881, at 10 o'clock a. m. All Elders and a majority of Deacons to come to Clear Water, and they will be met there with conveyance and taken to conference.

MASSACHUSETTS DISTRICT.

President.—H. J. Hudson, Secretary, H. J. Hudson, 50, baptized 7, received by certificate of baptism, letter 5; Lawrence, last report 52, present number 59; baptized 5, received by letter 1, removed by letter 1; died 1; Genesee, last report 15, present number 18; baptized 1, removed by letter 1, expelled 1, died 1; Clear Lake, last report 54, present number 58; baptized 1, removed by letter 1, expelled 1, died 1; Galien 68; baptized 1, died 1. Genesee branch report sent back for correction, and to be returned to District Secretary. Report of Galien branch to be returned for correction.

Branch Report.—Union Center 87; received by letter 6. Little Sioux 150; received by certificate of baptism 1, by letter 1, by vote 2, removed by letter 2, died 1. Magnolia 164; baptized 1, received by letter 6. Spring Creek 46; removed by letter 1.


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D. M. Gamet, H. Garner, com. Minority report: I would respectfully report that in my opinion the testimony adduced is not sufficient, nothing has been introduced by the law of God; hence I cannot agree with the majority in sustaining the charge.

Moved, and motion prevailed, that the charge be sustained.

The committee appointed to sustain the charge.


Preaching in the evening and on Sunday morning by J. Ellis, assisted by D. L. Devore. Preaching in charge of J. Ellis, at which a good portion of the Holy Spirit was enjoyed.

Adjourned in the evening by L. R. Devore, assisted by J. Ellis.

Adjourned to meet on Saturday afternoon, September 5th, 1881. [No place given.]

SOUTHEAST OHIO AND WEST VIRGINIA DISTRICT.

A conference of the above district was held in the Saints’ Hall at Syracuse, Ohio, May 14th and 15th, 1881. L. R. Devore, presiding; E Thomas, clerk.

Branch Reports.—Syracuse, no change. Lebanon 50; baptized 1, Liberty 12; baptized 1, Jackson, no change.


Liberty Branch financial: Received $4.65; paid out $660; balance $415.

Baptism Agent reported and paid out $7.48.

Clerk’s report: Received $3.45; paid for District Record and other items $3.63; due clerk 18c.

By vote, the Rules of Order to govern in all branches of the district.

R. H. Kirkendall was granted a Teacher’s license.

E. L. Devore and R. Thomas continued as district president and clerk.

Preaching in the evening and on Sunday morning by J. Ellis, assisted by R. L. Devore. Preaching in charge of J. Ellis, at which a good portion of the Holy Spirit was enjoyed.

Adjourned in the evening by L. R. Devore, assisted by J. Ellis.

Adjourned to meet on Saturday afternoon, September 5th, 1881. [No place given.]
The circumstances justified the release of publication, should it be advisible under the present state of feeling in the community; therefore, resolved by J. F. Henson. Preaching on Sunday and Monday, July 2d, 1881, for the next quarter.

Morris and Palfreyman; in the Elm John Fork.

Whereas, during a long illness, Sergeant, born at New London, Connecticut, July 11th, 1803, died 1st child.

Died 7 months and 4 days, only son of Bro. Geo. H. and Sr. Sarah Young, daughter, and Sr. Sarah Young, mother.

He was baptized into the Church about ten years ago, by Elder John W. Brackenbury; and from that time to the present has continued his testimony, by word and deed, of his love for the latter day work."}


Headland.—Near Nebraska City, Nebraska, July 10th, 1881, of teaching, William Gast, aged 7 months and 4 days, only son of Bro. Levi, and Susan Tullidge, aged 1 year and 8 days.

Tullidge.—In Salt Lake City, Utah, July 12th, 1881, of whooping cough and pneumonia, Maud, daughter of Bro. E. H. and Susan Tullidge, aged 2 years.

She was long a staunch defender of the faith. A brother to Br. J. W. and H. C. Briggs.

Elders J. F. Henson, Preaching on Sunday and Monday, July 2d, 1881, for the next quarter.

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Vol. 28.—Whole No. 602.
Plano, Illinois, September 1, 1881.

No. 17.

Authority from God.

The question of authority to preach the gospel of Christ, and administer the ordinances thereof, is looked upon by the religious world at large as a matter of a secondary nature; and when we, as Latter Day Saints, speak of being commissioned of Jesus Christ, the idea is treated as absurd and blasphemous; because men think that the Bible is a sufficient rule of faith and practice, and that the day of revelation is past.

Hereafter it will become our duty to prove that a man must be called by revelation from God, in order to entitle him to act in the name of Christ. While many claim to be called, they ignore the idea of being called in the divinely appointed way, viz: by revelation. Because Christ said to his disciples, “Go ye into all the world and preach the gospel to every creature,” men imagine that these words apply to them, and they go forth acting upon dead men’s commissions, with the superstition that their work is accepted.

The world is filled with religious teachers, each claiming superiority over all others. If “he whom God hath sent speaketh the words of God,” it follows, that he whom man hath named the words of man. It is acknowledged that a commission given to one man will not authorize another to act in his stead; and hence those acting by the authority given to the apostles ages ago, have not been called of God, and consequently are not speaking the words of God. While Babylon thus stands exposed to view, the cause of all the division and discord is made plain to us, as we see in all this the absence of the Spirit of truth. If men can act upon the authority given to the apostles, one man has just the same rights as another, and we are just as strictly required to obey the teachings of the one as the other, no matter how chasming and contradictory their teachings may be, if they are honest.” All are acting by the same authority, and all must be obeyed. While we view the religious bodies, and behold the variety of opinions which they severally entertain, we are led to exclaim, Is this the work of the unchangeable God? Is he the author of all this confusion and strife.

The hundreds of religious bodies now in existence, so widely differ from each other in regard to the object of man’s existence and the plan of his redemption, that they become antagonistic, and separate from each other because of their respective theosophical, and still all claim the Bible as the word of God, and the rule of faith and practice, and quarrel about the meaning of its contents.

Why this antagonism and strife? Is it not because of the loss of the Spirit of God? From the words of John Wesley in his ninety-fourth sermon, on “The More Excellent Way,” we may learn something. He says:

“It does not appear that these extraordinary gifts of the Holy Ghost were common in the church for more than two or three centuries. We seldom heard such a doctrine in the 5th or 6th ordination of the Emperor Constantine who called himself a Christian, and from a vain imagination of promoting the Christian cause thereby, heaped riches, and honor, and power upon the Christians in general, and in particular upon the Christian clergy. From this time they almost totally ceased; very few instances of the kind were found. The cause of this was not, (as has been vulgarly supposed), because there was no more occasion for them because all the world had become Christian. This is a miserable mistake; the loss of it was not only nominal Christian. The real cause was the same work of the world. The Christians had no more of the Spirit than the heathen.

“* * * This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian church.”

We can see from the condition of affairs as above represented, that the church had been rejected; and as John Wesley further says, “Because the Christians were turned heathen again, and had only a dead form left.”

Paul said to Timothy, “The mystery of iniquity doth already work.” He understood the nature of this iniquitous work, and he charged Timothy to “preach the word, The gospel; he impart the word of God, and thus cause them to repent, rebuke, exhort, with all long suffering and doctrine.”

“For the time will come when they [the Christians] will not endure sound doctrine, but after their own lusts shall heap to themselves teachers, having itching ears, and shall turn away their ears from the truth, and shall be turned unto fables.”—2 Tim. iv: 2, 3, 4.

Just as soon as men were permitted to heap riches and honor upon the church, the Spirit was withdrawn, and the Christians were left to grope in darkness. No longer was the church esteemed as the fair and spotless “Bride, the Lamb’s wife.”

When she proved false to her marriage vows, he no longer granted her his unerring counsel, and his promises to her of future glory failed to act as a friendly beacon to cheer and comfort her, until her return to earth. With no sure rule to guide her weary feet, she united herself with the kings of the earth, and soon brought forth a brood of harlots and daughters, who follow her example in acting without authority from God, being inspired by the many false spirits which have gone forth in the world, producing as many different faiths as there are different bodies. Here is the fulfilment of Paul’s words to Timothy, that “After their own lusts shall they heap to themselves teachers, having itching ears, and shall turn away their ears from the truth and shall be turned unto fables.” These false teachers tune their song to suit the ears of their listeners, who in turn rejoice in what they have heard. These various teachers do not claim to be called by revelation from God, and hence he has not called them; and if not, then by what authority are they acting? But ask the people “heep to themselves teachers; and if the people do the calling, God has no hand in the matter, and therefore is not responsible for their teachings. All admit that in ages gone by, men were called and commissioned by the Lord of heaven, but now we must be content with the commission given to other men, viz: the apostles of old.

If we are to know that our work is accepted of God, if the heavens are as brass over our heads, and if we receive no word from the courts of glory? By what authority are revelation-deniers sent to declare these smooth things to the people and to prophecy deceits? Tell us, Paul, “Why the people heap to themselves teachers.” And where the largest salary is offered, from there the loudest call is heard.

As all acknowledge the Bible to be the standard of evidence, we will turn to the sacred volume to ascertain God’s mode of calling men to the ministry, and if we can determine from the Bible how he called them, we have a sure law to govern the same work in all subsequent ages.

And when it was day he called unto his disciples and of them he chose twelve, whom he named apostles.”—Luke 6:13.

In the first place, the apostles were chosen from among those whom the Lord called disciples, and again they were chosen by the direction of the Father, for says Christ: “I can of mine own self do nothing, as I hear I judge, and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me.”—John 5:30.

Christ being a prophet of God, and having the Holy Ghost to guide him, he was competent in the matter of choosing men to act as his representatives while he was gone away.

“He whom God hath sent speaketh the words of God.”—John 3:34.

This being the case, God must have authorized him to call these men “apostles.” Apostles and priests were placed in the church by the God of heaven. He placed them “in the body as it hath pleased him. They were to fill a position which could not be filled.
by any others, no matter by what names they were called. Paul says, they were to keep us from being "tossed to and fro, and carried about by every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive."—Eph. 4:14.

If it was necessary to place these officers in the Church, as was sent from the earth. We find that God has repealed the law which he once thought good, which provided for the calling of men to preach the gospel, we would ask, Where is the acting, or who? And if the manner of their calling has changed, how do we know that he has not changed in a great many other respects? If in primitive times it was called by revelation and are not called in the same manner now, perhaps God has concluded not to have any ministry; who knows? If God does not speak in this age of the world, perhaps, as Elijah says, "he sleepeth," or perhaps he is engaged in conversation with some one else and does not hear petitions sent from the earth. We would ask, if there is anything else that is done, in the institution for the purpose specified, the necessity for them is felt as much in the Church now as then, and their absence would leave us at the mercy of men who think more of the fleece than of the flock. God says, "I am the Lord, I change not," therefore ye sons of Jacob are not converted in the beginning of the new age, and will not be converted in the middle of the church of God, and will not be converted in the end of the new age. From the voice of his Father, what shall we say of those to whom has God not spoken, and who deny that he ever does speak? Aaron was called by revelation through the prophet Moses. Ex. 4:27-31. Moses ordained him to the ministry by the "laying on of hands." And again, "There was a man sent from God whose name was John." John testified, saying: "He that sent me to baptize with water the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost."—John 1:27.

He who went John to baptize must have been a prophet, else he would not have known what was to transpire at the baptism; he must have had the power to foreknow. If it is claimed that God sent him to baptize, that proves our position, that he was called by revelation; and if it be stated that men sent him by the authority of God, we are still in the right, for whoever sent him to perform the work of baptism, had divine authority to send him. Christ speaking of just such a class as revelation deniers, says: "I am come in my Father's name, and ye receive me not, if another shall come in his own name, him ye will receive. How can ye believe which receive honor one of another, and seek not the honor which cometh from God only."—John 5:43,44.

The Savior well knew how prone men were to receive those who come in their own name, and he thus chastised them for their ignorance of God's manner of calling men to act in his name. Paul said to Timothy: "And that from child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Jesus Christ."—2 Tim. 3:15.

With all Timothy's knowledge of the scriptures, it was necessary that he should receive authority to preach the gospel of Christ, by prophecy; and Paul reminds him of the gift which he had received in that way, and exhorting him not to neglect it. Again Paul speaking of the gospel of Christ, said to Timothy: "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou mayest know how thou oughtest to behave thyself in a godly manner."—1 Tim. 1:18.

Thus far we have produced scripture evidence sufficient to prove that in order for a man to be entitled to the right to administer in the things of the kingdom of God, he must be called by the spirit of prophecy and sent forth by the same. In the case of the sending forth the apostles, Paul says, "and I say that they being men of God, did not dare to take this honor unto themselves, but waited until the Holy Ghost said, Separate me Barnabas and Saul," &c. After the Holy Ghost commanded the setting apart of Barnabas and Saul, for this special work, then "they fasted and prayed, and laid their hands on them and sent them away," Acts 13:3,3. To further prove that a man must be called by revelation through a prophet, we will read, Amos 3:7. "Surely the Lord God doth nothing, but he speaketh to his servants the prophets." This is just where the shoe pinches; if the religious world were to admit that the ministers of God must be called by revelation, they are forced to the conclusion that they are not called of God, for they deny the fact that God is a God of revelation and not of confusion among the world. The Savior said to his disciples: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and shall bring all things to your remembrance whatsoever I have said unto you."—John 14:26.

The fact that these revelation deniers fail to declare the whole counsel of God is positive proof that God has not called them, and hence no man is required to recognize them as ministers of the everlasting gospel. The Savior says that the faith they shall "guide them into all truth * * * and show them things to come."—John 16:13.

The Holy Ghost is called the "spirit of truth," therefore it can not teach falsely, and if a man be endowed with this spirit he would teach the truth as it is in Christ, and he would not be afraid of injuring the cause as represented by exchanging views with others who might differ from him in religious belief. But when called upon to "produce his cause and bring forth his strong reasons," he would do so, and would not at once raise the cry of "confusion," and warn his flock against investigation; but he would say to them like Paul of old, "Prove all things and hold fast to that which is good." And again, "Despise not prophesyings."—1 Thess. 5:20, 21.

The prophet says, "To the law and to the testimony, if they speak not according to this word, they have no light in them."—Isa. 8:20. By this rule we intend to try every man, or spirit that claims to be of God, and if they speak not according to this word (the law and the testimony) we will rightly conclude that "there is no light in them." He who denies the promises of Christ is acting without authority from God, for Christ spake as his Father gave him commandment. Christ says: "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."—Matt. 16:17,18.

If all who make the claim are really called of God, and sent forth by his command, then all must speak the words of God and hence all is truth, and we are required to believe all. The Savior says to the Father, "Thy word is truth." John 17:17. If all teach the word of God as they profess to do, then they charge God with being "the author of confusion." And if God is the author of all this confusion and these discordant teachings, he foretells the "kingdom divided against itself cannot stand." Paul says, "God is not the author of confusion, but of peace, as in all the churches of the saints." If all are the people of
God, “all shall speak the same things, and be perfectly joined together in the same mind and the same judgment.”

“O consistency” where art thou?

The law of God is not subject to a change, for that which is perfect can not be improved upon; and his testimonies are always the same. Concerning thy testimonies, I have known of old that thou hast founded them forever.”

Ps. 119:132. The testimony of Jesus is the spirit of prophecy, and as long as the testimony of Jesus is in the world the gift of prophecy, will be manifested, for “no man can receiveth the seal of the Lord but is by the Holy Ghost,” and again, “This is life eternal that they might know thee, the only true God and Jesus Christ whom thou hast sent.”

Knowledge of God and of Christ is only obtained by revelation, and he who denies that God reveals himself to man, of course denies all knowledge of God and Christ, and hence forfeits his right to eternal life by these dominions, for he denies the only means which God has given for that purpose. Christ says:

“My doctrine is not mine, but that sent me: if any man will do his will shall he know the doctrine whether of God or whether I speak of myself.”—John 7:16, 17.

If then we deny the mission of the Holy Ghost, as a Comforter, and as a revealer of the things of God, we bar ourselves against all communication with God, and greatly damage our prospects of salvation. That there is a God in heaven who revealeth secrets can be testified to by thousands of reliable witnesses now living on the earth, and whose testimony is just as reliable as that of any who may deny that God is a God of revelation. Because a man may say that God does not speak to him, and that he is not in the enjoyment of the spiritual gifts spoken of in Mark 16th chapter, and other portions of scripture, that is no proof that others do not enjoy them; it simply proves that the one has obeyed the commands of God and the other has not. Because the Saviour went through the whole world after his resurrection, is no proof that we did not appear to chosen witnesses. If I should say that because the angel that appeared to John on the isle of Patmos did not appear to me, therefore I do not believe that he appeared, does my lack of faith in this matter prove that the angel did not appear? No. It simply proves that God understands his own affairs, and that he chooses his own agent, and appoints them in his own time. If any man should ask me “why do not I receive those gifts and blessings to which you refer,” I would answer, “because God has only promised them to those who are to receive them.”

No man’s sincerity in religious belief constitutes him a Christian, neither does a man’s desire to preach, constitute him a legally authorized minister of Christ.

“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 who is in heaven.”

He who presumes to act in the name of Christ without proper authority, takes the name of the Lord in vain, and the “Lord will not hold him guiltless.”

The conduct of the protestant churches is sufficient testimony that they look upon the Catholic Church not as a fallen and corrupt church, and many of them I have heard their ministers assert the same.

It is admitted that none of the early reformers called to be called of God by revelation, and hence all the authority they were vested with was by virtue of the ordination they received in the Catholic Church. Now if the Catholic Church is the true Church of Christ, of course she would command the authority conferred upon these heretical priests the moment they discovered their heresy. And if she, the Catholic Church is the corrupt and fallen church that they claim she is, she had no authority to confer upon them, hence they are without authority, no matter which view of doctrine whether of men. But when our Catholic Church is the “Mother of Harlots,” we would beg leave to ask, Where, and who are the harlot daughters and granddaughters? It may be stated that “as the Church of Latter Day Saints is of recent origin, she is therefore one of the harlot daughters, and that Joseph Smith had no more authority than the other reformers.” To this we would say, first, that Joseph Smith did not claim to be a reformer, nor did he secede from any of the modern churches. He was simply a prophet of God to whom God revealed his secret concerning the restoration of the ancient gospel to the earth; and this in fulfillment of the saying of John the Revelator:

“And I saw another angel fly in the midst of heaven having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred and tongue and people. Saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come.”—Rev. 14:6, 7.

And to Joseph Smith the message was delivered.

M. B. WILLIAMS.

Cheap Profanity.

WHAT I mean by the caption is some language that substitutes the place of real outlandish profanity, that carries the same idea or meaning, and is in very frequent use by some Latter Day Saints, same as by the roughest of the world; which ought not to be by any good Christian, and kindred and tongue and people. Saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come.”

As a sample of the language that I complain of are such words as “darned,” “confounded,” by George,” “I golly,” “Oh hell,” etc. The words “darned” and “confounded” are used for the word “damned.” And the words “by George,” and “golly” are used to swear by instead of the name of God.

“O! you’re too fast,” says one, “we do not intend such words as you say that they mean, but we are merely idle words with us, and don’t amount to anything; and if there was no worse thing than this done by some of the Saints, the Church would get along better than it does.”

How that is I shall not attempt to decide; but one thing is sure, we can not hide behind others’ fault, and we are commanded to shun the very appearance of evil. And such language used only as idle words is in direct violation of God’s law.

“But I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment.”—Matt. 12:36.

In some countries, if not most, such language is properly called cursing and swearing, and has a bad influence against the Church, and a very bad influence indeed when the Elders use such language. May we correct some of these evils, that we may have a better influence, enjoy a greater degree of spirituality, and hear that welcome plaudit, “Well done, thou good and faithful servant.”

P. L. ABBOTT

How Shall We Go, and Preach?

“Go ye into all the world and preach the gospel to every creature,” was the command of our Savior to his apostles. It is not my desire to write what they should preach, but now they should go. It appears from Scripture, that there were many different churches, or denominations, all pretending to worship God; all had their ministers employed to preach for them. But it seems that they had all departed from God, and it was only with their lips that they honored him, while their hearts were removed far from him, and their fear towards him was taught by the precepts of men. But when our Savior came, he worshipped God the Father in Spirit and in truth, and taught his disciples to worship so.

His system of worship was different from all other churches. He did not endorse for his apostles to stop in one place and preach the gospel to one congregation for a certain sum or money; but he commanded them to travel from one settlement, village, or city to another. The manner in which they should go was something strange; they were to go on foot, and take no money with them to pay their way, and this is the way he instructed them: “Ye shall neither go by sea, nor travel, nor brass in your purses. Nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat. And into whatsoever town or city ye shall enter, inquire who in it is worthy, and there abide till ye go thence.”—Matthew 8:9–10.

These instructions were only given to them, because they were greatly blessed of God, so that they were able to preach, not as the ministers of the other churches; that is, with excellency of speech and entitling words, but by the power of God and the demonstration of the Holy Spirit to the convincing and converting of all the honest in heart, and God confirmed their words with signs following.

Now, in this our day, in the dispensation of the fullness of time, God has again chosen his servants to go and preach the gospel.

He says: “As I said unto my Apostles anciently, so I say unto you; therefore, let no man among you esteem himself high, who is not completely a child of God, who are called of God in my church unto the ministry, from this hour, take purset or scrip, that with which you are traveling, for the gospel of the kingdom. Behold, I send you out to rebuke the world of all their unrighteous deeds, and to teach them of Judgment which is to come; and whoso receiveth you, there will I be also; for I will go before your face. I will be on your right hand and on your left, and My spirit shall be in your hearts, and My words shall be the rule of your judgment.”—D. & C. 88:15.

This command was given in 1832 to the faithful Elders; and they took their books and other necessary articles in their satchels and started out on their mission of love, in humility and in meekness; there was no vain pride, but they traveled on foot from one settle-
measurably useless without the latter: He who reforms himself is most likely to reform others. Self reformation is pregnant with good. Liberty in Christ if understood and appreciated, must qualify those who thus understand and appreciate, to speak when they should, and not to speak when they ought not to speak. And this is a nice dis- crimination, which all that are, or can be called Saints should have, ere evidence of righteousness and brotherly kindness is seen, by those who watch and wait for such effects among Latter Day Saints. Another and very essential effect this discrimination would produce is that none would speak with evi- dence not to be refuted, to precede a decision of wrong, or publishing any member as a trans-gressor in Zion. I may know a brother has lied, stolen, or committed other crimes, but to so publish him, before the labor and investigation the law imposes has been performed, would render me culpable, and should I, or any one else, commit such an overt act, for the good of the case steps should be taken to secure a proper detection from and restitution for the evil, for he who perpetrates such a flagrant act is hardly fit to call on others to reform. And as none are exempt from the law, may not all, to respect the law, or the declaration, "sons are exempt," be tantamount indeed.

I have reason to think, friend Herald, that there is much need for reform in these partic- ulars. They may be small matters, but if practiced will bring big results, or the gospel kingdom is a fact and such a reform tomorrow may bring forth, to day I can not admit. And to these matters I design, by God's grace, to turn my attention; nor shall I think it presumptuous to study and claim an understanding of my duty. Nor do I know why others should know my duties better than myself, save those to whom, in the order of God I have to look for direction and counsel. And I am quite thankful that the acceptance of a gift properly tendered, imposing labor and duty, is not criminal in God's sight.

"It requires a constant labor. All His precepts to obey."

I must not be officious; while to be a cipher would be to hide what little talent I have, which surely would inure the Creator's displeasure. And O, the thought of being deemed an unprofitable servant by Him is terrible. God save us from such a fate. The Church of Christ is large enough for all to work; but to know when, how, and where to work, is some times a puzzling question. What a crucible this Church is. How bright the gold will shine, if there is any in us; and as for the dross it will be sure to come to the top. This is the time for work. I would not harry your readers by saying aught that would lead them to think to-morrow, or in the near future a nation would be born in a day; but do unhesitatingly say, the prospect for continued success, with continuous, and well directed labor, is brightening. And certainly we have a right to expect of those who have been patient labor and perseverance. And with these, in looking over our history from 1834 to the present, and learning thereby how God has watched over and prospered the Reorgan- ization, of which we are members, how can we doubt? And with becoming zeal on our part, how can we doubt him for the future? I would not be too sanguine, and am certainly not despondent. We should be anxiously en- gaged in a good cause, but not so anxious as to fret our gizzards, or let our gizzards be fretted.

I passed over to Southern Nebraska District, and for the first time since his elevation to the presidency of said district, met Bro. L. Antho- ny, on July 10th, in conference at Nebraska City, and felt benefited through the acquaint- ance. The little man's soul is burdened be- cause of inability to fully provide for the Macedonian cry, but is made tolerable by the co-operation of so able and worthy a minister as R. M. Elvin, whose labors the district secured, with a fund in the latter end of the sacred day. So far from this, that it would be a discharge of duty that the law imposes. (See Sec. 50, D. C.) Read slowly, and you will see the following: "But remember, that on this the Lord's day thou shalt offer thine oblations, and thy sacrament." It will be better for him to begin, with the view of beginning with the view of Samolus to begin thus, than to wait for years to lay their all at the apostles' feet. Think of fifteen thousand throwing down from five to fifty thousand dollars each. Who can imagine the effect of so stupendous an event? Better get accustomed to this by hearing of the Saints who have spent their monies for the kingdom, and this together with tithing by those who can and will tithie themselves, will be glory enough for the present. Take care of the cente, etc.

The provision or system by which the current or local expenses of districts may be met is as it should be; and the appointment of treasurers a step further in the right, but the calls for co-operation of presidents and members of the several branches; so that if the members of the Southern Nebraska Dis- trict shall flock to the house set apart for worship, on the Sabbath days, partaking of the sacraments, mingling their charities therewith, with a greater degree of confidence for the emancipation of their fellow creatures from spiritual darkness, they will find it a small matter to perform their promise to sustain the depend- ents of him whom they ask to labor. But if they allow the time to slip by, and fail, week after week, to go to worship their offerings with them, they will find the quarter鳌, which they promised to sustain, destroyed, and the work retarded. The locomotive is a wonderful specimen of mechanical skill, but useless unless constantly replenished with water and fuel, and so with the gospel car,—it needs a ceaseless repleni- hshing. To pray for the general win in its way, but to have its局部们 translated to the mate- rial world, is highly important, unless our help goes before and after such prayers.

Opportunities for preaching are increasing, but Zion languishes for lack of temporal aid, spiritual and constant labors by branch officials and members. Every organ- ized branch should have life within itself, and be a help to roll on the work, and this would
bring every member to think that the success of the work depended upon him or her.

As requested, I held meetings in the locality where the Rev. C. Alton attacked, and was to have met our worthy brother, H. C. Smith, but failed to come to time. Bro. Smith made friends, and no one could command the attention of the meeting. His enjoy- ing desires by mouth; one added. There him again.

have one of Mr. Alton's most

Church as waking up occasionally, some

the departure of Bro. Smith, the Rev. C. Alton reorganized his class, taking the name of the Church of Christ. He was driven to this, it would seem; he having denied to Bro. Smith being a Christian or a Campbellite. Surely these used to be Campbellites will find a name after a while, or go to flinders in the attempt.

I am on my way to Hermon, where a foot- hold was obtained in June. Having to pass through the Lakes, a very unusual arrangement being made the last evening to a fair audience, continued while the slips of the auditors on their faces and hands became so frequent and loud, killing knats and mosquitoes, as to almost drown my voice and then I thought it time to quit. The Christians have been less active here since the debate between the champion Duncan, and R. M. Elvin. Nor have the Saints been more zealous than they should have been. There is too much of a desire among the Saints to settle down into a state of indifference, only waking up occasionally, some strange or smart Elders coming along, and only remaining awake as long as he stays. Such members are in the way, an hundred times rather than a help to the cause. I held a few meetings at Platts- mouth; one added; there is a prospect of others being added. All things are in connection, and every body will awake looking for the success of their respective organizations; ought we to sleep?

It is to be hoped that a pin will be stuck in that part of Bro. W. H. Kelley's letter, speaking of prayer meetings, and efforts be made to prevent the spoiling of the solemnity of prayer meetings in the way he refers to.

JAMES CAPPELL.

CLEAN OXEN, Nebraska, Aug. 5th, 1881.

Babylon and the Tower of Babel.

The magnitude and grandeur of this Orien- tal capital of twenty-five centuries ago stagger all belief. Any account of them, even the most somber, is like a fairy story or a tale of Arabian romance. It was fifteen miles square, and was entirely inclosed by walls 100 feet thick and 300 feet high. The walls were further mounted with 250 towers, twenty-five feet higher than themselves. There were 2,500 miles of streets in the city. In it was built the marvelous hanging gardens. These were a kind of artificial garden, lifted into the air upon immense piles of masonry. It was a stupendous work, and was the result of gellan-

King Nebuchadnezzar constructed them that his Queen, who came from a mountainous country, Ecbatana, might have the delight of a mountain garden. There were trees here from fifty to seventy-five feet in height and four feet in diameter. The Tower of Babel was partly a temple and partly a mausoleum. It was built in eight immense stories, each of a different color. The land of Shinar, between the Tigris and Euphrates, is a rich alluvial plain, devoid of stone, yet nature has compensated its inhabi- tants by making the soil a peculiar mixture of clay and sand, which, mixed with water and baked in the sun, produces bricks firmer and dur- able than anything we are acquainted with. Then the bitumen, which flows out of the ground, forms a cement so solid that the brick are held together as one immense mass. Hence the marvelous durability and preservation of these ancient ruins.

The summit of the tower was crowned with a shrine, and within it a mighty image of Belus, the Chaldean Jove, forty feet high and of solid gold, was placed. The terrible denunciations of the wicked, effeminate and cruel city which are contained in the Hebrew prophets have been strikingly and literally verified. Its pal- ace became a dwelling place for owls and bats, and the voice of history speaks with a loud and startling emphasis to our generation, assur- ing us that the wrath of God rests upon the workers of iniquity, and that it will sooner or later surely overtake them.

Elder White, the Founder of Sev- enth-Day Adventism.

Elder James White, who died at Battle Creek, Michigan, August 6th, 1881, was one of the most prominent men, religiously, of his age. He was at the time of his death Presi- dent of the Seventh-Day Adventist Publishing Association, President of the Battle Creek College, and also the head of the Seventh-Day Adventist Church, of which he was the found- er. He was born at Palmyra, Maine, August 8th, 1821, and was sixty-nine years of age at the time of his death. His father, Deacon John White, was a lineal descendant of John White, who was a son of Peregrine White, whose name is famous in history as being the first white child born in the colony of the Pil- grims who landed upon Plymouth Rock, from the tempest-tossed Mayflower, in 1620. When visiting the Centennial Exhibition in 1876, Elder James White had the pleasure of view- ing, in the New England log cabin, the veri- table cradle whose gentle swaying quieted the clambers of his renowned ancestors more than two and a half centuries ago. Elder White's father possessed the silver knee buckles worn to this country by the father of Peregrine White, which are now held as an heirloom by his nephew, Prof. John White, of Harvard College. Elder White's mother was a grand- daughter of Dr. Samuel Shepard, an eminent Baptists of New England. She was a most beautiful, most amiable and devout Christian. His ancestors on both sides were remarkable for physical and intellectual strength, both of which qual- ities he inherited in a very marked degree.

Although deprived of the early educational advantages enjoyed by many, he was not con- tent to allow his natural talents to remain un-
Ingersoll’s Criticisms.

“PERISH the man who would hold up the founders of our Republic as infidels,” exclaimed the Rev. Dr. Newman in the Lafayette Avenue Presbyterian Church, Brooklyn, as he paused in his discourse yesterday morning on “Brawn Infidelity,” before an immense audience.

The sermon was a reply to Col. Ingersoll’s lecture on “Great Infidels,” at the Academy of Music in Chicago, last Sunday evening, the text being “Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?”—Matthew, 27:17.

On last Sabbath night said the Doctor, three thousand men and a few women, pledged one dollar a year toward Maker cursed and their Savior ridiculed. The speaker was competent to the task. He found the buffoony of infidelity profitable and clutched the “thirty pieces of silver.” It was a brazen attempt to show that the glory of our civilization is due to infidelity. Six well-known infidels were named, who were calumniated as the greatest reformers and benefactors. It has been common to contrast the best infidels with the worst Christians; but I shall change the order, and compare the worst Christians with the best infidels, and the best infidels with the best Christians. I shall pass in reverent silence “the glorious company of the Apostles,” the “goodly fellowship of the prophets,” and the noble army of martyrs, and call to the front those great men whose faith and practice have made illustrious the last three hundred years. I shall place in conspicuous juxtaposition six eminent Christians and six infidels.

WASHINGTON, JULIAN, and Newton.

Washington and Julian, Luther and Voltaire, Bacon and Diderot, Newton and Spinoza, Chalmers and Hume, Wesley and Paine.

Julian, the Emperor, philosopher, soldier, apostate, is the boast of the infidel world. Say all you can in his favor, but the loftiest eulogy will not cover his crimes. He was a rascal and an ingrate. He had been preserved from massacre, cared for as an orphan, tenderly educated, invested with the title of Caesar, and appointed to command the Army of Gaul by his royal uncle, Constantine. But he contrived against that uncle, permitted his soldiers to call him Augustus, and, under a pretended sign from Jupiter, hastened to seize the throne of the empire. He prided himself on his tem- perance, chastity and elegance, but in person was a filthy Hindu fakir. He apostatized from Christianity and became the pontiff of the pagan divinities. It is Gibbon who says that for ten years Julian played the hypocrite in assisting at the Christian festivals and then burning incense to Jupiter and Mars. And this he did to secure the popular favor of both parties. He issued an edict for religious toleration and then banished Arianism, destroyed the treaties in defense of Christianity, ex­ dressed a preference for barbarism. He sent a writer from Paris to be teachers in the public schools; changed their name to “Nazarene” by an edict, permitted their persecution, and then laughed at their complaints. He transferred the revenues of Christian churches to heathen priests; he compelled Christians to build pagan temples and abolish Christian worship; three hundred years has passed and twenty years prior, Jesus died for the truth; two hundred and forty two years before that Savonarola offered himself as a sacrifice on the altar of freedom. These are the apostles of religious liberty. Who ever heard of an infid­ el doing a martyr? Two hundred and eleven years before Voltaire lived, Louis the 14th, raised up arms against the Church and the Empire. Ascending the heavens like a flaming meteor, he dispelled the gloom of a night of a thousand years, and with the key seen in the vision of Patmos, he unlocked the spiritual dungeons of the nations of the earth. His burning words fell upon the ear of astonished Europe, startling as the booming of a thousand cannon. Leo X. trembled on his throne and the Reform­ ation moved onward, resistless as the marsh of a whirlwind. If Luther had not lived I could not deliver this sermon here to-day.

SPINOZA THE PANTHEIST.

Born in 1632, Spinoza was a Jew. His intellect was brilliant, but the conclusion of all his reasoning was Pantheism. His bold assertion was, “Whatever is is God.” He was a dreamer, and vainly searched for absolute principles from which to deduce the character of the universe of God and man. But what great truth has he given to the world? Ten years later Sir Isaac Newton was born, who became the confidant and high priest of nature. Do you ask what Sir Isaac Newton did for the world? He discovered the differential calculus or method of fluxions, and made known the great law of universal gravitation, which Laplace pronounced as “pre-eminent above all other productions of the human intellect.” Newton’s discoveries led him to a personal God, whose revelation will be gladly accepted. In December last, President James II., Newton was the brave defender of civil and religious liberty. Spinoza led mankind into midnight, Newton into midday.

And what great service has Diderot rendered human liberty that he should be pardoned
as an apostle of humanity? He was a talent-ed and industrious writer, who vainly sought to compass all human knowledge. His fame rests on his encyclopaedia of philosophy, in which he was assisted by D'Alembert, Voltaire, D'Holbach, and Grimm. The excellence of that work was to teach infidelity under the guise of the advancement of knowledge, and to prepare the way for the French Revolution, which dissolved society and redned the streets of Paris with human blood. He poleti-cized the youthful mind of France by incedent novels, such as "L'ile de Aventures," and the original inventions in art are the work of Christian men. Infidels have made subordinate con-tributions, but they have not reached the grandeur of origination. It was the Christian Copericians who gave us the true system of the stars; it was the Christian Gutenberg who formed the modern type; and the Christian first book he printed was the Bible; it was the Christian Watt who gave to commerce steam as a motive power; it was the Christian Morse who gave to the thought of mankind the telegraph; it was the Christian Talamiques who caused the gladiatorial combats in Rome to cease; it was the Christian Howard who inaugurated organized charity; it was the Christian Wilberforce, and after him the Christian Lincoln, who secured the abolition of slavery from Christendom.

Food And Physical Culture.

We would recommend this subject of food and physical culture to your most serious attention. We would counsel the use of nothing which would stimulate one portion of your system more than another; but remember the best food is not too good for you, and that unless you have a perverted appetite, there is very little danger of overeating it.

The truth is that a good and abundant diet is not only essential to the highest physical health and development of man, but it improves, in a very important degree, the strength and vigor of the mind.

A man can not acquire courage on a spare diet; it is necessary to take care of the body in order to keep the mind unimpaired. It may be objected to this that great animal de-velopment is not necessary. We answer that it is; we declare that the more perfect a man can make his animal nature the better for him — that the animal is the servant of the mind, well treated, it serves obediently and honestly; badly treated, it rebels, and may, in its turn, assert the mastery over the mind.

The idea that the development of the body is something to be condemned, that it is in-essential to the best growth and development of the mind, is essentially impious. No matter where it is started, it is a perver-ted and preventing animal nature is a fear-ful thing, but vigorous and healthful, it is like everything which God makes, very good.

Therefore, young men, we would say to you, let your diet be full and wholesome. Sleep well, if Paine of 1791. Paine was a soldier of fortune. He was an Englishman, an American, and a Frenchman, as reve-lution and fortune promised the largest reward. He was a patriot of the type of the Wandering Jew. He is remembered in our National his-tory because of the eminence of his badness. His notoriety was due to the boldness of his infidelity, which has thrown a historical glam-our about his name. He is remembered just as are Judas, and Andre, and Arnold. His infidelity placed him in cold contrast with the Christian father of our Republic, and were it not for this he would to-day be forgotten, as are hundred's of others identified with our rev olu-tion. He was written by D'Alembert, and given to the world no new and beneficent thought. His "Rights of Man," written as a reply to "Burke's Reflections on the French Revolution," is but a restatement of other men's thoughts, and his "Age of Reason" is only a rehash of the sayings of earlier infidels, and has not the merit of original ideas. This has given to the world no new and beneficent thought. His "Rights of Man," written as a reply to "Burke's Reflections on the French Revolution," is but a restatement of other men's thoughts, and his "Age of Reason" is only a rehash of the sayings of earlier infidels, and has not the merit of original ideas. This has given to the world no new and beneficent thought. His "Rights of Man," written as a reply to "Burke's Reflections on the French Revolution," is but a restatement of other men's thoughts, and his "Age of Reason" is only a rehash of the sayings of earlier infidels, and has not the merit of original ideas. This has given to the world no new and beneficent thought. His "Rights of Man," written as a reply to "Burke's Reflections on the French Revolution," is but a restatement of other men's thoughts, and his "Age of Reason" is only a rehash of the sayings of earlier infidels, and has not the merit of original ideas. This has given to the world no new and beneficent thought. His "Rights of Man," written as a reply to "Burke's Reflections on the French Revolution," is but a restatement of other men's thoughts, and his "Age of Reason" is only a rehash of the sayings of earlier infidels, and has not the merit of original ideas. This has given to the world no new and beneficent thought. His "Rights of Man," written as a reply to "Burke's Reflections on the French Revolution," is but a restatement of other men's thoughts, and his "Age of Reason" is only a rehash of the sayings of earlier infidels, and has not the merit of original ideas. This has given to the world no new and beneficent thought. His "Rights of Man," written as a reply to "Burke's Reflections on the French Revolution," is but a restatement of other men's thoughts, and his "Age of Reason" is only a rehash of the sayings of earlier infidels, and has not the merit of original ideas. This has given to the world no new and beneficent thought. His "Rights of Man," written as a reply to "Burke's Reflections on the French Revolution," is but a restatement of other men's thoughts, and his "Age of Reason" is only a rehash of the sayings of earlier infidels, and has not the merit of original ideas. This has given to the world no new and beneficent thought. His "Rights of Man," written as a reply to "Burke's Reflections on the French Revolution," is but a restatement of other men's thoughts, and his "Age of Reason" is only a rehash of the sayings of earlier infidels, and has not the merit of original ideas. This has given to the world no new and beneficent thought. His "Rights of Man," written as a reply to "Burke's Reflections on the French Revolution," is but a restatement of other men's thoughts, and his "Age of Reason" is only a rehash of the sayings of earlier infidels, and has not the merit of original ideas. This has given to the world no new and beneficent thought. His "Rights of Man," written as a reply to "Burke's Reflections on the French Revolution," is but a restatement of other men's thoughts, and his "Age of Reason" is only a rehash of the sayings of earlier infidels, and has not the merit of original ideas. This has given to the world no new and beneficent thought. His "Rights of Man," written as a reply to "Burke's Reflections on the French Revolution," is but a restatement of other men's thoughts, and his "Age of Reason" is only a rehash of the sayings of earlier infidels, and has not the merit of original ideas. This has given to the world no new and beneficent thought. His "Rights of Man," written as a reply to "Burke's Reflections on the French Revolution," is but a re...
in remitting small amounts, since the withdrawal of the fractional currency. By the above system it will only cost from two to four cents to send small sums. Many send postage stamps, which are bulky, and sometimes we have trouble to get rid of all of them. Others send send silver half dollars, quarters, dimes, etc., which is a great temptation to the Post Office officials to steal. Of late years there has been a great deal of stealing done while letters were in transit through the mails. The office has lost considerable. Not long ago a good sister in Wisconsin put a ten dollar bill in a letter, which we never received. At present the only safe way is to get a check on a bank, or a Post Office Order, or a Registered Letter. Two days ago a Registered Letter was received containing five dollars, to replace a like amount which had been lost by the letter containing the money not reaching us, which if it had been sent by either of the above methods, would have come safely.

**The Saints’ Herald.**

**Joseph Smith, Editor.**

Plano, Illinois, September 1, 1881.

**Are We Blind to the Truth?**

In an editorial, under the caption of “Won’t Acknowledge the Truth,” the Anti-Polygamy Standard, Salt Lake City, Utah, for July, 1881, objects to our statement that “he or she who states that there was aught of polygamy, open or latent, is objection to our statement plausible, the writer who visited us at the home of Elder Peter Reinsmar, in the Ninth Ward, if we remember rightly, who asserted that she knew that Joseph and Hyrum were polygamists. But when rigidly cross-examined by us, though she denied our right to do it, she admitted that as to Uncle Hyrum, she did not “know, only what she had heard;” and as to Joseph, she never saw in his house, or elsewhere, any woman or girl who was known to be the wife of Joseph, except our mother, Emma; neither did she ever see Joseph Smith at home, or abroad, introduce as his wife, or address as a wife, or in any way deport himself as a husband toward any other woman than Emma Hale, his legal wife. This “old lady” never saw any marriage ceremony performed between Joseph, or Hyrum, and any other woman than their legal wives; nor did she see during her stay in the households of either Hyrum or Joseph, any action on their part toward any woman or girl, that carried the impression, or bore construction as of the part of husband to wife; nor did she hear from them others, nor from others toward them, any expressions of tenderness, or endearment, such as sometimes times pass between married people, thus indicating any existing relation of husband and wife,—Mary Fielding, Hyrum’s wife, and Emma Hale, Joseph’s wife, excepted. Nor did this “old lady” personally know, as she last reluctantly admitted, of her own knowledge, that either Joseph or Hyrum, had any other companion or companions, than their lawful wives; as she had neither ever seen marriage rites performed between them and other women, nor ever witnessed or known of the consummation of any such marriages. Now, let it be remarked, that this “old lady” had been intimate in both families, as she herself averred, and as perhaps is known to others; and as she stated to us, she would have been likely have noticed any such evidences of marriage as we have enumerated above, had she seen them in their particulars; and, if true, and she stated it to us, she was not in 1876, nor had she ever been up to that time in polygamy; neither to Joseph, Hyrum, nor any body else. This testimony exactly tallies with that of Mrs. Emma Bidamon, and no one can certainly deny that the latter did know. The Standard closes by saying: “Certainly fairness demands that those who do know, should be allowed to testify.”

On the other statement of the Standard, “We can assure our neighbor that ‘Historicus’ can bring an array of corroborative evidence in support of those statements, that could scarcely fail to convince the Herald itself, if it were not so determined to close its eyes to the truth.”

Will the Standard please define the difference in moral obliquity of vision, between one who is “determined” not to see the truth, and one who is “determined” to see more than the truth?

Suppose that we admit that Joseph Smith did teach polygamy, and in the later years of his life did practice it; and that in direct contravention of the laws given to the Church through him;
and in positive perversion of all the teachings of Mormonism at its inception and during its prosperity; and that this can be shown just as clearly to the Standard, as that paper claims that the allegations of "Historicus" may be proven to the Herald: is it not an unfair and improper mode of warfare "against polygamy, to denom­or­m­monism in toto, and thus put all believers in any phase of the doctrines taught by Joseph, how­ever­ pure that phase may be, under the ban of denunciation and ostracism? We certainly think so.

It is, to us, like the husbandman, who, wishing to rid his crop of wheat from the cockle and thistle, takes his scythe and ruthlessly cuts down not only the thistle and the cockle, but the wheat as well.

It ought to be known to the Standard that, owing to the peculiar circumstances surrounding the introduction of polygamy into the Church; the fact of its constant and persistent denial at home and abroad for many years after the death of Joseph and Hyrum Smith; the further fact that no defense, or promulgation of it as a tenet was attempted till August, 1852, eight years after its practice began to appear and could not be concealed, but must be accounted for; the further fact that no public presentation to and acceptance by the Church of the revelation claimed as the basis for its permissive, or mandatory practice was ever had, if at all, until long after it is said to have been given, and then it is presented in such doubtful guise as to create and justify sus­‐pec­tion as to its genuineness, all go to discredit the testimony of Brigham Young and all other polygamous, who were such before its publication; and makes the evidence they may give in its favor subject to grave and damaging objections. The evidence of criminals in favor of themselves is open to suspicion, whilst that which is against them may be presumptively true. This is precisely the case in the matter under examination; and we shall continue to be incredulous until we see a different class of witnesses testifying.

The real question with us, as an individual, and with the Latter Day Saints as a people, is whether Joseph Smith introduced polygamy into the Church and practiced it; but was and is such practice in accord with the principles of the "New and Everlasting Gospel" revealed by Joseph Smith, and by him and of his apostles; and upon which the Church of Christ was founded in 1830. That is the question and that decided, our duty is clearly manifest, and in the light of that manifestation we have been waging our war in our own way, with what success will be determined by and by.

Bro. Thomas W. Smith, now at Chicago, had the curiosity to write to Mr. E. D. Howe, who so long ago published a book against the "Mor­mons," making some inquiry respecting the "Manuscript Found," &c. The following is the reply, which we are permitted to present to the readers of the Herald, by Bro. Smith.

In Lamoni, Decatur county, Iowa, 26th, 1881.

Sir:—Your note of 21st is before me—and I will answer your querles seriatim.

1st.—The manuscript you refer to was not produced to you as "Manuscript Found." It was a common-place story of some Indian wars along the borders of our Great Lakes, between the Chippewas and Erie, as I now recollect—not in Bible style, but purely modern.

2d.—It was not the original "Manuscript Found," and I do not believe Hurbut ever had it.

3d.—I never saw or heard read the "Manuscript Found;" but have seen five or six persons who had, and from their testimony, concluded it was veraciously placed—buts are purely modern.

4th.—Never succeeded in finding out any thing more of it than was detailed in my book of exposure published about fifty years ago.

5th.—The manuscript that came into my pos­sion I suspect was destroyed by fire forty years ago.

I think there has been much mist thrown around the whole subject of the origin of the Mormon Bible and the "Manuscript Found," by the several parties who have been endeavoring to prove that after sleeping quietly for half a century, the revelation is now on the verge of publication. It is, I think, not more than my word when I say that a small per­sonal party of the brethren at the time, when nearly all the parties were on earth, and the result published at the time, and I think it all folly to try to get away anything more.

Yours, &c.

E. D. How.

EXTRACTS FROM LETTERS.

Bro. W. T. Craig, Breckenridge, Stephens county, Texas, would like to see an Elder call that way. He says: "I send you $3.50 for the Herald; it is all the preacher I have; it seems I am, strengthening to me."

Bro. W. S. Montgomery, in writing from Osh­kosh, Wisconsin, says: "We are not doing any preaching except what we do daily with those we work with. Bro. Wait is out preaching most every Sunday; he has two appointments for next Sunday and has invited me to accompany him."

OUR TRIP TO IOWA.

August 24th, we reached Lamoni, Decatur coun­ty, Iowa, on route to Conference, at the Bluffs, for September 1st. We found the country through which our road lay, parched with drought. No rain had fallen at Lamoni for nearly seven weeks; but the night we arrived, the rain fell gently and peacefully upon the grateful earth, beginning at two a.m., and continued till daylight. The next day was cloudy and cool, and on Sunday morning the rain came again to bless the crops. The renewed and revived vegetation now smiling out of the long protracted hagg, gives a promise of a restored vigor of growth.

The oat and grass crops are good in Decatur this year; the oats unusually so, but the corn has suffered beyond recovery; though the prospect is better here than any other part we have seen. A timely rain or two; and a delayed frost will materially increase the yield.

The evidences of prosperity are seen on every hand. Building is going on, every available carpenter being busy; and the sound of the hammer and zip of the saw are heard from nearly every direction. Quite a number of very good wells have been sunk in the town this dry season, and water in fair quantities and of good quality is obtained.

The office building is rapidly approaching completion, and but a few weeks from date, (Aug. 16th), will see a number of Placettes dedicated in Lamoni.

A petition for incorporation of the village is being circulated, and quite universally signed. Little doubt is entertained but what it will prevail and the town of Lamoni be fixed by incorporation in the body politic of the State of Iowa.

EDITORIAL ITEMS.

The Herald patrons and readers will take notice, that it is expected that the Office of Public­lication will be removed from Plano, to Lamoni, about October 1st; and that all correspondence, business and communications for Joseph Smith, or the Herald Office, from and after the notice of removal must be addressed to Joseph Smith, Lamoni, Decatur county, Iowa. Envelopes properly directed will be sent to each subscriber, so that renewals of subscription may be easily made.

We wish to call the attention of our readers to the "Problem of Human Life" or "Evolution Evolved," now on sale at this office. The object of this book is to demonstrate the immortal­ity of the soul from a scientific standpoint, by proving the soul to be substantial and et­ta­tive. In or­der to do this the author attacks the Evolution theories of Darwin, Huxley, Haeckel, and others, turning their own arguments against themselves, and demonstrating their utter failure to account for the existence of man through spontaneous generation and the evolution of species. To any one of a scientific turn of mind this book will prove a rare treat. To those Elders in the field who are called on to meet the attacks of infidels, soul-sleeping, etc., it will be invaluable. The book is a royal octavo, 324 pages, bound in cloth, black and gold, sent post-paid for $1.50. The regular retail price is $2.00; but we consider the subscription price of $2.50 to the Saints through this argu­men­tum found in the book in support of our posi­tion relative to the nature of the soul, of more real value than any profit arising from the sale of the work. We will send the Herald one year with the book for $3.50, or Herald six months and the book for $2.50. No discount to agents on these prices.

Bro. William Anderson, absent in Southern California for awhile, has returned to his home and business in Oakland, 1006 Broadway, so says the Independent of August 3rd, sent us by some one.

Bro. James M. Scott, of the Eden Branch, Indians, reports the reorganizing of that branch on the 34th of July, 1881. Elder James G. Scott was appointed to preside; Tilmont Hollis, was chosen Teacher, and G. Brown, as Deacon. They have been thrown up on the 24th of July, 1881. Elder James G. Scott was appointed to preside; Tilmont Hollis, was chosen Teacher, and G. Brown, as Deacon. They have been thrown up. They have been sunk in the town this dry season, and water in fair quantities and of good quality is obtained.

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Ye Editor left Plano, on the night of August 11th, for Lamoni, Iowa, and thence to Semi­annual Conference at Council Bluffs, which meets September 1st.

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THE SAINTS' HERALD

We thank Bro. Charles W. Lamb, of Magnolia, Iowa, for a copy of the Western Rural, of August 6th, published at Chicago, which he has sent us.

The article headed "The Utah Rebellion," has the true ring to it, and we will publish it in the next Herald.

We are glad that the editor of the Rural has learned that one great fact, that Brigham Young is not true Mormonism; but that under the cloak of religion it seeks to hide its guilty head, and by changing the books containing the fundamental laws of the Church, in striking out the laws of marriage, and introducing a polygamous clause, tries to make polygamy appear as part of the faith of the Church. The Latter Day Saints are a people whose morals are offensive to none, and who have the common consent of the world as a basis of their code of morals; and the Church is reorganized and is beginning to find it out.

There is a Sr. Jennie Pemberton at Lynchburgh, Highland county, Ohio, who is keeping a book and notion store, and who was the daughter of old-time Saints, who greatly desires that some Elder shall come that way, preach to the people, and give her an opportunity to manifest her faith and show that she is not the daughter of those wicked Mormons, and we are glad such papers as the Rural are beginning to find it out.

We quote the opening paragraph:

"There are but few, less than a score, of the first pioneer party which made its way into San Bernardino and established there these church laws. These Elders, Garner and Brush are as bold and hearty as when they were they left Salt Lake to seek a sea port, and they still hope to live to lead the California Saints back to Zion. These white-haired old pioneers tell some strange and weird stories of their wanderings during the forty years, when the sound of the trumpet was not heard; they tell some stories of the Arizona as they saw it when God's people first saw it. The message of the Saints is that God's people are coming, and the world must be prepared for the Lord's return."

The papers in Iowa are just now publishing a political article, written by some person rather well informed upon the subject of Mormonism, in which the intervention of the Government, by well considered, and properly enforced laws in the polygamous affairs of Utah is urged. The Red Oak Daily Record, State Register, and one or two others containing the articles have been sent us. Some friends to the cause writing for its benefit, must be the author. He has our thanks.

We quote the opening paragraph: "It is a great injustice to suppose that all persons who belong to the Mormon Church are believers in polygamy. Quite the contrary is the fact. It is claimed by some of the members of the Mormon Church that in the first Book of Mormon the following passage was found: 'Wherefore, my brethren, hear me, and hearken to the words of the Lord: For these shall not any man among you have save it be one wife, and concubines shall he have none: For I, the Lord, delighteth in the chastity of women.' That section of the Church which holds to this belief is not only lacking in sympathy with the Mormons of Utah, but is specially averse to the prosecution of polygamy, since the word shuts out all possibility of connubial bliss. Some of the people whose morals are offensive to none, and who have the common consent of all citizens to hold their religious beliefs without persecution from others. In their belief polygamy is not only a crime against the laws of the land but against those of God, and they look upon the practice of the same as a violation of the Sabbath, and a snare to the conscience.

The editor of the Daily Record of Iowa, in a recent number, gives an account of the"Red Spring," and says: "The water in the Red Springs is a cloud of water rising from the earth, which makes the heights of the surrounding hills appear as if they were surrounded by a beautiful cloud of water. The water is of a deep red color, and is said to have a medicinal property. It is said to be a cure for many diseases, and is well known in the neighborhood, where it is called the 'Red Spring.'"

The following, published from the Buffalo, Missouri, Register, by the request of Mr. Marshall, the writer, we think will show conclusively to those who think that the innocents are not all gone; but that some we still have with us. What Mr. Marshall has said about us to me and to my wife, Lars Petersen, denouncing us for marrying with our wife; one party advising us to marry muchly, and denouncing us because we do not, and another denouncing us because we believe that marriage is good for man, are having a terrible time of apprehension for what may come next by way of advice. Who next?"

Bro. E. C. Brown, of Fonda, Iowa, sends us a Dubuque Herald, of August 3d, from which we clip the following editorial:

"A very fierce ecclesiastical quarrel has broken out between the orthodox and liberal wings of the Free Church. The revision of the 'standard of the church,' the confession of faith recently been held and the discussion became so heated that words, hoarse, hot, seemed impotent. The fiercest disputants were the Reverends MacKillop and MacArthur. The former, to clinch his argument beyond the reach of criticism, or, in fact, a reply of any kind, clinched the latter's throat and shot off all the breath of his antagonist that might have been formed into words. The combatants were separated with much difficulty."

This is about the way Bro. William H. Kelley's late opponent at Reese, Michigan, wanted to argue with him, at their meeting on July 21st to 27th.

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A suit for the Professors of crack is found in the following:

"A writer in the Jewish World points out that, contrary to the received idea, the elder rabbis of the Talmud taught that the world was round. "This view was held by a great many of the rabbis, including the famous Pha­rises, and the assertion is made that the bird that the world lies beneath it, and the globe is forbidden because it resembles the form of the world itself."

"It is easier to blame than to do better ourselves. Every one knows good counsel except the man who has most need of it."

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The Saints' Herald

News Summary.

Aug. 24th.—The Czar is reported to be devoting his attention to military matters. It is necessary to retain better relations with the Russian army, because he is aware that the Nihilists are making the major effort among soldiers.

21st.—The widow of ex-President Fillmore, who died in Buffalo a few days ago, left in her will, public bequests amounting to $50,000, of which $30,000 goes to the University of Buffalo.

Word is received at military headquarters of another encounter in New Mexico between the regular troops and the bandits who have been operating with great success near Taos. Smith and four men were killed. Thus far thirty people have been killed by the Indians, and the casualties to the troops amount to nearly thirty in killed and wounded.

23d.—The continued drought in the vicinity of Cincinnati has had the effect of drying up some of the streams of the region. The crops that are watered only by water-power are lying idle. The water in the Ohio River has not been so low for twenty-five years.

The Rev. Dr. Thomas is ready to meet the charges made against him by the Rev. Mr. Jewett and the Rev. Mr. Hatfield. He will insist on having a trial, and until the case against him has been passed on by the highest tribunal of the Methodist Episcopal Church, the General Conference, no man has a right to consider himself as any way connected with the affair.

Six head of horses, a lot of grain, farm machinery, and harness were consumed in a barn, near Harrietson, Ills.

The news from Washington this morning gives no assurance of any improvement in the condition of President Garfield. The swollen arm has been lance-d, and apparent relief. The surgeons, and nurses, have it said given up all hopes of his recovery.

Correspondence.

BRAWDWOOD, WILL CO., ILLS.,
August 5th, 1881.

Bro. Joseph.—The enclosed bill will show what I have ordered. Try in McArthur's Hall, on Sabbath first, August 7th, at 10:30 a.m., and 7:30 p.m., the gospel of Jesus Christ will be preached by Elder J. S. Patterson, Come and hear the reasoning from the Scriptures. No collection.

After leaving Sandwich, I spent Sunday, July 17th, at Minidoka, preaching twice; but hay and harvest time prevented my attempting more. I went to Streator, where I spent ten days preaching among the members, which I hope will prove very satisfactory. I came to Ponton Streator, stopping over night at the Bunker Farm, and on Monday, July 22d, the people wanted to hear preaching when the busy time is over. I can have either a church or school house open for services, until I can have the offer of the Music Hall, the largest in the town, with a seating capacity of seven hundred and fifty, free of charge. If I get a favorable answer from Bro. Parks, Joliet will be my next place; if not, then to Pier City, preaching in the way. I may also visit Wilson Center. I find a great deal of religious activity, both in and about the world and among the members, which has a damming effect; but I will continue to ring the work. I am found in the party of one, who has been poor, but is now some better; my efforts shall continue to be in the interest of the cause.

Wilson Center, Aug. 17th.—I have visited Joliet, and on the Saturday previous, the family of one of our best members, Mrs. Pearson, and on Saturday last, introduced to Major McLaughry at the State Prison; he and the Rev. Mr. Pilcher, Chaplain of the Prison, united in a request that I should occupy the pulpit on Sunday morning. I have accepted the offer, and I did, having an audience of one thousand convicts and about forty or fifty visitors. I had good order and the confidence of the Warden and several others at the close.

On Monday, through the politeness of the Warden, I visited the prison, with the family of Bro. Parks and a few friends; it was a sight well worth seeing, and reflects great credit on the Warden and his staff; and on the 27th, a visit to a time friend, the Warden, whom I found to be very genial and gentlemanly in his manners; he spoke highly of your.
DEPARTED MOTHER AND YOURSELF, RECALLING SEVERAL NAME IS CALVIN DILLON, I BELIEVE. WE FEEL THAT WE COULD DO MORE TO SPREAD THE GOOD NEWS. GOD LOOSED, AND CAN NOT TELL WHAT IT WILL RESULT IN. 

I REMAIN YOUR FELLOW-LABORER IN THE GOOD CAUSE, JOHN S. PATTERSON.

THE JOLIET DAILY SUN, IN SPEAKING OF BRO. PATTERNSON'S DISCOURSE AT THE PENITENTIARY, SAID: "THE REV. GENTLEMAN TOOK FOR HIS SUBJECT "CONSCIENCE," AND HANDLED IT IN A DECIDEDLY MANNER, MAKING NO REFERENCE TO MORMON RELIGION THAT ANY EXCEPTIONS COULD BE TAKEN." 

THE SAINTS' HERALD.

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Pres. Joseph Smith: I have not written for some time; have been waiting for something of interest to occur, nothing occurred, made up my mind to write anyway. I left the John Day country on the first of June, and steered for this county, where I arrived in eleven or twelve days, somewhat surprised. I left many friends in Canyon City. Whether any of them will obey the Master or not, time will tell.

The citizens of Moscow have made not think that. I will try to help the Lord's delivered three excellent discourses, which could easily retreat to my own ground, if any one overlook the things that I have said, for which an interpretation is asked from any one.

This district business. I believe it all well dream, enough to have districts and missions, more good traveling Elders section lines; laborers from working wherever they are, but the right hand, and the other in my right hand. I read the one your brother in the faith, with good mission lines as the way opens, Yours respectfully in hope,

J. S. PARISH.

BRO. JOSEPH:- We have just closed our quarterly conference at Centralia; we had the pleasure of the presence of our beloved Pres. Joseph Luff—an able defender of the cause of Christ, worthy of the confidence of all good Saints. He delivered three excellent discourses, which could not be confounded by any wide field to labor here, and people anxious to hear. We see by the minutes in the Herald that some are appointed to this mission, but no comes. We are not able to tell what is the cause; the last one here was Bro. R. J. Anthony. As a district we cordially invite Bro. L. to be present at our next conference, to be held at Netawaka, November 12th and 13th, 1881.

Your brother in the faith,

GRIFFITH GEORGE.

August 31st, 1881.

The Saints here are all well and sound. No sickness among us, and as a general thing they feel well in the work of the Lord—and all aim, believe, to do right. I was all pleased to have Bro. Alex. H. Smith visit us. The two weeks he spoke to us to our meeting room, and spoke well. I shall not soon forget that discourse. We felt blessed to have his presence among us for a week, and hope he will stray this way again very long.

Ever your sister in the bonds of peace,

ELIZA HUNTER.

PROVIDENCE, Rhode Island, August 24th, 1881.

Bro. Joseph:- I spoke three times to attentive listeners at Campobello, Massachusetts, July 31st. It was that I found a loving, God-fearing people of the Brockton branch. I met with them in a testimony meeting. About all took part; a good feeling prevailed. August 7th, I met with the Saints in New Bedford; and as I was the first missionary to that place under General Conference authority, I can say if all that there go can be considered as well as I did, I shall need no complaining, for I was kindly treated by all. It was there I met with Bro. John Smith and esteemed wife. Bro. Smith is the worthy president of that branch, and also of the New Bedford District. While there, Bro. William Perry presented me two teeth from a whale that one hundred barrels of oil had been tried out. The teeth are of course ivory, and weigh two and three quarter pounds.

On the 14th I met with the Saints in Fall River; there I found a noble-hearted band of Saints. I had an hour's talk with a Catholic French doctor. I cannot get him to see the difference between belief and knowledge. I shall contend for the faith with doctors, lawyers, preachers, or the people, for I know it is true. I will stay over there, here, to alter my conference, and then go east.

Yours truly,

J. C. Foss.

West Oakland, California, August 2d, 1881.

BRO. JOSEPH:— By your last mail I received an article representing the faith of the California Latter Day Saints, in the principle of the gathering to the land, so you can see that our faith is still unshaken in that principle, notwithstanding the cold water which "Fife," one of the Herald's correspondents, and a few others have thrown upon it; nevertheless we expect to gather, but we don't expect to gather in one corner of the land, and expect to make our home in other first, either; neither do we expect to raise pumpkins as big as a cart wheel, nor to roll out potatoes with the dot, so you can see that our faith is still strong. I have been our duty to neither do we expect to raise pumpkins as big as a cart wheel, nor to roll out potatoes with the dot, so you can see that our faith is still strong. But I will close this subject, and get back on the Washington side as soon as the way opens, so I can find a Good Samaritan over there. With good wishes for all of God's children, and a prayer for Zion's triumph, I am your fellow laborer,

J. C. CHAPP.

BRO. JOSEPH:— I have not heard the sound of the gospel for a long time, but am very anxious to help others to hear it. I am one that if I have been hearing the gospel I have got it well, and the gospel is the best thing I ever had in my life, and I am very anxious for all to have a share of it or its foundation eternal, so that we need not be saving of it, but put forth every effort to spread it over the whole earth, that all the honest in heart may partake of its blessings, and of the one following:

"As to once more death returns"

An interpretation is asked from any one.

Very respectfully, your brother in the work,

J. S. PARISH.

PORTLANDVILLE, Plymouth Co., Iowa, August 8th, 1881.

Dear Brother:— I have not heard the sound of the gospel for a long time, and am very anxious to help others to hear it. I am one that if I have been hearing the gospel I have got it well, and the gospel is the best thing I ever had in my life, and I am very anxious for all to have a share of it or its foundation eternal, so that we need not be saving of it, but put forth every effort to spread it over the whole earth, that all the honest in heart may partake of its blessings, and of the one following:

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Ever your sister in the bonds of peace,
had at all times good delivery. This people here are anxious for me to stay, if not they want me to return with another brother in the Spring. I think it would do good work. This is a new mission, so the people are anxious to hear the truth,—more so than in the States, and their laws are better suited for the propagation of civilization, especially in the cause of worship. 

Yours in the bonds of the gospel, 
J. O. STEWART.

Riverton, Iowa, August 7th, 1881.

Bro. Joseph:—As my folks have gone to the quarterly conference now in session at Shenandoah, and I am deprived of that privilege, as we can not all leave home at once, I thought I would occupy a few minutes in writing, to let the readers of the HERALD hear from this part of the Lord's vineyard. The members of our branch are somewhat worn out, so that they can not attend all of our meetings; but we have some good meetings. Our average attendance is from six to ten. On the 11th of June, Bro. N. Taylor baptized L. E. Smith, now residing in Wheatville; and several others have been baptized, two by myself and one by Bro. Betts. On the 11th of the month, the Nantyglo Branch met to send a delegate to the Semi-Annual Conference as delegate from this district; Bro. Betts was also appointed a delegate. I had four prayers for myself, that my course and walk may be onward, and consistent with the faith and as revealed by the revelations of Jesus Christ. Please except my confidence and best regards.

JOHN BRAND.

The BOSTERN DISTRICT QUARTERLY CONFERENCE.

was held at Aberaman, Wales, July 10th, 1881. W. Morris, president; T. R. Jenkins, secretary present.


Resolved, that the Elders who do not attend their meetings, nor report the proceeds of their labors to the quarterly conference, are unworthy to officiate as Elders until they report themselves to the conference. That all messengers who meet in one place on Sundays during Summer time to preach out doors, to commence at Merthyr, July 10th, if the weather allows.

That Joseph Lewis is unworthy to officiate as teacher in the Rhondda Branch.

That we beg to call the attention of the Church Recorder to the fact that the South and Llanfihangel branches are disorganized through deaths, emigration, and members fallen back; those branches are reported annually in the Conference in neither, while they do not exist in reality.

That all scattered members are requested to unite with the nearest branch to them.

That Elder J. Morgan continues to visit Nantyglo and vicinity.

Elder Philip Rice gave some good instructions in the afternoon conference.

Resolved, that we uphold the authorities of the Church in America; also, T. Taylor as president of the English Mission; E. Gils as president of the Welsh Mission; W. Morris as president of this conference.

Then the meeting was opened for testimony and spiritual gifts. Very good feeling was manifested. Preaching in the evening by Elders E. Jenkins and J. Morgan.

WESTERN WISCONSIN DISTRICT.

A conference was held at North Freedom, Wis., June 11th and 12th, 1881.

It was moved that we send F. Hackett as president of the district, and E. McDowel as clerk, W. G. Squires, as assistant clerk.

An amendment to the minutes of last conference, touching the Bishop's Agent's report. Moved that it should read, paid out $50 to Bro. F. M. Cooper, as had been agreed upon, while he was traveling missionary of the district.

Resolved, that minutes on report can be changed so as to read the same as in Herald, concerning the report of committees to audit the Bishop's Agent's report; and the report of committee, and they be discharged. Adopted.

Branch Reports.—Wheatville 26. English German Freehold 47; received by baptism 6; disfellowshipped 1. воп and Wesley branch, no report.

Reports.—Elders F. M. Cooper, W. D. Brunson, F. Hackett, reported in person; and C. W. Langley, by letter.

Priests.—Bro. J. Deats and D. H. Carpenter, reported.

Moved that this conference appoint two days' meetings at the following places, during the ensuing quarter: North Freedom, Excelsior Center, Excelsior; and also in the Willow, Wheatville and Webster branches, and that the president of the district be authorized to appoint the times, and the brethren to fill those appointments.

Resolved, that this conference make it binding on each branch to send a delegate to report the spiritual condition of the branch.

Resolved, that that court of Elders appointed to try cases of discipline, for the Willow and Wheatville branches in the Church, and that the president of the district notify the president of the Wheatville branch to have sisters Jane J. Twitchell, and E. A. Whittaker labor with, according to the laws of the Church.

Bishop's Agent reported.

That we consider that the use of all profligate language is unchristian-like to be published in the Church, and those using it should be dealt with according to the laws of the Church.

Preaching in the evening by F. M. Cooper. F. Hackett was appointed delegate to the Fall session of General Conference.


Moved, that we adjourn to meet at the Saints' meeting house, near Excelsior, Wis., October 8th and 9th, 1881, at 10 a.m.

GALLAND'S GROVE DISTRICT.

Conference convened at Davit, Crawford county, Iowa, June 10-12, 1881, Eli Clothier, president; W. Whiting, assistant president; John Pett, secretary.


Priests.—C. Dobson and J. Dobson, reported.

Teachers.—J. Turner, N. Brogden and N. Hayes, reported.


The following resolutions were adopted: That J. R. Lambert and H. Robinson be requested to visit the brethren in Cherokee county, and organize the brethren residing in the north-eastern part of the district; and that W. Carroll be permitted to labor in the north-eastern part of Pocahontas county, according to his request. That J. R. Lambert and H. Robinson be requested to visit the brethren in Cherokee county, and organize the brethren residing in the north-eastern part of the district. That W. Carroll be permitted to labor in the north-eastern part of Pocahontas county, according to his request. That J. R. Lambert, E. T. Dobson, and J. Allen be appointed said committee. 2–30 p.m.—J. Pett was appointed district treasurer.

The committee appointed to audit the Bishop's Agent's books and report. That J. R. Lambert, E. T. Dobson, and J. Allen be appointed said committee.

The following resolutions were adopted: That a committee be appointed to investigate a difficulty existing in the Pilot Rock Branch and the district; that J. R. Lambert, H. Robinson, W. A. Carroll and W. Whiting, be appointed said committee.

That a committee of three be appointed to determine the list of the district, and investigate and determine the true status of the work in Maple Valley, and that J. R. Lambert, E. T. Dobson and C. Butterworth, be appointed said committee.

That C. Butterworth be released from acting as assistant president, according to his request.

The following resolutions were adopted: That a committee be appointed to represent this district at the Semi-Annual Conference, and that J. W. Chastburn, H. Clothier, J. A. McIntosh, B. Salisbury, and E. T. Dobson, be appointed said delegates.

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**THE SAINCTS' HERALD.**

The secretary was directed to issue certificates to the delegates appointed.

J. D. Whitman was sustained as president of the conference, with W. Whiting and B. Salisbury as his assistants.

The presidency, the Quorum of the Twelve, and the Bishops were on motion sustained by our faith and prayers.

In the evening H. Robinson preached to a full house in the Mission Chapel, and on Sunday morning a prayer meeting was held, in which many of the Saints participated, and a good measure of the Spirit. W. J. Lambert preached in the forenoon, and in the afternoon E. T. Dobson; J. R. Lambert spoke in the evening. The discourses were convincing, edifying and encouraging; the congregation was well attended, and much apparent interest was manifested.

Adjourned to meet at Galland’s Grove, on Friday, October 7th, 1881, at 12 o’clock n.

**TEXAS CENTRAL DISTRICT.**

Conference convened with the Central Branch, in Robertson county, Texas, July 9th and 10th, 1881.

H. C. Smith, presided pro tem. Sr. R. S. McPherson was appointed secretary.

Branch Reports.—Elmwood, numerical strength, 24; an increase of 7 since last report, 4 by baptisms. J. W. James from CheeseLand.

Central reports, no changes.


Priest E. White (colored) in person.

Bishop’s Agent reported.

He reported the appointment of committees to investigate troubles in the CheeseLand and Elmwood branches, and H. L. Thompson and E. Land were appointed to visit CheeseLand branch; and that H. C. Smith, E. Land and S. J. Sherrill, form a committee to investigate the difficulties in the Elmwood branch.

Resolved, that the Elders J. A. McIntosh, W. W. Belcher, R. Davis, E. J. McKenzie, W. Jenkins, E. Harrington, reported.

**Missourisc.**

**UTAH CHAPEL.**

All persons sending money to aid in building the Mission Chapel in Salt Lake City, will receive receipts therefor; and if, in due time, such receipts do not come to hand, drop a note to that effect, stating how and when the monies were sent. It is not probable any mistakes will occur, if senders are carefully directed. Send by Money Order on Salt Lake City, Utah; or by Draft, or by Registered Letter; and send only to W. H. Belcher, box 417, Salt Lake City, Utah.

We hope to receive the Work of the Chapel by the first of September, if funds continue to come in liberally. Do not delay in giving what aid you think you can.

W. H. Belcher, box 417, Salt Lake City, Utah.

**CHURCH SECRETARY’S REQUEST.**

Will Bro. Henry Roberts of the Priest’s Quorum please write me the items of his birth and baptism, and will Bro. Jacob Whittington of the same quorum place give me the date of his ordination, and the date of his Priest’s quorum book, the day of month when ordained.

**LONDON CONFERENCE.**

The London District Conference, of Ontario, will meet on the 1st and 2d of October, and not as advertised in the Conference minutes.

**EASTERN IOWA CONFERENCE.**

The Conference of the Eastern Iowa District, will be held at Amber, Jones County, Iowa, at the Jackson branch, on the 24th and 25th of September, 1881. An invitation is extended to all, especially to our brethren from Illinois.

**NOTICE.**

President Joseph Smith; Dear Sir: Having noticed in the Herald of July 1st, a communication from William Carroll Irish, in which he signs himself “High Priest of the Church of Jesus Christ;” let us say to him and all concerned, that he holds no such office in our Church, and that he has been and is hereby again forbidden to claim or exercise any such authority in behalf of said church. That he has been ordained is true; but on account of a series of the wildest proceedings, altogether at war with our common faith, and even with common virtue, we believe that he has been regularly taken from him sacrificing to the rules and principles of that faith. You may prevent the American people from being imposed upon, if you will insert this in the Herald, and you will much oblige us also. The rush of harvest and other matters have prevented us from noticing this matter sooner.

Mr. Irish means well, no doubt; but he means a great deal more than we can sanction.

Respectfully and truly,

SAMUEL BROWNE.

**REMARKS.**


**OSTHUGED.**

Ordinarily notices not exceeding one hundred words, about twelve lines, will be published free of charge; 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.

BROTHERS.—Near Hamburg, Fremont county, Iowa, May 3oth, 1881 a daughter to Bro. J. B. and Sr. S. B. Ogden; to Shemandoa, August 7th, 1881, by Elder Robert M. Rivin, and named Mattie.

PRATT.—Near Shemandoa, Page county, Iowa, January 17th, 1881, a son to Bro. H. F. and Sr. O. S. Pratt; blessed at Shemandoa, August 7th, 1881, by Elder Robert M. Rivin, and named Elvis.

BROTHEs.—Near Hamburg, Fremont county, Iowa, April 8th, 1880, a son to Bro William H. and Sr. O. A. Calkins, blessed at Shemandoa, Iowa, August 7th, 1881, by Elder Robert M. Rivin, and named Harvey LeRoy.

REDFIELD.—Al Shemandoa, Page county, Iowa, September 21st, 1881, a son to Bro. Wm. and Sr. Ella Redfield; blessed at Shemandoa, Iowa, August 7th, 1881, by Elder Robert M. Rivin, and named Bubbel.

BROTHERS.—Near Fremont, Fremont county, Iowa, April 8th, 1880, a son to Bro William H. and Sr. O. A. Calkins, blessed at Shemandoa, Iowa, August 7th, 1881, by Elder Robert M. Rivin, and named Robert James.

VINCENT.—At Shemandoa, Page county, Iowa, May 3rd, 1881, a son to Bro. E. A. and Sr. S. A. Vincent; blessed at Shemandoa, Iowa, August 7th, 1881, by Elder Samuel S. Wildey, and named Frank.

ADAMSON.—In Healdsburg, Sonoma county, California, July 24th, 1881, to Mr. I. N. Adamson and wife, a daughter, the second.

MATHERS.—At Nebraska City, Nebraska, August 3rd, 1881, of a diarrheum the digestive organs, Elder John Mathers, aged 72 years, 9 days. This in the Mission Chapel, and came to America in 1855, left the Church in 1858, and returned, and came down to this city. He rejoiced in the prospect of death, and declared that everything was so beautiful. More than two weeks he was unable to take any nourishment. He leaves one son and three daughters, all married. Funeral services conducted by Elder Robert M. Rivin, and the sermon will be preached by Elder James Cuffall, as per request of deceased.

MONTGOMERY.—July 24th, 1881, Emma, infant daughter of Bro. William and Lizzie Montgomery, aged 1 year and 9 months.

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August School. Sr. Mary, bearers. August 8th, 1881, of consumption of the bowels, the result of winter cholera, with which she was...

The body was taken to Waukesha, Wisconsin, for interment, the service of burial, and the sermon at the house by Elder T. W. Smith. She died as she lived, a strong believer in the fullness of the gospel.

McKim.—At Lamon, Iowa, August 31, 1881, Mabel Vela, child of Bro John and Sr. Rebecca McKim, aged 5 months. Funeral sermon by Elder H. A. Shoep.

Brewer.—At Kimmard, Illinois, July 31, 1881, Nancy Bell, daughter of Bro. W. and Sr. Nancy Brewer, aged 2 years, 11 months. 16 days.

PUBLICATIONS ISSUED AND FOR SALE

By the Board of Publication of the Reorganized Church, in their publishing house

IN PLANO, KENDALL COUNTY, ILLINOIS.

The Saints' Herald: Official paper of the Reorganized Church of Jesus Christ of Latter Day Saints, explanatory of the faith of the Church, and containing accounts of the progress of the Church, and setting forth the dealings of God with his Church. Published semi-monthly, containing 11 inches, by post, 16 pages, 12 cents, 1000, 100, 10, half year, free of postage. Joseph Smith, Editor.

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Forecast and Shin Discussion. J. Shinn affirms “The Bible teaches that the coming of Christ to judge the world is now past.” M. H. Fors...
The Two Covenants.

These Manna compacts were both made with the literal descendants of the patriarch Abraham, who was the federal head of the Hebrew race, the typical father of the faithful, and the friend of God. It takes two parties to consummate a covenant, but when either violates its stipulations, the other is not longer bound. God ever stands ready to fulfill his part of every agreement; but man is prone to wander.

Moses was the mediator of the Sinaitic covenant, whereas Christ was that of the New and Everlasting one. A mediator is an impartial arbitrator; a go-between umpire, and an interceding reconciliator. A mediatorial throne is absurd and can not be. The terms of the everlasting covenant were submitted to mankind in the very infancy of the human family. The majority of Enoch’s predecessors, contemporaries and successors, until Moses time, turned blindly away from the “law of the spirit of life.” Egyptian manners, habits, customs, laws and devotions, made deep impression upon Israel’s appetite, heart and brain. Insubordination and idolatry were their crowning snares, while rebellion, pestilence and death, were the outgrowth. The gospel could not reach that stiff-necked, hard-hearted nation of sceptics. (Heb. 4:2). The Lord, in mercy, does the next best, by removing the “True Light,” and giving in turn the Ten Commandments as a basis, beginning, or organic act of the ceremonial law.

“And he declared unto you his covenant, which he commanded you to perform, even ten commandments, and he wrote them upon two tables of stone.” —Deut. 4:13.

“The Lord made not this covenant with our fathers, but with us even us who are all of us here alive this day.” —Deut. 5:6.

The Decalogue is the first covenant God made with Israel. (Exodus 34:27, 28; Deut. 9:11; 33:4; Neh. 9:13, 14). Comprised with it and all the accompanying ordinances, sacrificial rites, priestly ceremonies, etc., “made nothing perfect, but the bringing in of a better hope did.” By observing its requirements, they would have temporal blessings in great profusion. They were promised health, wealth and national invincibility. Poverty, sickness and dispersion were to follow their apostasies. Then verify the first covenant had ordinances: “Ivory stately palaces, and a worldly sanctuary, which was a figure for the time then present, in which was offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, which stood only in meats and drinks, and divers washings, and carnal ordinances, which are a shadow of the good things to come, but the body of Christ.” (Heb. 9:10). Paul, in Romans second, condemns a few that “resteth” in the fulfilled law and blasphemes God. The Lord said to Moses, in regard to Israel:

“If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people. And all the people answered together and said, all that the Lord hath spoken we will do.”—Ex. 19:8.

In the first part of the next chapter, God speaks his fiery law of ten commandments direct to all Israel, and then he gives a mighty dissertation through Moses, about idolatry, other service, and sundry laws. After they had heard “all the words of the Lord” for them to observe, and the “judgments” on the heathen, they exclaimed, “All the words which the Lord hath said we will do.” After the whole matter was committed to writing, “he took the book of the covenant, and read in the audience of the people; and they said all that the Lord hath said we will do, and be obedient.” This mutual agreement became operative when it was solemnly “dedicated” with “the blood of the covenant.” Some have thought that “every precept, according to the law,” referred to in Hebrews 9:19, had reference to the spiritual rites and ceremonies alone; but Moses took the blood and sprinkled it on the people and said:

“Behold the blood of the covenant which the Lord hath made with you concerning all these words.” —Ex. 24:8.

“These words” were primarily the law of ten commandments; and secondarily, the subjoined treatise of “precepts” in harmony with and explanatory of the law that was shortly after engraved upon stones of stone. (Deut. 31:4; Neh. 9:12, 13). The faithful student will see that the decalogue, (as recorded in Ex. 20:1-17; Deut. 5:7-20), the covenant to national Israel and the law, are identical. The rigid “law of Moses,” with its “works,” never justified the most fastidious adherents. (Acts 13:39; Gal. 2:16; Rom. 3:19-28). He that despised Moses’ law died without mercy. (Heb. 10:25).

“Wherefore, the law was our schoolmaster to bring us to Christ, that we might be justified by faith” * & * in Christ Jesus.”—Gal. 3:24-26.

The glittering stars and the round faced moon grow dim when the fiery king marches up the hill. The “ministration of death” was rendered quite illustrious by “the glory that excelleth,” therefore, “it was done away,” or “abolished.” (2 Cor. 3:7-16). Saul was a circumcised Pharisee. “Concerning zeal, persecuting the church; touching the righteousness which is in the law blameless even when he knew the inscription of God, how that the glory of God was not eclipsed by his brother.’’ (Rom. 3:20).

But required the heart’s desire had reached the overt position is the Lord said we will do, and be obedient.” This mutual agreement became operative when it was solemnly “dedicated” with “the blood of the covenant.” Some have thought that “every precept, according to the law,” referred to in Hebrews 9:19, had reference to the spiritual rites and ceremonies alone; but Moses took the blood and sprinkled it on the people and said:

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covenant written on the fleshly tables of the heart, by the Spirit of God, asproscribed as follows:

"But I say unto you, That whatsoever looketh upon a woman to lust after her, hath committed adultery with her already in his heart." (Matt. 5:28.)

"Agree with thine adversary quickly, and resist not evil," took the place of—eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe. (Ex. 21:23; 24.) All laws were unreservedly forbidden. (Matt. 5:30; James 3:12.)

Its demands were wholly adapted to that tropical climate, where "fire" could be dispensed with as intervals. To talk about a law without a penalty is an outrage on right reason, and the culmination of imbecility. Adam was a "son of God," Abel was "righteous," Enoch "pleased God," Noah preached "righteousness," Abraham "obeyed," and Moses was a Christian, all before the Sabbath was made known. The reason why Christ said, "pray ye that it shall not be revealed to you," was for their safety from internal hindrance and violence from the Jews. If the Sabbath was to survive the resurrection, or be re-enacted, he, doubtless, would have forbad their flight on that day from that consideration. Flavius Josephus explains the prophetic meaning of Matt. 24:19, 20, in his authentic works, where intestine sedition, robbery and war, disturbed more to the Jews than at any other time. The custom was to go into synagogues on the Sabbath day, to meet, cope with, and convert the Jews. Paul was sailing on the high seas on the Sabbath, before he landed at Troas, "where he abode seven days." "And upon the first day of the week, when the disciples came together to break bread, Paul preached to them." (Acts 20:7.) These were not "vagabond Jews, exorcists," but disciples. "And they continued steadfastly in the apostle's doctrine and fellowship and in breaking of bread, and in prayer." (Acts 2:42.) This fellowship, for temporal aid of poor Saints, was upon the first day of the week. (1 Cor. 16:1, 2.)

God raised Abraham, Joseph, John, and his disciples, and gave them additional power and authority on Sunday. He brought "life and immortality to light" on the first day of the week; hence John the beloved gave that day the predominance when he said, "I was in the Spirit on the Lord's day." To this all the days of the week were consigned, viz.: Matthew, Mark, John, James, Martin, Dyonysius, Eusebius, Mosheim, &c. Some of the many reasons why "there is made of necessity a change in the law" are, "it made nothing perfect," "was not good," "was added because of transgression," "was a yoke of bondage, age," "which neither our fathers nor we are able to bear," "it was our school master," "carnal," "enmity against" and "contrary to us," "a shadow of good things" to be "disannulled" for "the weakness and unprofitableness thereof," at that stage of "the reformation," "when the time should be no longer delayed." If a man should not be removed, or the "veil of the temple was rent in twain from the top to the bottom."

In Galatians fourth and Hebrews eighth, we learn that the covenant of bondage from Sinai was cast out and vanished, with it smoke, blackness, darkness, fear and death, when the kingdom of God came in, and the firstfruits of the power of ungodliness was given unto me." Love to God and man are better than servile fear and hatred; consequently let us bid adieu to the terrors of Horeb, and move on for Mount Sinai, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which is written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant. (Heb. 12:22-24.) "The stock of Abraham" had the "oracles of God" committed to them, and the Gentile world had to receive "the adoption of sons of God," "the promis of Israel," and "strangers from the covenants of promise," without hope, and without God in the world. (Eph. 2:12.) Jesus told the "house of Israel" that "the kingdom of God is within [among] you"; but, as a nation "his own received him not." Therefore, "God shall be taken from you and given to a nation bringing forth the fruits thereof." The adoption of children by Jesus Christ proves "that God is able of these stones to raise up children unto Abraham." Faith and obedience bring us "into Christ," and when we receive the spirit of adoption; for "salvation is of the Jews unto the children of the covenant first, God, having raised his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." (Acts 3:25, 26.) Repentance and remission of sins were to spread abroad to all the earth, from Jerusalem outward through a crucified and risen Lord. A few thousand then, and shortly after, forsook "the handwriting of ordinances" for "the power of God unto salvation." "The rest were blinded" with "the spirit of slumber." "They stumbled;" they were diminished and "broken off" "until the fulness of the Gentiles be come in." And so all Israel shall be saved, as it is written: "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I take away their sires." (1. 9.) The deliverer was to come by and through his ministry. (E. G.) "He that receiveth you receiveth me again." "Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them. (Jer. 16:14-19.)

David, in viewing the effect of "the everlasting gospel," with "the remission of restitution of all things," "the church of the living God" arise in the Gentile world, for "the Lord loveth the gates of Zion more than all the dwelling places of Jacob."—Ps. 87:2. His prophetic soul cried: "O, that the salvation of Israel were come out of Zion." We live in that moments period when "Thou shalt arise, and have mercy on Zion: for the time to favor her, yea, the set time, is come. For thy servants take pleasure in her stones, and favor the dust thereof. So the heathen shall fear the name of the Lord, and the fulness of his praise. He shall build up Zion, he will appear in his glory." (Ps. 102:13-15.) At Antioch the Jews contradicted and blasphemed; then Paul and Barnabas waxed bold, and said: "It was necessary that the word of God should first have been spoken to you; but seeing you reject it, we will speak the word of God unto the Gentiles." (Acts 13:46.) Shortly after he received the believing Jews in Iconium and elsewhere, and fifteen years after his "hearts" desire and prayer to God for Israel is, that they might be saved" from their ignorant zeal. In the far off future the Jews were to say, "Blessed is he that cometh in the name of the Lord." (Matt. 23:39.) National Israel broke the first covenant before Christ was the end and fullfiller of that law. The risen Lord said "go teach all nations," or "preach the gospel to every creature," which was done. (Rom. 10:14; Col. 1:28.) The inhabitants of the earth are "the uncircumcision," and the "heathen" are "the covenant," but it has been removed and "my covenant shall stand fast as the Sun." (Ps. 89.) Micaiah, in the disastrous days of Ahab, saw all Israel scattered on the hills as sheep without a shepherd. The prophets foretold their dispersion, and their being gathered from all countries, a purging out the rebels, and bringing the residue into the bond of the covenant. This is to be a now, everlasting, perpetual covenant of peace, that shall not be forgotten. It will not be a handwriting on stones, but an indelible impress of the Spirit in the heart and mind, freely giving knowledge and life. The ten powers of Europe, with their foreign possessions, symbolized by ten horns of brutal Rome, or ten tees proceeding from the foot of iron; or, in the historical language of the polished Gibbon, "the Iron Monarch," are trembling with fear, while the stone kingdom will remain firm. How much prestige this kingdom of God will obtain, before the second appearing, we can not definitely know; but the Divine Monarch will come with mighty angels in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ. (2 Thes. 1:8.) He will come as "a purifier of silver," to "raise up the tabernacle of David," "whose right it is to sit on the throne of the Lord as king instead of David," and "of the increase of his government, and peace there shall be no end." After he comes, "the throne will be taken away." (E. G.) "This gospel of the kingdom will be preached in all the world." Jerusalem will be glorified, Zion will be redeemed, the wicked will be brought to judgment, death destroyed, the devils and hell will be banished, the tree of life will yield ambrosial fruits, the waters of life will rejuvenate the dead, and "the knowledge of the Lord will be extended to the ends of the earth." Read in conclusion Psalm 59:20, 21.

M. T. Snook.

Saying sharp things does not pay. It may gratify your spite at first, but it is better to have friends than enemies, and if you can not make people happy, at least refrain adding to their misery.

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The Spaulding Romance, and the Mormon Bible.

EDITOR SCRIBNER’S MONTHLY:

Dear Sir: About a year ago an article on the Book of Mormon, written by Miss E. E. Dickenson, appeared in your Magazine. I did not have time to reply when I first read it, and I did not see it till the following Winter, and it appeared in the August number; and besides, I believed that some among the thousands who were able to refute the many false statements it contained, would have replied to it long ago; and perhaps they all have thought as I did; and hence the opportunity has been neglected. I do not claim but little space, and I think I have a right to a brief defense of the position held by the people called Mormons, on the “Book of Mormon” question.

That Miss Dickenson is sincere in her opinion I do not question, and I am just as fully satisfied that she is entirely mistaken in several important matters introduced by her in the article referred to; and the contradictory character of some of them will readily appear when pointed out. I can only speak for that portion of the people called Mormons, known as “The Reorganization,” who believing in the inspirational character of the Book of Mormon, and repudiate the doctrine of polygamy as vile and heretical. Strange as this statement may appear to some readers, it must be borne in mind that it has been led to believe that polygamy is a fundamental principle of Mormonism, yet it is a fact that no one who has ever read the Book of Mormon can gainsay, that in every edition of the book from 1830 till the latest, and even in all those issued by the Salt Lake Mormons, or the “Utah Church,” as we call it, the practice of polygamy is called a “crime,” and denounced as being “abominable” in the sight of God, and is forbidden by him, in such express terms as these: “Therefore, no man among you shall have save it be one wife, and concubines shall ye have not.” And as a reason why the practice of polygamy fornication is denounced, the Lord is represented as a being who “delighteth in the chastity of woman.” Yet in her attempt to expose Joseph Smith and the Mormon Bible, Miss Dickenson says, “Smith had now become a prophet, and he proceeded forthwith to add his peculiar tenets in regard to marriage, etc., to the original manuscript.” Now it is evident that she has never read the book, for in none of the numerous editions of the work has any other sentiments appeared than that just referred to; and I truly wish that we as a Church could find one half as strong a declaration against polygamy in the Bible as is found in the Book of Mormon. And our friends who undertake to measure us, theologically, with the Utah Church, would find a much easier task in endeavoring to overthrow that institution, had they such positive denunciations of the evil from the mouth of the Lord, in the Bible, as the Book of Mormon contains. That Mr. Smith did truly copy Spaulding’s romance and introduce some peculiar tenets in regard to marriage to the original manuscript of Spaulding, credit must be given him for teaching that polygamy is a “crime,” and the practice of it “abominable” in the sight of the Lord. And I challenge any human being on earth to produce a copy of that book issued by authority of the “Mormon Church,” not excepting the polygamous portion found in Utah, which teaches any other than the monogamous system of marriage.

In the history of Joseph Smith that can be proved to be genuine, there has never been found any teachings favoring polygamy, but much that condemns it, and teachings which it lived up to by those who pretend to believe in his prophetic character would forever prevent its practice. Among the first things that were added in the shape of revelations to that which we call the Book of Mormon, is a commandment purporting to be given by inspiration through Joseph Smith, in February, 1831, (the Book of Mormon being issued early in 1830), which reads: “Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else;” and later, as a part of the revelations when in use in the Church, the parties to be married are requested to say, “Yes,” to this question: “Do you mutually agree to be each other’s companion, husband and wife, and to observe the legal rights belonging to this condition: that is, keeping yourselves for each other and guarding your natural lives? Can polygamy therefore possibly obtain among a people who recognize the Book of Mormon and these commandments and Church articles as authoritative and binding? And are not those who practice contrary to them apostates from the faith and practice of the Church as comprehended in the days of Joseph Smith? And in this light must Utah Mormonism be considered.

But now to consider the relation of the Book of Mormon to the Spaulding romance.

Two ways are presented by which Joseph Smith might have possessed himself of the Spaulding story, or a copy of it. One was while Smith was a teamster on the farm of Mr. Sabine. Howbeit we are now informed, and have been for fifty years, that Smith was “too lazy to work.” Miss Dickenson says Smith, however, could easily have possessed himself of the manuscript if he had fancied it suitable to his purposes in founding the Church. Yet it is certainly a matter of some importance, that he was a servant on the farm, or a teamster for Mr. Sabine, in whose house the package of manuscripts lay exposed in an unlocked trunk for years.” Now Smith must have been engaged in outwitting and preparing for this fraud of his at a very early age, and we must question whether he had it in his nature, or whether he has heretofore been supposed to have possessed; for if we turn to Mrs. McKinstry’s “sworn” testimony, presented in this very letter of Miss Dickenson, we learn that the manuscript in question was in Mr. Sabine’s care from 1816 to 1820. Her father died in 1816, at Amity, in Livingston County, Pa., when her mother and her family lived on Onondago Valley, N. Y., to live with an uncle of hers, named William A. Sabine. “In 1820 she married Mr. Davison of Hartwicks, a village near Cooperstown, New York, and sent for the things she had left at Onondaga Valley, and I remember that the old trunk with its contents reached her early in the spring of Mr. Solomon Spaulding’s daughter. Now the period was from 1816 to 1820 that Smith could get the manuscript at Sabine’s, and as Smith was born in December, 1805, he could have been but eleven to fifteen years old from 1816 to 1820. And that Smith worked for Mr. Sabine at all has been positively denied, and no proof offered that he did, except the word of Miss Dickenson, and she only says “it is possible” that he was working there. But as a proof that Smith did not possess himself of the manuscript, admitting that he was there, Mrs. McKinstry affirms in a “sworn statement,” that she saw and handled it often while at Sabine’s, saying: “I had it in my hands many times;” and again she says, the “trunk with its contents” reached her in safety at Amity, in 1820. The fact is that the manuscript in question was delivered to a man named Hurlbut, by Mr. Jerome Clark of Hartwicks, in 1834, by order of her mother; so it was in possession of the family, and they knew of its whereabouts till 1834.

And it is somewhat strange that some of the names mentioned in the Spaulding romance did not secure the manuscript and publish it during the four years that elapsed since the Book of Mormon was published, (which was early in 1830), for the report had been circulated far and wide during that period, that it was one and the same thing, or “the same story or history” of the Book of Mormon. Mr. Howe states that for its publication after its genuineness had been established, would haveshown to every body who would take the trouble to compare them, whether the “Mormon Bible” was a plagiarism on the Spaulding novel or not.

Yes; and it would have been done, if it was honestly believed by those interested in “upholding Mormonism,” and the evidence would have been given. But we are told by Mrs. McKinstry that that step was taken afterward, or in 1834, when Hurlbut came and got the “Manuscript Found.” Well; why did he not publish it, or the parties who sent him after it? We have the answer in the following statement made by Rev. Robert Patterson of Pittsburg, Pa., last February, in the Pittsburg Leader. Speaking of Mr. Hurlbut, he says: “I paid him a visit at his home at Girvinville, Sandusky county, Ohio, in August, 1879, and interviewed him in reference to his connection with the Spaulding manuscript. He said that he was in possession of the manuscript in 1834, which manuscript he gave to E. D. Howe of Painesville, O., but declares his entire ignorance of the contents of that manuscript. He says this was the only Spaulding Manuscript he ever had in his possession. Mr. Howe states that this manuscript was not the “Manuscript Found,” but was an entirely different subject.” Mr. Howe has said still more recently that it was not the original manuscript, or that called the “Manuscript Found,” but “related to some Indian wars that occurred on the borders of the Great Lakes.” And he says he does not believe that Hurlbut ever had the original. Now it must be apparent to every candid mind, that as Howe had sent Hurlbut for the original manuscript, in order to publish it, that its similarity to the Book of Mormon might be clearly shown, he would have gladly printed it—if he had received the original, and had found it to be Spaulding’s story, followed by almost every clause and paragraph, in his Mormon Bible. It is therefore evident that if he did receive the original (which he

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the public should have been instituted and efforts made to find that what had become lost, and if they can connect Joseph Smith with its removal from their custody, let it be in some better shape than that he could with his life, or at the place, or at any time. We demand evidence that he ever saw it, much less handled it, copied, or stolen it. And we demand the proof that Spaulding's romance and the Book of Mormon are the same thing, in the only possible way that it can be furnished, viz., the production of the original romance. This alone will satisfy a candid, thinking public. Papers are destroyed in honor of the original, or at the request of the people, whether we have had no personal knowledge of it, or not.

Howe adds, "No, no, the Spaulding family must have been in honor of the original, or give a clear and positive answer. They have made this demand for us truly do not know but what it may be lying snugly in that "old trunk"; but we want to know, and we ought to know as a people, whether we have had pallid on us a plagiarist on the Spaulding romance, instead of as is claimed, an authentic and detailed history of the Aborigines, the mound builders, of this country. If this Book of Mormon is a fraud we want to know it, but we want positive evidence, and not inference only.

Mrs. McKinstry says: "While we have no personal knowledge that the Mormon Bible was taken from the Spaulding family, and read to them the only evidence to us that it was, and that Hurbut and others at the time thought so." If Mrs. McKinstry had ever read her father's manuscript, and had read the Book of Mormon, she could have very readily settled that question. Mr. Sabine, who Mrs. McKinstry says had no uncle in Illinois, ought to be able to swear to the "serpens coecites" of the following by the Book of Mormon of the former. He has never told the public that he ever saw the document, nor does Mrs. McKinstry say that she ever saw him read it, or heard him say that he had. Mrs. McKinstry says, "while it was there," and Sabine's, from 1816 to 1820, for she says, "I did not read it."

She has no chance to read it from 1816 to 1816, for it was in Pittsburg we have been told most of that time; she was only six years old, or not quite that, in 1812, and then she says her father read it to his friends who heard it. This and this only, that four names she recollects that are in the Book of Mormon she heard way back seventy years ago, when in her sixth year; and strange as it may appear, every neighbor who says he heard her father read the documents, knew the names Mormon, Moroni, Lamanite, Nephi; these four and no more, out of some sixty names or more in the book. As to Rigdon's connection with the case; Rev. Robert Patterson had already referred to, and son of the Patterson in whose printing office the manuscript was said to have been found, Mr. Smith says: "There is no direct proof that Mr. Rigdon made a copy of the work as it is claimed he did." Rigdon was a preacher in the Disciple church at Kirkland, Ohio, and in the October of 1830 was converted to Mormonism by Parley P. Pratt, and had never seen Joseph Smith at that time; and the Book of Mormon was published over six months before he had seen it in any shape. For fifty years parties have tried to connect Smith and Rigdon in the work of getting up the Book of Mormon, and have utterly failed. It is a fact that is well known around Kirkland, that Rigdon was converted to the Mormon faith at the time and that Rigdon had a great interest in the Book of Mormon. The book of Mormon is a fraud, and Smith or Rigdon could have copied or stolen the original romance.

If that can not be done, because the papers are destroyed or lost, then we demand some better evidence than the assertion which is simply that Smith or Rigdon could have copied or stolen the original romance. Let us have the proof that they did.

Respectfully, yours for the truth,

T. W. SMITH

Dyspepsia

Who is able to tell the sufferings caused by dyspepsia? No one; not even its victims; and if he was, who would be willing to listen to the detail the second time? Neither will we. We simply leave it to every one of the objects, which is simply that Smith or Rigdon could have copied or stolen the original romance.

Rigdon is a fraud, and Smith or Rigdon could have copied or stolen the original romance. Let us have the proof that they did.

Respectfully, yours for the truth,

T. W. SMITH

CINCINNATI, OHIO.
things of many physicians, spent all his living and profited nothing; but by adopting the above method, has gained fifty per cent, hope in time to gain the fifty other.

ALMINA M. SNOW.

To the Church located in the Rocky Mountain Country, Greeting.

"Verily, I say unto you, notwithstanding their sins, my bowels are filled with compassion towards them: * * * Zion shall not be moved out of her place, notwithstanding her children are scattered."-D. & C., vol. 5, page 680.

First. To show that the words of the prophets must not be perverted, I will refer you to the history of Joseph Smith the Martyr.

Times and Seasons, vol. 5, page 642.

"You, therefore, must reason from the Bible were the location of Zion. So said Joseph Smith, to say the Twelve who now stand in authority to lead the church of the living God."-Times and Seasons.

I now refer to the Prophet Joseph's declaration of the land of Zion, of its location; also the place for the temple that is to be built, unto which all nations should flow in the last days, and commandments he received from the Lord; and the following quotations from the History of Joseph Smith, published in Times and Seasons:

"On the 10th of June, in company with Sidney Rigdon, Martin Harris, Edward Partridge, W. W. Phelps, Joseph Cow, A. S. Gilbert and his wife, I started from Kirtland, Ohio, for the land of Missouri, to the City of the New Jerusalem, should be revealed. * * * When will the wilderness blossom as a rose? When Zion be built up in her glory, and where will thy temple stand, unto which all nations shall come in the last days. Our anxiety was soon relieved by receiving the following revelation, given in Zion, July, 1831. In conclusion, to the Elders of my church, saith the Lord your God, who have assembled yourselves together for your commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the Saints; wherewith, this is the land and the city of Zion. And thus saith the Lord your God, if you will receive wisdom, here is wisdom. Behold the place of the temple, is the center place, and the spot for the temple is lying westward upon a lot which is not far from the court house."-Vol. 5, page 484.

"And we have received a commandment for Elder Rigdon to write a description of the land of Zion we sought for all the information necessary to accomplish so desirable an object. * * * The season is mild and delightful nearly three quarters of the year, and as the land of Zion, situated at about equal distances from the Atlantic and Pacific oceanes, with the Rocky mountains, in the thirty-nine degree of north latitude, and between the tenth and seventh degrees of longitude, will be found to become one of the most blessed places on the globe, where the curse is taken from the land, if not before."-Page 498.

"The fact is, we have a country abundantly supplied with natural resources, and calculated for the production of wool, sax, hemp, cotton, and many other articles of commerce that will be required for any amount; and after all our troubles, a prospect of peace and protection; in short, every thing for this nation, we can add has been our end. Come on, then, all ye ends of the earth, take hold together, and with a long, strong, and steady united exertion, let us build up a strong hold of industry and wealth, which will stand firm and unshaken amid the wreck of empires and the crash of thrones."-Times and Seasons, vol. 5, page 680.

"And those who were appointed to the order and civilization, would have had their money for their lands, and would long since have been traveling to the lower regions of the asinine majesty's dominions."-T. & S., vol. 5, page 680.

"Young explained the object for which these High Priests were being sent out, and informed them that it was not the design to go and tarry six months and then return, but to go and settle in their families and tarry until the temple is built, and then come and get their endowments, and return to their families and build up a stake as big as this."-T. & S., vol. 5, page 680.

"Bigdon, since he has been off from the church, has led some few apostates to Pittsburg, and will lead them from there to the devil, if they do not repent. The Lord said the fields of the woods were the location of Zion. So said Joseph Smith, to say the Twelve who now stand in authority to lead the church of the living God."-Times and Seasons.

"Therefore it is now made known and published to the world, by the authority of the beloved Savior, that the gathering of the house of Israel hath commenced upon the land of Zion."-Page 510.

The Prophet's rejoinder, to the Hon. Henry Clay, of May 13th, 1844, and reads as follows:

"You, therefore, must reason from the Bible were the location of Zion. So said Joseph Smith, to say the Twelve who now stand in authority to lead the church of the living God."-Times and Seasons.

"It is commonly rumored that your derrier resort for the Latter Day Saints, is, to emigrate to Oregon, or California. Such cruel humanity; such noble iniquity; such honorable cowardice; such foolish wisdom; and such vicious wisdom, could only emanate from Clay. After the Saints have been plundered of three or four millions of land, property, and the people, by the powers of the sovereign land and state of Missouri. They have increased from hundreds to thousands of thousands; and after they have received missionaries to the various nations of the earth, to gather Israel according to the promises of God. After they have established the world began, that great plenipotentiary; the remarkable, Honorable Secretary of State, the ignoble duelist, the gambling Senator, and Whig candidate for the presidency, Henry Clay; the wise Kentucky Lawyer, advises the Latter Day Saints to go to Oregon to obtain justice, and set up a government of their own."

"We will now briefly review some of the extracts that have been read."

1st. No other place was appointed than that which had been appointed by the Lord, either for stakes or for the land of Zion, prior to September, 1844, and all who attempt to make a move in any direction whatever to establish stakes of Zion elsewhere than had been considered as doing so without the divine command of the Lord, and their course was condemned by those who assumed the right to dictate the affairs of the people.

2nd. It was certainly calculated by the authorities that Nauvoo and vicinity were the places to be built up, and become a strong hold of opposition to order and peace should be bought out and be traveling to Texas, California, or some other locality more suitable to their capacity.

3rd. Brigham Young said at the October Conference, that the object of sending out the High Priests to preside over the districts, or stakes, was that they should take their families with them and settle down.

4th. Benjamin Brown said that the Lord had said, also Joseph Smith, and the Twelve (whom he considered the legal authority after the Prophet's death) that all had declared that the lands on which the temple was to be built up, and the most house abrade, at the lease expense; but I have waited in vain. * * * It is now made known and published to the world, by the authority of the beloved Savior, that the gathering of the house of Israel hath commenced upon the land of Zion."-Page 510.

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Again: The Prophet in his reply to the Hon. H. Clay, fully explains his views and feelings as against locating Zion either in California or Oregon, in fact it shows that it was foreign to his mind; also, to have his people to go to such a desert country to build up Zion, and he calls Mr. Clay's advice "foolish wisdom, a corrupted virtue, a coward not!"

What the Prophet, after the year 1842, may have been sent to the nations, to gather Israel according to the predictions of the holy Prophets of God, must now go to the dictates of Clay, beyond the limits of the United States, the place designated by the holy Prophets to build up Zion. The Prophet was disgusted at the plan of the House of the Lord being published by Mr. Clay, and he states his views according to the prophecy of Clay, he stated希望 to build up Zion, and he calls Mr. Clay, "fulfillment of the prophets, and those who have gathered together according to the commandments of God, and locate them in the Rocky Mountain country, contrary to the commandments he had received from the Lord."

"Thus in regard to building a temple to the name of the Lord, so also in regard to locating even a stake of Zion, must we look for a commandment from the Lord; otherwise it will not meet his approbation."

Resolved, That we, the Reorganized Church of Jesus Christ of Latter Day Saints, lock with disdain upon and depurate the worse than barbarous attack upon the life of Pres. Garfield, and in common with the rest of the country will continue to hope and pray for an end of the popular excitement, resolved to go forward with joyful anticipation to the time when he will be able to perform the duties of his office; for we want and wish James A. Garfield for President of these United States of America this current term.

We clip the above from the Boston Journal, sent to the office, by some one unknown to us, which we gladly give place in the Herald.

Much as the starry heavens with its innumerable worlds fill man's soul with wonder and awe, making him feel his own littleness, yet there is something within him which elevates him above stars, above angels and seraphs, and this is his moral nature.

Don't judge a man by the clothes he wears. God made one and the tailor the other.
Archeological Discovery in Missouri.

In Stoddard County, Missouri, strange archeological discoveries have been made and unique relics of a forgotten race exhumed. I have written already of inscriptions on a tablet of stone which show the existence of a ruined temple in Guanaustio. The writing is in the same characters, if my memory be not grievously at fault, as those used by the Sun Worshipers of the old temple of stone in Western Mexico. The tablet exhumed in Stoddard County is of glazed terra-cotta, and is almost ten and one-half inches long, and covered with characters clearly cut, bearing a suggestive resemblance to Sanscrit letters. On both sides of the tablet appear these unique hieroglyphs. The tracing was evidently executed when the clay was wet, and the characters are black and glazed. The whole appearance of this undeciphered leaf from the continent's remotest history has many characteristics of the library tablets of the Assyrian King Assar-bani-pal recently dug from the mounds at Nineveh, and when I remember how near the likeness is to the inscriptions in the old Oriental scripts, I am persuaded that some explorer will yet have photographs made of all these drawings and of that discovered on a stone not far from Tuscaloosa, Alabama, and, comparing the strange records of the unknown races, ascertain their origin and determine, perhaps, the vexed question of the descent of the ancient people of this continent. The Missouri tablet is arranged in regular lines or rows, and are clear and distinct in outline. A key to solve the mysteries involved in these two "pages" of prehistoric lore would be an "open sesame" to the profoundest mystery that affects the fortunes of the human race. Is there no Chaldaean to make stones eloquent, dead centuries ago, and to inves tummies with habiliments of ancient life? Were the Mound builders of the valley of the Mississippi the same race with those who reared temples to Chichen and Copan and Ocelum and Palomque? Were the bearded Natchez Indians the same people as those who reared the temples of this race, whose power was coterminous with the two oceans and extended, as their raconteurs told the followers of Bienville and of La Salle, even to Africa? They said that when the continent was convulsed, as never before or since, their broadest, richest domain east of Florida and South America was submerged and the West was upheaved. The French forefathers of the writer of this said further that the Natchez Indians were never beaten till their priests were made drunk and sacred fires that burned perennially on the great mound below Natchez were suffered to become extinct. When this calamity befell the hapless race no further serious resistance was encountered by the French invaders. The Natchez were destroyed or dispersed, and this was the end of the latest and very remote descendants of the Mound builders that left traces of their toil everywhere until they gave place to the Seminoles in the Valley of the Mississippi. Whether the writer of the strange glyphs on the Stoddard County stone was of the Colubus, or Telces, or a wanderer from the Orient, a voyager with Hanno or some Phenician who passed beyond the Pillars of Hercules to return no more—these are inquiries to be solved by him who translates the story inscribed on this tablet and on that in the old Temple of Guanaustio. If Congress should appoint a commission to survey the lowlands of the Missis­sippi, not only with reference to the possibility of controlling its floods, much might be done in the way of exploring the hidden mysteries of the swamps, once the seat of this unique and ancient civilization.

The Stoddard County tablet has been forwarded to the learned Orientalist of Harvard University, and the same writer has permitted the characters employed by the Mound-builders and the Sanscrit "letters" to striking, it is perhaps only fanciful, and a careful analysis of the structural forms of these glyphs may reveal no likeness whatever to any alphabetic language. In fact, the inscription may be wholly ideographic, and the language employed was a system never allowing the character to pass into lexicographic unity. If this be true, speculative archaeologists may again infer that this was the oldest of inhabited continents and the seat of the earliest civilization of our race.

The Utah Rebellion.

The public is becoming heartily sick of the temporizing policy of the general government toward the Utah Mormons. For years this vile organization and insolent rebellion against the laws of the nation has been in full opera­tion, and it is the duty of Congress to take such measures as would compel it to submit itself in the Congress of the United States in the person of one who should be in the peni­tentiary, where men less culpable are to day because of the commission of crime of a similar character of which Mr. Cannon is guilty. The evil effects of Utah Mormonism need not be argued. They have been exposed times without number, and by those who have suf­fered the terrible anguish of experiencing what the system is. The stories of the women who have escaped that infernal torture of the heart and soul have been teaching in the ex­treme, and that they have been truthful the world has plenty of evidence. Indeed there was no need of any direct testimony upon this point, for human nature can not live under such conditions in contentment. The commu­nity at Salt Lake was conceived in iniquity and degradation of woman, which she must feel even when it is lightened by religious en­grossments, as the monster has thus continued. The bestiality of the thing crops out, and overshadows the faint shadows of spiritualism which the poor victims at first think they see in it. It can not require much time for an ordinarily gifted woman to see through the deception and hypocrisy, or fall­ing in that to become disgusted with a reli­gion which sanctions and encourages this most flagrant disregard of the very feelings which most prominently distinguish her sex. Having been duped, and in a measure enslaved, among a people who have not hesitated to com­mit even wholesale murder, to serve their ends, and who are these poor women to do? It is use­less for them to remain in a land in which they whose power they are, and who are ignorant of the province of mercy. Their only hope is in the people of the nation and the govern­ment, and that seems to be the faintest of hopes. If we have no respect for ourselves and the good name of our civilization and country, it might be reasonably supposed that our sympathies for these suffering victims of an impostor's religion would prompt us to act, and act quickly.
A Visit to Pedernales.

On August 11th, 1881, we left the residence of Uncle Lamoni Wight, on Wight's Creek, Llano county, Texas, on a visit to the above named place. Our party consisted of Uncle Lamoni and Aunt Sophia; Cousin Hattie, Sophie, Henry and Nora. The two first of the cousins are young ladies; Henry is twelve years old, and Nora the baby. We expected Cousin Levi Wight to join us, but were disappointed. The first night we camped near the Comanche Springs, and just before sunset we repaired to the celebrated bat caves; where for one hour and a half we watched bats coming as thick as they could fly out of a cave, whose entrance was about fifteen feet square. I saw more bats at one sight than I had before seen during my life all told. As they soared out into space they looked like clouds in the distance. Altogether it was a grand sight. I ventured a short distance into the cave, but saw nothing attractive, and the stench was awful.

After returning to camp, I was quite sick; whether the bats were responsible for it or not, I do not know; but it happened just the right time to give me an extreme distaste for bats, and so I will say no more about them. Nothing worthy of note transpired until we arrived at our destination—The City of Zombies,—which I will describe as we found it. Though this was the place of my birth, I remember nothing in regard to it; but depend upon uncle and aunt for the location of places.

A little over four miles from Fredericksburg, as you follow the old Fredericksburg and Austin road, you will come to the outskirts of the city of Zodiac. One might pass by and not know that the place had ever been inhabited; so completely has it been demolished. While I looked upon the ruins which we could only find by a close inspection, I thought of some of our scientists, anxious to make the Bible account false, would have pronounced these things at least two hundred years old, though they are only a little over thirty.

As you cross the ravine before mentioned, and a short distance below the road, are traces of what was once the residence of Mr. Minear and a chestnut tree stands near the place. All of these places can be designated by a few remaining roots from the chimneys, being all there is to designate the spot). A little further on, and near the road, is John Taylor's. A prose trunk of an oak lies near. The next, and on the upper side of the road, is Ouis Hobert's, near a ravine putting it into the river. Next, Pierre Hawley's, with no special note at the entrance, but the ruin of a stone dwelling of Mother Curtis' house in the back ground. Spencer Smith's is next; a large live oak back of the house. Then Lyman Wight's; one oak standing and five prostrate near the house. About one hundred yards north, we found William Eldridge's. A little further on, and near a pond of water known as 'The Swell,' we found a place, but could not determine who had resided there. North of the Swall are traces of the corn crib. Returning to Lyman Wight's, and going towards the river, we found indications of four dwellings, supposed to be Edna, Braico, R. J. Jenkins', J. D. Goodale's and Minnie Wight's. Near the road near the two large pecan trees, which are still standing, and in a thrifty condition. Some relics of the old wash-house still remains.

Returning to Lyman Wight's again, and following the road a short distance, we found two posts about two feet high, supposed to be remains of gate posts. A little further on we identified the spot where the church stood; five blocks, upon which the foundation stood, still remain. At the south-west corner we found root of a large live oak tree,—a limb of the tree still lying near. A short distance from the church, and a little farther from the road, we found the old well, now filled up within fifteen feet of the top. No trace of the well-house remains; but the wall of the well was perfect as far down as we could see. Farther down the road, and near a small live oak tree, are traces of the old blacksmith shop, and four sons resided. Ervin Carter's place was next. And then a place, first occupied by David Monroe, later by Orange Wight, before this house are six live oak stumps and two trees, and under the shade of these trees we camped. The next place was designated as the old Montague; besides the usual marks, one partly decayed log remains. In front of the house are two fallen oaks, and one still standing. In the trunk of the largest proseate one is an excavation, where a shelf is supposed to have been, and in it I fed my horse.

On our return we found two small mounds, supposed to be the eroded of the blacksmith shop. Small pieces of charcoal are still scattered around. One tree still stands near the place, and stumps of three others. Near the shop, the old mill road comes out from the bluff, and following it we found a walnut in the road, about six inches in diameter. We designated where the mill stood by some traces of the dam, but no trace of the mill remains. Small trees, some of them eight inches in diameter, stand under the bluffs where the mill stood. On the other side of the river, and near the mill, are eight or ten large oaks coming from four boles, nine to six feet in circumference. A little above the mill, and on the same side we found the old spring, used before the mill pond covered it. This we cleared out and used while there.

Returning to Montague's, and following the road, we found where Ezra Chipman resided; in front of the house two live oak trees have stood, now but one remains. The next place has the order of which they stood. Benjamin Bird's, three oak trees are standing, and some of our party found a case knife nearly eaten up with rust. We could not determine where George Miller's house stood; but it is now stands across the river, on Mr. Mogford's place, and is occupied. The large spreading elm, a little further down the road, in prostrate and nearly decayed.

Some of these places, Uncle was not certain in regard to, but gave them as near as his memory would permit. He is satisfied that in the main it is correct. A growth of mosses are covered with these places—some of them as much as six inches in diameter. The grass was green and thick, (mosquito grass), and we thought it a lovely spot of ground. Why could not a people, prepared to carry on all branches of industry, flourish and prosper here?

We think we know the reason, but will say no more at present; only believe that which stood in the way of their progress will blast the fair prospects of any people harboring it. We think we can see how this colony of people might have flourished and wielded yet a powerful influence for the truth, as well as saving the faith of many. We staid on the place two days, during which time we visited Mr. Mogford, who enquired anxiously for many of the old company.

I must not forget to mention that we had a mess of fish out of the Pedernales, caught by David Monroe.

About one half mile up the river, and a little farther from the stream, we found the old grave yard, situated upon a beautiful spot, gently sloping to the south and east. Here also is a growth of mossite trees, also a luxuriant growth of mosquito grass; some has done much for this spot of ground; but to all appearances it has been forsaken by man. We could find the graves, but could not tell one from another. Our feelings were peculiar, as we stood where once congregations of people had assembled to pay the last tribute of respect to their neighbors. Where the grass was mangled here and there scatters of miles. Some have found a resting place in distant lands. Some are with one faction of the Church some with another. Some have sunk in the cold, dark depths of infidelity; while some are bewildered, and know not where to go. May the enlightening, saving influence of God's love recover them all from apostasy and darkness, and may they move on in unity and love as before; but in a saurer, safer way!
of those we love. Long years have past, and none of us can erect a monument for our relatives; but collectively we can do—we must do something yet.

Three rail-roads are projected to Fredricksburg. The country is settling fast, and in the very nature of things, this land will be cultivated. This spot, memory dear, will be plowed and reapéd, and the husbandman will reap a harvest from soil enriched by the bones of those we love. Shall we suffer this to be done? No, a thousand times no!

We who were present resolved to do what we could to preserve this spot from the encroachments of man and beast; and I think I know the old company well enough to know they will aid us in this matter. We have already entered into negotiations to procure an acre of land. It will cost considerable; but we propose if we get aid enough to enable us to do so, to enclose it with a stone wall, or iron fence. The whole acre will need to be enclosed to be certain to get all the graves. If we should not do it, it will have to be hauled two or three miles, and iron will not be less expensive.

We now appeal to the old company and its friends to let us know what you will donate to this work. Please address me immediately at Ocewicville, Bell county, Texas. We do not want your money, but we want you to let us know what you will give when called upon. Do not be afraid to subscribe liberally. If we do not need all, we will only call for such a percentage of the amount subscribed as will enable us to do the work, and will send a statement of how the money was used to each one who contributed. There is no asking for land, and manifests quite an interest in the undertaking, for which we thank him.

Heman C. Smith.

SKEPTICISM.—Modern doubt is a sort of mental measles. It is insinuated with the infection of negation. It has nothing earnest and vital about it. It does not know and it does not believe in anything supernatural. This shabby skepticism which looks old and silly smears with a more cloak to hide frivolity and justify to outward view a life of selfish pleasures. A musical crie of one of our leading papers, referring to the other day in its announcement, characterized it as a "light strain carrying a light thought." The criticism will apply in other directions. Not a little of the religion nowadays in vogue is a light strain carrying a light thought. People want to be amused, entertained, tricked with flimsy sentimentality in church and elsewhere. They have avowedly grown to downright earnestness in seeking for and applying the truth of the gospel.

Live for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindred love, and mercy on the heart of the thousand you come in contact with each year; you will never forget it. Let your name and deeds be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as the stars of heaven. Any leader with such a decreasing corollary, being both a part of the faith and practices of Mormondom, even from its very beginning, is not now as notorious to all the world as the name of intelligent men and women. Some are as far as the facts of the situation now condemning, not justifying its brand, a senseless though base slander. If the horrible existence, under Mormon church inspiration, of the "Dandie Band," or, as the "high priests" of Mormondom designated these modern thugs, "Avenging Angels," of whom almost innumerable instances and statements of the fact are related, the more than an average specimen, had not been, were not now matters of history, such comparison

JOSEPH SMITH, EDITOR.

Plano, Illinois, September 15, 1881.

The following articles are from the Keokuk (Iowa) City Gate, and explain themselves. The only comment was that it was said that while the editor of the City Gate takes a fair view of the fair-play due to everybody, he misapprehends the real claim of our faith. He who condemns Christianity and the religion of the fathers, and condemns primitive Mormonism, or the faith and doctrines enunciated by Joseph Smith and the early elders of the Church, does so either ignorant, or on the contrary, he has something in common with us.

We, however, permit the only excuse that can be successfully urged in the case—that is, when Mormonism is named by these men they mean polygamy and every other bad thing which has been charged as appertaining to Mormonism.

When the editor says he knows such and such things to be so and so, respecting the people of whom he writes, he must mean that he was just what popular clamor against that people has affirmed, and nothing more, for he certainly can not know, or he would not condemn as he does. We like his defense, however, and credit him with it:

RELIGION-MAKING.

Probably few people think of the fact that we can watch with our own eyes the genesis of a religion—a religion in the making. Mormonism has become one of the great religions of this country. It is likely to become one of the great religions of the world. Many of the men and women who belong to it are just as sincere, honest, upright, and religious as any other people. They have the same common sense. The same rules of judgment. The same ability to weigh evidence. They read just as much, and, in fact, more than other men. They are as learned and capable business men. They accept Mormonism as true and of divine origin upon the same evidence that the truth of any other religion is accepted. It began with a revelation to Joseph Smith. It has sacred books divinely inspired. Its founders were prophets divinely taught. It worked miracles. It is a religion which vindicates the truth and credibility of its origin, evidences and doctrines by a transmitted historic institution or church which is contemporaneous with the alleged revelation to Joe Smith. We are not passed that there are now thousands of men and women, Intelligent, consecutious, upright, capable and adventurous testimony, who are just as thoroughly convinced of the divine origin of Mormonism as the adherents of christianity or of Moham-

mechanism are of the divine origin of those religions, they have put their lives and reputations and their reason upon them in precisely the same way. A thousand years hence if Mormonism shall have grown as it has done, there will be millions of devout men and women of that faith whose stops and thoughts will turn towards that part of western New York where Smith received the early revelation and organized the early church. It was the early Mormon church was organized and was "persecuted" as Christians turn to Jerusalem and Gate City, Illinois, September 31st, 1881.

A correspondent, signing himself "Truth," writes to the City Gate, in reply to the above, as follows:

AN INSULT TO OUR RELIGIOUS INTELLIGENCE.

"There appeared in the City Gate of July 31st, an article headed "Religion Making;" many of the statements and opinions are not now matters of history, such comparison as we are able to accept as credible, caused by a fear that some error may be suspected in the writings of the so-called "inspired leaders," chosen by Him of Nazareth."

For indeed we believe that no system of religion yet promulgated is perfect—free from error,—or other than destined to lead men from the light to the darkness of the world. Our leaders are as men of the facts themselves, and with all certainly protest against both the general and special statements and conclusions of the writer of the article in question.

When the author of that article says that, (referring to the Mormon hierarchy) many of the men and women belonging to it, are just as sincere, honest, and intelligent as the members of other religions. They have the same common sense. The same rules of judgment. The same ability to weigh evidence. They read just as much, and, in fact, more than other men. They are as learned and capable business men. They accept Mormonism as true and of divine origin upon the same evidence that the truth of any other religion is accepted. It began with a revelation to Joseph Smith. It has sacred books divinely inspired. Its founders were prophets divinely taught. It worked miracles. It is a religion which vindicates the truth and credibility of its origin, evidences and doctrines by a transmitted historic institution or church which is contemporaneous with the alleged revelation to Joe Smith. We are not passed that there are now thousands of men and women, Intelligent, consecutious, upright, capable and adventurous testimony, who are just as thoroughly convinced of the divine origin of Mormonism as the adherents of christianity or of Moham-

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as we are protesting against, would not, in a full sense, represent the Christian religion, the spirit of the age, and a gross insult to our religious intelligence.

The truth in a nutshell is that Joe Smith Brigham Young, Parley P. Pratt, Mountain Meadow Massacre, the priestly murderers, Hodges, (hung at Burlington, Iowa), Orson Hyde, and many others of the same ilk have been through the same foul conspiracy against law, order and genuine religion, and a disgrace to the civilization of the nineteenth century. The main following of these semi-demon leaders are from the grossly ignorant and unlettered, and some of our very religious denominations is indeed a great part of the populous and otherwise infamous leaders who have lost their way and are dangerous tools of the enemy of God. This wide-gathered slum follows their polygamous and otherwise infamous leaders to Salt Lake, Utah, there to become "heaters of wood and drawers of water;" the more personally charming of their females to swell the harem of the Mormon priesthood.

That we have herein but presented a just and although but partial indictment against a monster ulcer upon the body politic—a vilest conspiracy on the part of its leaders, to commit multitudinous crimes and barbarities against the admission of the sacred name of religion. No honest man or woman possessed of fair intelligence will deny.

Then to favorably compare such a so-called religion with that exemplified by Him, (whether the Savior son of God or no), who delivered the Sermon on the Mount, and was crucified on Calvary's Hill and then the present followers of the latter with the ignorant debased tools of the Mormon priesthood, these crimes-stained priests with the clergy of our various religious denominations is indeed a gross insult to our religious intelligence. To talk of the possibility of such a thing as Mormonism's remaining in the face of our civilization for even the tenth part of a "thousand years" is to suppose that the wheels of intelligent progress are to be called back a thousand years into the semi-barbarism of the Dark Ages, to suppose that all present organized systems of religion a disgrace to purity and truth, and the main founder of the Christian faith to have been like Joe Smith, a brutal debased impostor.

Such comparison should never again be made.

To reply to "Truth," the Gate City administers the following scathing rebuke:

"RELIGION-IN-THE-MAKING"

A contributor who has a way of being furious about whatever he touches, writes a furious article about the Mormon. One of the contributors was a furious abolitionist, a furious radical, and a furious writer. He was an abolitionist in the truest sense of the word. He was a furious, evil-doing, law-abiding, religious in their way, as the Mormons are saying, with the barbarism of slavery. In our own book, the prophet was as great as the important part of the Mormons a gross and unreasoning misrepresentation by an unreasonable man.—Gate City.

Some one sends us a copy of the Valley Virginian, published at Staunton, Va., containing a contribution by Elder O. E. Cleveland, calling the attention of the reader to the difference between true and apostate Mormonism. Of the latter he says:

"This 'Utah Mormon Church' is the one, and the only one, to which all confidence can be had, in the laws and the laws of the United States. Among its obnoxious and heretical doctrines, are priestship and polygamy. It claims to the same power of sending forth a purely spiritual 'gospel,' and to the same kind of spiritual wifery, Adam-God worship, Blood Atonement, and such like."

Sorely a day passes without newspapers being sent us showing up the difference between the right of the Reorganization, and the schismatic branch led away into sin by Brigham Young, and urging the government to put the law in force against the 'U. Church.'

The Philadelphia Daily Record, in an editorial on the Utah question has the following clause:

"The United States has lighthouse temporized with and tolerated the Mormon iniquities and open contempt of law, as it did for so many years with the barbarism of slavery. It was only when driven to the wall that our Government struck at the evil of human bondage, and it may be that only when it becomes a question of some party, or some state, or some stripe of polygamy. The fact is, the Mormon Church simply holds the sway of a powerful hierarchy and a blind superstition over its followers for political and social purposes."

The Louisville Courier-Journal, which has frequently and consistently pointed out the national danger from this source, well sums up the situation in these words:

"We have most emphatically a live question in this whether the Mormon priesthood shall carry out their designs in this country or not. If it is not crushed the people of the United States, now indifferent, will discover and espouse the cause which they expect to "live their religion," in the Hersey branch, the cause of Joseph Shippy. They were looking forward to a visit from brethren W. H. Kelley or C. Scott.

EXTRACTS FROM LETTERS.

Elder James W. Bryan, writing from Elkhart, Ind., says:

"I preaching every Sabbath, and stirring up the people considerably; but the Father knows whether I shall gather any fruit. Thanks be to his name, he is giving me good liberty, and I am enjoying much better health than I have had for some years before. I preach in five different places, and eager listeners are keenly interested in the things I have to say."

Elder M. T. Short, writing from Millburg, Illinois, September 5th, says:

"Our conference at Buffalo Prairie closed to-night; throngs of strangers and eager listeners were, the ground was clay. The same officers were continued. We think the district as a whole is on the up grade. I mean to devote my entire time to the ministry."

This following will show just what the state of the case between the M. E. Church and Rev. H. W. Thomas is. We sincerely hope that the popular and popular M. E. Church will proceed and give the reverend Doctor of Divinity a fair trial on the merits of the question of his al,
leged hereby against the faith and doctrines of Doctors Wesley and Watson, who are supposed to have been the proper exponents of the faith; but we confess that we have little confidence that they will do so. It is a question fraught with grave import to the Methodist Church, and they can not afford to disregard the claims that the honesty of such a man as Dr. Thomas makes upon the people, not only of the church, but of the world. The trial will proceed, we say; and if Dr. Thomas is a heretic, let him be convicted; if he be not, let him be left free to teach probation after death.

REV. DR. THOMAS—PREPARING FOR THE BEGINNING OF WHAT PROMISES TO BE A LONG STRUGGLE.

Yesterday morning at 10 o'clock Dr. Thomas and his counsel met for consultation in the club-room of the Sherman House. There were present, Rev. R. D. Stoddard, N. H. Axton, and C. G. Truesdell, the Doctor's clerical counsel; and ex-Mayor Bond, Parlin Q. Ball, and Mr. Austin Bierbower, his consulting counsel. Nothing was done, and, after an informal talk, another meeting was appointed, at which a definite plan of action will be adopted. The meeting then adjourned.

In the afternoon a reporter met Mr. Bierbower, and asked him how the counsel were getting on with their preparation for the trial.

"We have not done very much as yet," he said. "At the meeting this morning we had a brief consultation, but decided upon no definite course. That will be arranged at our next meeting and then we will make it public, as we have no desire to conceal anything. Just at present, though, we do not feel at liberty to say anything about the books required in outlining the case. But in a few days the defense will be outlined."

"But what does Dr. Thomas say?"

"He insists upon having a full and fair trial, and does not want to quibble in defense; neither does his counsel. His counsel say there is no use to open any technical defense. They want the case brought before the highest tribunal of the Church, the General Conference, and says he will not be satisfied until he has his decision in his case."

"What do you think of the case from the present outlook?"

"Well, I think it will be a trial which is good for at least three years. The trial here will be merely a preliminary one, and the decision of the General Conference will be rendered in its deliberations that period. The Doctor is receiving letters from all sides urging him to make a hard fight, not only for his own benefit, but for the benefit of other Methodists. Those who wish to see a definition of heresy. His friends in the ministry seem to think that there will be such a division in the Church that whatever may be decided a decision the Doctor will result in a division of the Church. I believe the trial here to be the beginning of a long struggle."

News Summary.

Aug. 25th.—A British sailing vessel has just returned from the South Atlantic for the Atlantic for 112 days. The sufferings and distress of the crew were very great.

Adelicia cholera is raging in Siam. The deaths among the natives at Bangkok are variously estimated at from 100 to 300 per day. Very few foreigners have died.

Two Russian staff officers were recently arrested in Austrian Poland. They were disguised as civilians, and papers found in their possession indicated that they had examined the fortifications at Leningrad and other strategical points in Galicia.

A landing occurred at the Village of Tatzamani, Madeira. Sixty-five houses disappeared. No lives were lost.

25th.—There are unmistakable signs of the re- revival of the anti-Jewish agitation in Germany. At a meeting held at Berlin, the Rev. Mr. Flath, complained that the Jews are hostile to Christianity; that, not content with enjoying equal rights with the Christians, they aim at obtaining predominance. Another few days of wet weather in England will render the harvest prospects desperate. A large amount of corn has been destroyed in the month that there has been some rain in England.

A steamer arrived at New York, having on board 211 Norman horses, the largest shipment ever made in any one vessel.

A heavy rain storm, accompanied by thunder and lightning, visited Louisa, in western Virgnia, and western Illinois, doing much damage, and causing the death of four persons. At Dubuque, Iowa, a man was killed while shoveling logs at a mill. The body fell into the water, and when recovered later in the day, one side had turned black. At Fulton, Illinois, a man and wife were drowned in a log cabin during the gale, and a storm, and were in the act of retiring when the fatal stroke entered the building. An infant about four months old, was between them at the time they were killed, but was uninjured. Four other children were also in the same room in bed, but were not injured in the least. At Burlington, Iowa, a young man was killed by his own logs, in the morning. At Davenport, Iowa, much damage was done.

Two men escaped from a passenger train, while going at a high rate of speed, and sustained injuries which caused his death in an hour.

27th.—A three- and a-half-foot vein of soft coal has been discovered near Dawson, N. D., at a depth of 110 feet. The samples are pronounced of the right quality. It is intended to ship $25,000,000 worth of gold bullion from New York to New York today.

Four horse thieves were arrested near Dorce- tex., by the Constables, and while being taken to jail were captured by a party of persons and put to death.

The Scotch herring-fishing fleet is reported to have been very successful in the Baltic, as well as in Scotland, and it is feared that many of the fishermen have perished. One account has it that 100 boats are still at sea and in peril.

A steamer has arrived at the city, with 12,000 barrels of salt. The largest cargo ever carried by a lake steamer.

Nearly a million dollars. That is the amount of damage done in a packing house in Chicago.

The following is a list of the stuff burned: Five pounds of leather, worth $450,000. There were 50,000 barrels of pork. The other contents consisted of nine sections containing 250 acres each of beef cattle, valued at $1,500,000; 400 barrels of fine salt, one half carload of salt peter, 1,800 casks of hogs in the chill rooms, which had been fattened for market, and totally destroyed, 150 to 200 boxes of meat packed ready for shipment, and a mass of other stuff, worth $50,000.

50th—Prayers for the recovery of President Garfield were offered up in the Evangelical churches throughout England yesterday.

A monster iron oil tank at Bradford, Pa., over- flowed with 500,000 gallons of crude oil. The oil ran into a creek which runs through Bradford, and got into the water-works, polluting the city supply.

The following is said to tell the truth: that the series of intermittent storms which culminated last Thursday in a general thunderstorm and very heavy rainfall brought "rain and disaster to the farmers of South Carolina," it is reported that 1000 barns were somewhat damaged, and about 10 other buildings were destroyed, 150 to 200 boxes of meat packed ready for shipment, and a mass of other stuff, worth $50,000.

Sunday. Two bedrooms in the town of Ogdensburg, N. Y. burned; loss $20,000.

31st.—Great forest fires are reported in progress in various parts of Alabama. Thousands of acres of pine timber are burning in Lee County.

It is believed that many of the natives have perished in the woods in the Province of Constaninople.

The English Empress of Russia, valued at $100,000, was destroyed by fire. About 100 men will be thrown out of employment.

The boiler of a sawmill in Walton County, Va., exploded, killing a man and another man.

Nine men were very badly injured by an explosion in the loading room of the Winchester ArmCo.

Three men were killed by the falling of the side wall of a Baltimore warehouse.

A family of nine persons, living in Boonesboro, Kentucky, were very badly injured when a shed containing their flour, newspaper, and household effects was destroyed.

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of Europe. Yesterday brought from Algoa Bay, off the South African coast, a cargo of grain drill manufactory burned at Dayton, Ohio, throwing 200 men out of employment. A most destructive fire occurred at Silver Lake, about 15 miles from Rixford, in Washington County, at 5:10 p.m. to-day, the President was taken from the railroad carriage to the New York and Pennsylvania Railroad cars for the Union Pacific. The fire in the vicinity of Hill street, Thursday night, damaged the shaver of Thursday night there.

The forest fires in Western New York and Northwestern Pennsylvania have caused great damage to the forest resources. They have spread in all directions, consuming everything combustible in their path. The fire in McKean county, Penn., has spread in all directions, consuming everything combustible in its path. The fire in New York state has reached the Adirondacks, and some 14,000 barrels of oil were burned in the vicinity. Confiscations are also raging at Carrolton, Winfall, Kinsdale, and other points.

The Governor of Illinois, Ohio, Wisconsin, and Indiana have coincided with the suggestion of Gov. Hoyt, of Pennsylvania, and have issued proclamations naming to-morrow, between 3 and 5 o'clock, a meeting for the purpose of joining in prayer for the President’s recovery. Gov. Farnham, of Vermont, made a speech on Thursday of this week for that purpose.

Several young ladies and gentlemen were poisoned at Centralia, Illinois, by eating boiled tongue. The people are in utter silence, and there are reports that many persons, principally children, have perished in the flames.

Work proceeds on the Panama Canal under great difficulties. The lowlands of South America are not as great as at first reported. A boat containing eight persons arrived on a point on the coast not far from the disaster. They say that their quarters have been burned by the Indian of the vicinity. Conspirations are being made to prevent the escape of the Indians and children will yet make the coast. Most of those perished were emigrants. But the damage in many parts of Ontario, and threatens great destruction in various localities. Many farmers have already lost their all. From some districts it is reported that many persons, principally children, have perished in the flames.

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THE SAINTS' HERALD.

I put out a good garden, expecting to have plenty for Winter; but the growth ruined it.

August 17th. - The family generally are in a little better state of health to-day. The breath illusion continues.

Brother Joseph, you don’t know what a debt of love and gratitude I feel to owe you and the rest of the Board for continuing your kind and liberal support of the papers to me. They have been a perpetual source of comfort to me. If I can not pay up in dollars and cents, I will strive in future, as in the past, to defend the gospel and yourself—when assailed by the opposers of the truth.

I do not know why the brethren failed to give me the notice of their intention to ordain my son, nor why other Elders,—i.e., in one respect, that is the number baptized; but then probably they saw the wisdom of the course pursued, and as I am not yet left with my family from my home, I could not attend.

The hospitality of brother and sister Nichols was free, and all were welcome. I sincerely thank the Herald for the insertion of our conference proceedings, and shall feel obligated for the insertion of these minutes.

By vote of the conference.

BELTON, Nassau Co., Florida.

August 3rd, 1881.

Bro. Joseph,—I have moved to this place, which is in northeast Florida, not on the line of Georgia, thinking there would be some hope of an Elder visiting me in the near future. Would you have been able to revive any church in my district, the Church, where I could attend meeting and Sabbath School regularly. I feel forlorn, but strong in faith and more ready to bear the cross, than myself, soon after my call. Bro. Scarlett has been speaking very encouragingly of coming this way, but we have not heard of him lately. Where is he? I would like to hear from you.

M. O. H.

RICH HILL, Missouri.

August 29th, 1881.

Bro. Joseph.—Sometimes I read in the Herald ordinations for people who afterwards prove no paste in persons choosing themselves, or zealous friends choosing them, than in ordinations. In Old Testament history we are informed that some persons were ordered and ordained out of the kingdom of God when little boys—some of these twenty, fifty, or a hundred years before chosen to active services. An Elder, much older in spiritual school than myself, soon after my call and ordination in the branch as an assistant, put me up to preach. I was willing to try. In my zealous oversight, I made a miserable failure. Why? Because I took that high seat that did not belong to me. Three or four years ago I tried to lecture some on different subjects pertaining to the child. I tried in the branch, give instruction and consolation, my mind appeared to me to be furnished with appropriate words, directed by God's unerring Spirit. When I ad- ministered to the sick, the same results were had. Why did God favor me in those respects; because it was my place; or in other words, when God favored me I was doing the right thing. I aimed to do. I do not point out these mistakes to bur­ stle, or brand any particular one; but more to for­ mation of these minutes.

J. A. Mcintosh.


President Joseph Smith, Dear Sir:—The conference held by the Strangite Brethren on the 9th of July, at the house of Hermon T. Nichols, Torch Lake, Antrim county, Michigan, was not very numerous attended; as in fact there are not many Brethren living in the state. The conference commenced about one o’clock, and continued, with a short recess till late in the evening. The President declared the meeting open till the next evening, hence all that could be said and done must be said and done that evening, and the time was well occu­

Pray for the welfare of Zion, I remain your sister in the gospel,

RUTH A. TURNER.

BAY POINT, Florida.

August 20th, 1881.

Bro. Joseph.—As my time for the Herald is out, I want to renew it. I do not think we can do without a newspaper, and it is a dream with me to have a paper driven between local preaching and looking after the Sabbath School, together with my temporal work, that I am tired out nearly every night. I pray for an amicable session of your General Conference, and hope the vexed question of ordination in the church will be adjusted in a peaceful and satisfactory manner.

John Wingfield

MONTGOMERY, Iowa.

August 21st, 1881.

Bro. Joseph.—I must tell you what a good meeting we enjoyed here yesterday. Bro. Howard and Brother Ruby was with us, and the Spirit of God was with us in power and demonstration, in the gifts of the Holy Ghost. The brethren rejoiced in the Spirit of God in our salvation. The sick were administered to, and received instant relief. My mind was so relieved that I will no longer make a mistake—myself for one; and I wish to give God the blessing of my labors, I love and praise him.

I long to see the day dawn when we shall have the gospel messenger in our midst. God speed the plow. Pray for your deacon brother.

M. O. H.

BROTHERS.

You have to be cared for, and not for them. As ever, I remain your brother in the covenant of peace,

C. G. ROLEY.

ALLISTON, Ontario.

August 20th, 1881.

Editor Herald:—We are slowly gaining ground; several declare they will be baptized in time. I wish to give God the blessings of my labors, I love and praise him.

Wishing you and yours all the good things of life, as well as all Saints, I close. Hoping to hear from you when convenient for you to write.

Yours ever the same,

M. B. OLIVER.
THE SAINTS’ HERALD.

Conference Minutes.

Conference held at Columbia Branch, Kansas, August 5th, 6th and 7th, 1881. J. T. Davies presiding, J. A. Davies clerk.

Statistical reports of Columbia Center Creek and Pleasant View branch were received: the last named, one had been baptized, once received by letter, and one died.

Elders J. Davies, E. W. Depue, (D. S. Crawley by letter, had baptized 1), W. S. Taylor, R. H. Davies, J. Dutton, J. A. Davies and W. France; also, Priests: E. H. Gurley, D. Crowell, R. Cummins; Teachers: R. Huldny and R. Bird; and Beacon R. M. Barmore, all in excellent spirits.

Moved that J. T. Davies and D. S. Crawley be appointed to report to the Semi-Annual Conference, to be held September 1st, 1881.

Moved that a prearranged meeting be held some time in September or October, 1881, and that J. Dutton, D. S. Crawley and J. B. Graham, act as a committee to locate place and time for the same, the appointment of District Treasurer was brought under consideration, and after considerable discussion, which was instructive and interesting, the following was decided on: --

The question was put, and was defeated. Then the conference appointed a committee composed of J. T. Davies, J. A. Davies and W. S. Taylor, to draft resolutions touching the matter, to be presented to the Semi-Annual General Conference for their consideration, which is in the following:

Towards the end of the Semi-Annual Conference in September, 1880, adopted resolutions requiring that the moneys in the general church treasury should only be used to send out such of the ministry as are appointed or sustained from time to time by the General Conference; and, whereas, the Quorum of Twelve and Bishopric, in the Missouri Conference in the following year, undertook to establish a new system of finance in all the districts of the Church, viz., authorizing said districts to appoint treasurers of their own, and to keep separate accounts, to support such Elders as they may choose to send out; and, whereas, it conflicted with the “Basis of Adjustment” see clauses fourth and seventh of same, and also, the revelation given in 1878, and divides the finance system into two distinct and separate departments: appointing of District Treasurer was brought under consideration, and after considerable discussion, which was instructive and interesting, the following was decided on:—

Therefore be it Resolved, that in the opinion of this conference it is contrary to the law of God to establish a new system of finance; and further, be it Resolved, that all accounts that are now in the Bishop and his agents is detrimental to the interest of the Church; and we pray General Conference, Twelve, and Bishopric conjointly, to remove the obstacle.

Resolution was received and adopted and committee released.

An excellent discourse was delivered by J. T. Davies; also, by D. S. Crawley and E. W. Depue, J. B. Graham, and R. H. Davies.

Adjourned to meet with the Mount Valley Branch, November 3d, 1881.

FLORIDA DISTRICT.

A conference of the same district was held at the Pleasant View branch, Escambia county, Ala., August 6th and 7th, 1881. I. F. West in the chair.

Owing to high water and inclement weather, the representation was small, and the branches were not reported.

L. F. West, as president, B. L. west as Bishop’s Agent, and J. C. McArthur as secretary of the district, were sustained.

All laboring in this mission under General Conference appointment, with the consent of the authorities were sustained.

Resolved, That we request the coming Semi-Annual Conference to adopt the Quorum of the Twelve to take charge of this mission.

Prayer meeting Saturday night.

On Sunday morning, preaching by L. F. West, and by W. L. Stewart.

Two days meetings were appointed to be held at the following times and places: Santa Rosa branch, first Saturday and Sunday in September. Pleasant View branch, fourth Saturday and Sunday in September.

Adjourned to meet at Cold Water branch, Nov. 6th and 8th, 1881.

PHILADELPHIA DISTRICT.

The conference of the above district met at Horseshoe, N. J., August 28th, 1881. J. Stone president; E. H. Gurlay clerk pro tem.

Branch Reports.—Philadelphia 48, Hornerstown 29, Brooklyn 17.

Elders J. Stone, W. Small, B. O. Herbert, S. Stone and J. Squire, reported in person; and J. A. Herbert reported by letter.

Resolved that the next conference meet on Saturday evening, instead of on Sunday morning, as heretofore.

Testimonies to the truth of the work were borne by Elders J. Stone, S. Stone, W. Small and J. Squires.

Conference from Bro. S. M. Reese, of Mt. Holly, which was forwarded by J. A. Stewart, was read.

It was suggested by Bro. Small that some of the Elders in the Philadelphia Branch be sent out to labor in the field.

J. Stone was sustained as president of the district, and W. H. Brown as secretary for the ensuing year.

Adjourned to meet at Brooklyn, N. Y., on the fourth Saturday in November [26th], 1881.

DECATUR DISTRICT.

Minutes of the conference held at Little River, Iowa, August 27th and 28th, 1881. J. Snively, president; E. H. Gurlay, clerk pro tem.

Saturday morning session spent in prayer and testimony.

Reports of Branches.—Davis City 51, Lamoni 61; baptized 10, received by letter 5, removed by letter 3, deceased 2. Iowa 38; removed by letter 2, removed by letter 3. Allamakee 35; died 1. Greeneville 12, no changes.


Action of Davis City Branch relative to reparation act, referred to this session of the Semi-Annual Conference.

By resolution, J. Snively, E. Robinson, E. H. Gurlay, J. McDill (with H. E. Morgan as alternate to the latter) and A. W. Moffatt were chosen delegates to this Conference; and on resolution were instructed and empowered to cast the entire vote of the District in favor of amendments to the Representation act offered by J. H. Gurlay and E. Robinson, as published in Herald of July 1.

To H. H. Gurlay and J. Brown, soliciting agents, reported.

Resolved that O. B. Thomas not as president of the Decatur District for the ensuing year.

Resolved that J. V. L. Snow be secretary to said district for the ensuing year.

Resolved that the ministry of this district labor as host (subject to circumstances) as the Spirit may direct in connection with the president of the district, as to new openings, or requests for such openings.

Resolved, that we tender a vote of thanks to Bro. Snively and Thomas for past services as president and clerk.

Practicing in the evening by H. Scott.

Resolved, that the district secretary elect be empowered to purchase a book suitable for a District Record, and that it be paid for by the district.

Report of Bishop’s Agent: Balance due Agent $60.50. Inasmuch as there has been some dissatisfaction.

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A satisfaction Lovell $2.00, Alfred Lovell 50c., in Lamoni, Iowa, December 3d.

W. Council Bluffs, and Creek 36; Elvin, investigate the S. P. Beckstead case had General Conference, attendance 30.

W. J. Badham was chosen to preside for the next three months.

Resolved, that the rule prohibiting business on Sundays be suspended.

Adjourned to meet in the new meeting house at Lamoni, Iowa, December 5th, 1881, at 10 a. m.

PITTSFIELD DISTRICT.

Conference convened June 4th, 1881, at North Bend School House, Brown county, Illinois. J. Goodale, president, W. H. Williamson, secretary. Branch reports — North Bend same as last report — Barry S. Pittsfield, not reported. Elders — J. Goodale and J. F. McDowell, reported; Bullion, no reports; Priestly, W. Curry, and H. Wetherbee, reported. Resolved, that Bro. Curry endeavor to get the scattered members of Schuyler county to organize themselves into a branch.

Resolved, that J. Goodale represent this district at the Semi-Annual Conference to be held at Council Bluffs, Iowa, September 1st, and that the several branches comprising this district pay their expenses to and from said Conference.

Resolved, that we sustain J. Goodale, as president, for our district, and R. H. Rogers, our agent, as clerk. Preaching during conference by J. Goodale.

Adjourned to meet with Saints in Schuyler county, Arkansas, and Council Bluffs and Sunday in November, 5th and 6th, 1881.

FREMONT DISTRICT.

Conference was held at Shenandoah, Iowa, August 6th and 7th, 1881. J. E. Badham presiding, and J. M. Stubbart, secretary, R. M. Elwin assistant.

Shenandoah Sabbath School reports average attendance 30. Amount of money collected $13 54; expenses; $3 17. 3c. J. H. Hansen, J. W. Calkins and G. E. Delu were appointed on a committee to ascertain the number of votes the district should cast at next General Conference, which vote they found to be twenty-one.

Reports. — Elders J. W. Calkins, A. T. Mortimore, Taylor, J. Leeks, S. E. Wilson, G. Welling, and Howard, were appointed on the same committee. H. W. Wetherbee, G. E. Delu, G. Kemp, Moore, H. M. Etvin, J. M. Stubbart, J. R. Badham, J. Goode, S. Thomas, W. Gaylord, Priests: M. Stubbart, Thomas, Goodale, C. Lugg, H. F. Wurley, C. Calkins, D. Spurly, A. Hills, reported. Elk Creek Branch has changed its central place of meetings to work in the vicinity of Chady Grove. J. R. Badham, J. M. Stubbart and W. Gaylord, were chosen on a committee to act in harmony with the Saints of Elk Creek Branch, to help to establish a new branch center. The cases of the Nephil and Glenwood branches were put in the hands of the aforesaid committees for solution.

The committee appointed last conference to investigate the S. P. Beckstead case had not met, and so was held over to report at next conference. The delegates good, to act as such, the district at next General Conference were S. S. Wilcox, J. R. Badham, W. Leeks, E. L. Kelley, and J. Goode. The delegates were instructed to cast a majority and minority vote on the leading questions, as follows: Upon the J. C. Crabb proposal, one-tenth vote for the proposition. Upon the first amendment of Z. H. Gurley and E. Robinson, eleven-sixteenths of vote for and five-sixteenths of vote against the second amendment of Z. H. Gurley and E. Robinson, one-third of vote for and two-thirds of vote against. A. Z. Mortimore was continued in the Pleasant Grove mission. A motion was requested to labor in the district in accordance with his request.

A motion was sustained to have a preacher in the district, to hold some devotions or service of the day of his time to the ministry. J. R. Badham was requested to labor as much in the district as he could.

A motion was sustained to have a district treasurer, and J. R. Badham appointed, and instructed to hold all money coming into his hands to defray the expenses of local laborers in the district.

G. T. Griffiths was chosen to preside for the next three months.

Preaching on Saturday evening by J. H. Hansen, and on Sabbath morning by R. M. Elvin, and in the afternoon by J. F. McDowell.

Adjourned to meet at Shenandoah, Iowa, November 6th, 1881, at 10:30 a.m.

NEVADA DISTRICT.

The above conference was held in Carson City, Nevada, August 7th, 1881. A. B. Johns presiding; T. R. Hawkins, clerk.

Branch Reports — Carson and Dayton reported; Newln reported, no changes; Elders Reports — L. Atkinson, A. B. Johns, G. P. Say lion, D. J. Jones, T. Millard, W. Riddler and T. R. Hawkins, reported. Teacher Bro. Wil- liams reported.

Bishop's Agent, T. R. Hawkins, reported he had sent to Bishop Rogers $40. Balance due Church $125.45.

A. B. Johns, chosen president, and T. R. Hawkins, clerk, for the ensuing quarter.

After some discussion in reference to a district treasurer, the motion was laid over until next conference.

The distance and the expense being so great, the motion to send the delegate to the Semi-Annual Conference was lost.

In the afternoon the sacrament was administered by Bro. Johns, at Pleasant Grove, Iowa, September 7th, 1881.

Adjourned to meet at Franktown, Nevada, November 6th and 7th, 1881.

Miscellaneous.

ORDER OF ENOCH.

Notice to stockholders of the First United Order of Enoch. At a meeting of the Board of Directors, held near Council Bluffs, Iowa, September 5th, 1881, as requested by the stockholders, the following resolution was adopted, adopted, and the same was signed and endorsed by all the Directors present.

MARRIED.

MOORE.—Carter, at Reese Creek, Gallatin Co., Montana, by Elder Gomer Jones, August 7th, 1881, Bro. Frank Moore and Miss Emma Rette Carter. May peace be their baptism. May their judgment be pleasing to the Lord.

DIED.

STEVIE.—At the residence of his son-in-law, Emerson Brown, Hillsboro, Henry Co., Iowa, William Stevie, a member of the church, was born in Lancaster county, Pennsylvania, March 5th, 1805, being 76 years, 6 months and 14 days old. For eighteen days previous to his departure, he was prevailed upon to return to his home, and remained conscious until the last, and died strong in the faith of the latter day work. His remains were brought to Montrose for interment, which took place from the house of Bro. Ross, on the 20th; Elders A. H. Babcock officiated. A resolution was read by Bro. J. H. Luttrell and broach his funeral sermon at the earliest convenience; the same to be delivered at Montrose, Iowa (Will Bye) in Illinois, in 1857, and afterwards at Montrose, Iowa, in 1858. He was buried at the cemetery July 14th, 1861, when he can request with this request, and oblige friends.

HALLOWELL.—At San Juan, San Benito Co., California, March 20th, 1881, of paralysis, Mr. Goodale Hallowell. She was born at SaleBerry, Ohio, April 27th, 1817, and was at her death 64 years, 2 months and 38 days old. She lost her first husband (in 1837) her second husband, John R. Cook, and confirmed by Bro. C. W. Wandel, on that day at San Juan. She has always bore a fatherly care for her children and the good of the church. She has borne all her troubles and trials—pains and sufferings (which have been many) both in soul and body, with great patience. She was a good active member of the church for five months before she died, and although she speaks the most of the time for the last week of her life, she died faithfully until the last, and died in full de- parture. A few days before she died she called her husband, children, and friends round her bed, and talked to them over an hour on good advice "never trample upon or treat lightly the word or commands of God" She bade all good by. Bro. Hallowell has served the church faithfully, and in high esteem, and has been a good member of the church in every respect, and has been the Serg. of our house a long time. He was a good teacher and a good example of a man of God. It is with a profound feeling that we learn of his death, and that he has laid down the brand of life that he had served so faithfully and well, and that he had been a useful member of the church.

NEWTON.—At Wyandotte, Kansas, August 19th, 1881; Eliza M. Newton, wife of Elder William Newton, aged 24 years, 2 months and 19 days old. She was born at Lyden, Maine, May 1st, 1862; united with the Church in 1875, in London, Ontario; since which time she has ever been faithful in sacrificing and toiling for the benefit of the saints, and in the work of the Church. She leaves a wife and three children. He was baptized in 1877. His suffering here was borne with patience, and they in his hope of meeting his blessed Savior, where suffering and trials are so more. Funeral services by Bro. James Caffall.

BREWER.—At Kimmundy, Illinois, July 28th, 1881, Nancy S., wife of Bro. W. H. Brewer, aged 58 years, 6 months, 20 days. Song and prayer at the house and also at the grave, conducted by Elder Brown. She died firm in the faith, with a hope of a bright and glorious resurrection.

PHELPS.—At Reese, Michigan, August 22nd, 1881, after an illness of four months of consumption, Bro. Levi Phelps, aged 38 years, 8 months, 12 days. She was baptized and confirmed December 18th, 1880. She lived faithful until the last, and died in full faith of a glorious resurrection. Funeral service in the M. E. Church, by Elder D. Elson who baptized and confirmed her, by request of our sister before she died. Text, St. John 11: 24: Congregation large and attentive.

BELVILLE.—At Herman, Washington Co., Neb., July 6th, 1881, of consumption, Bro. Isaiah H., aged 24 years, 4 months and 19 days old. He leaves a wife and three children. He was baptized in 1877. His suffering here was borne with patience, and his hope of meeting his blessed Savior, where suffering and trials are so more.

Funeral services by Bro. James Caffall.

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God declared to Adam in regard to partaking of the forbidden fruit, that “in the day that thou eatest thereof thou shalt surely die.”—Gen. 2:17. The marginal reading says, “dying thou shalt die.” Others translate it, “Thou shalt be mortal;” “Thou shalt deserve to die;” or “Thou shalt be subject to death,” which renderings are in perfect harmony with the absence of testimony which is left upon record. The first of those which we present is Gen. 3:17–19; in which it is plainly declared that “because” he had transgressed he should suffer many things in this life for his disobedience, and finally return to the ground whence he was taken.

In 1st Corinthians 15:12–20, and from 34 to 53, we find it plainly taught that in Adam all men became subject to death; and we understand reference is had to the dissolution of the corporeal body; and that by and through Christ’s sacrifice all men will be resurrected from the dead; that this mortal must put on immortality, and this corruption must put on incorruption, and death shall be swallowed up in victory; through the atonement and redemption of Christ, who was the lamb of God which “taketh away the sin of the world.”—John 1:29. Which sin of the world—or sin that affected the whole world—was that committed by our first parents in Eden’s garden. (Also, please read 1st Thessalonians 4:13 to 18.) In Hebrews 2:9, we learn that Jesus “tasted death for every man.” (Also read Romans 5:12, 14–18).

In all of these passages we understand that a literal death and resurrection of the body are alluded to; and if Christ tasted death for every man, we can not for a moment believe that he tasted a spiritual death by dying in sin, or becoming “dead in trespasses and sins,” in order to redeem man from such a death. But the death he died was the death of the body. “For Christ also 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.”—1st Peter 3:18. This plainly teaches us that the just (Christ) suffered death in the flesh, as the penalty due the unjust, which was Adam, and through him entailed on his posterity, and by the power of the Spirit, Christ was quickened (resurrected) that he might bring us to God by and through the resurrection from the dead. “For as in Adam all die, so in Christ shall all be made alive.”—1 Cor. 15:20–22.

We will now turn to the Book of Mormon for further testimony.

“For I know that ye have searched much, many of you, to know of things to come; wherefore I know that ye know that our flesh must waste away and die; nevertheless, in our bodies we shall see God. Yes, I know that ye know, that in the body he shall show himself unto those at Jerusalem, from whom I wrote these things; and I know that it should be among them; for it behoveth the great Creator that he suffereth himself to become subject to man in the flesh, and die for all men, that all men might become subject unto him. For as death hath passed upon all men, to fulfill the meritorious plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen, they were cut off from the presence of the Lord; wherefore, it must needs be an infinite atonement, save it should be an infinite atonement, this corruption could not be put on incorruption. Wherefore, the first judgment which came upon man must needs have remained to an endless duration. And if so, this flesh must have laid down to rot and crumble to its mother earth, to rise no more.”—Book of Mormon; Jacob 3:6.

Adam and Eve.

Under the above heading a writer in the Herald for November 15th, 1889, undertakes to settle the question as to whether Adam and Eve were created mortal or immortal; and, also, what was the nature and character of the penalty following their transgression. He concludes that they were created mortal, and that the penalty for their transgression was entirely of a spiritual nature, and that their physical death was not in any sense the result of their fall through disobedience.

We shall attempt to review the position taken by the writer, and show by an appeal to the testimony on record, that man at his creation was neither absolutely mortal, nor immortal,—a position which the writer is pleased to term “a compromise between absurdity and nonsense;” and that the nature of the penalty was to result in the dissolution of his corporeal nature; or a returning of the body unto the dust whence it was taken; which condition as viewed from the standpoint from which God views matters pertaining to man, is a spiritual death in the fullest sense of the term; and which condition is also the ultimate of those who die the second death, as a penalty for their own sins, after having been redeemed from the penalty of Adam’s sin through the atonement and redemption made by Christ.
God; and thus we see, that by his fall, all mankind, from that time, are "behold, I say unto you, that if it had been possible for Adam to have partaken of the tree of life at that time, there would have been no death, and the time was not come; for if it had been possible for Adam to have partaken of the tree of life at that time, there would have been no death, and therefore, could not live, and bringeth to pass the condition of repentance, that whose repenteth, the same is not hewn down and cast into the fire; but whose repenteth not, is hewn down and cast into the fire. And if a man sinneth once, he cometh upon them again a spiritual death; yea, a second death, for they are cut off as such to things pertaining to sin. Now, behold, yea, note these things and not doing them, ye shall suffer yourselves to come under condemnation, and ye are brought down unto this second death. Therefore, whosoever repenteth, he shall be brought to the resurrection of the dead, of which has been spoken of by us, which is after the resurrection of the dead. And behold, for the plan of redemption, which was laid from the foundation of the world, there could have been no resurrection from the righteousness; for on such the plan of redemption, which shall bring to pass the resurrection of the dead, of which has been spoken. And now behold, if it were possible that our first parents could have went forth and partaken of the tree of life, they would have been forever miserable, having no preparatory state; and thus the plan of redemption would have been frustrated, and the word of God would have been void, taking none effect. But behold, it was not so; but it was appointed unto man that they must die; and after death, they must repent; and it was even that same repentance, of which we have spoken, which is the end. * * Therefore, God gave unto them commandments concerning his plan of redemption, that they should not do evil, the penalty thereof being an everlasting death, which was an everlasting death as to things pertaining to the resurrection; and therefore, your iniquity provoketh him, and he sendeth down his anger upon you, through mine only begotten Son, and according to his word, unto the last man, that he might repent; therefore this life is not in vain. And the Lord shall judge the world in righteousness, and shall send the devil to the bottom of hell, for he shall not take part of the number of the elect. And the devil is cast down into the bottomless pit, from which there is no release, until the last time, when he shall be cast into the lake of fire and brimstone, which is the second death. And because of the fall of man, came Jesus Christ, even the Father and the Son, and because of Jesus Christ came the redemption of man. And because of the redemption of man, which came by Jesus Christ, they are brought back into the presence of the Lord; yea, this is wherein all men are redeemed from the temporal death of this mortal body, brought to the resurrection, which bringeth to pass a redemption from an endless sleep, from which sleep all men shall be awakened by the power of God, when the trump shall sound, and they shall come forth, both small and great, and all stand before his bar, being redeemed and loosed from this eternal band of death, which death is a temporal death."—Mormon, ch. 4, par. 6.

We deem it unnecessary to prove that the death of the body was the result of Adam's transgression in Eden's Garden, in fulfillment of the declaration "in the day thou eatest thereof, thou shalt surely die," as given in King James' translation.

We now turn to the Doctrine and Covenants for further testimony of this same fact, or cause have attributed man's physical dissolution as to his natural body: and certainly Christ will redeem all mankind by his atonement, and through the resurrection from the dead.

"And now, verily I say unto you, that through the redemption which is made for you, is brought to pass the resurrection of the dead. And the spirit and substance of all men shall be restored to them again, even as they were in the Garden of Eden, before the transgression of man, which transgression came by Adam, who brought death into the world; and death spreadeth abroad unto all mankind, to yea, the whole family of man, according to the flesh; and thereby did men die, yea, even in Adam, because he transgressed the commandments of God, and all men died, and thereby they fell; and they are all subjected to the same laws by which Adam fell; and this is the natural and original order of things, according to the commandment of God — even that in which he might repent; therefore this life is not in vain. And he that repenteth of his sins, and liveth righteous, shall have eternal life. And the penitent soul shall enter into the presence of the Lord; and notwithstanding they are mortal, they shall pass a time in the bar, or paradise, which I will explain hereafter; but I have said enough. And those that repent not of their sins, and liveth not righteous, shall have no part of the inheritance of the kingdom of the Father; and they are cast into the lake of fire and brimstone, which is the second death."—D. & C., sec. 85, par. 4.

Here we are told that through the resurrection is brought to pass the redemption of the soul, or of man—a reunifying of the spirit and the body—and certainly Christ has, or will redeem that which was lost in Adam. And so as in Adam all die, so in Christ shall all be made alive.—"—Lost in Adam. Redeemed through the resurrection from the dead, 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."—D. & C., sec. 85, par. 4.

And the righteous shall inherit it [the earth]: for, notwithstanding they die, they also shall rise again a spiritual body; they who are of a celestial spirit shall receive the same body, which was a natural body: even ye shall receive your bodies and your glory shall be that glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory shall receive of the same, even a fullness; and they who are quickened by a portion of the telestial glory, shall receive of the same, even a fullness; 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: they are not permitted to be, nor to enjoy that which they might have received."—D. & C. sec. 85, par. 6.

Also, please read paragraph 27 and 28 of section 85, and section 23: 7.

All those passages refer to the resurrection of the just. The resurrection of the dead, which is the restoration of man from that condition which resulted in the execution of the penalty as attached to man's transgression in the Garden of Eden.

The writer in the Herald says: "As to his real nature and being, there seems to be a great difference in opinion; some contending that he is simply purely mythical; and others that he was created immortal, and yet died; and others claim that he was neither mortal, nor immortal, but that his condition was a sort of middle one; some believe, and others deny, that while a large number of men he was mortal, and hence died."

Truly the only fancy has evoked the thought, in a truly Darwinian mode, that Adam was neither mortal, nor immortal! Liuble to death, and yet not mortal! "Oh, consistency, thou art a jewel."

If Adam was absolutely mortal, of what force was the threat: "Thou shalt die," if you partake of the forbidden fruit. And we feel that if language is to be understood on those terms, we have proved that death—evidence of the caporeal body of Adam—was the result of transgression; and that because he transgressed he had to return to the dust, for which he was taken; and that from this same death, Christ will redeem all mankind by his atonement, and through the resurrection from the dead.

Again the writer says: "That they had never eaten of the fruit of the tree of life, is evidenced from the fact, that after the fall, the Lord placed angels with flaming swords to prevent them so doing, lest they should eat of the fruit forever. If not mortal, of what possible benefit could the fruit of the tree of life have been."

There is no issue between us here, for after the fall they did become mortal, by bringing themselves under the threatened penalty of eternal death, or unending fruit. And by being denied access to the tree of life, of course had sooner or later to become a victim to the penalty, or curse, threatened against disobedience.

Again the writer says: "They were made of the earth, and were earthly; and hence (from this cause) the declaration: 'Dust thou art, and to dust shalt thou return.' This was the first intimation that we have on record of their physical dissolution."

Truly there was no cause for the declaration until after their transgression. And had we nothing else besides Genesis 3:17-19, on which to base our conclusion, then we should have abundant evidence to show that it was because of transgression man had to die, or return to the dust again. But if it was from the simple fact that because he was made of the earth and was earthly that he had to return to the dust again, would not that same fact, or cause have debarred him from becoming immortal, even if he had partaken of the tree of life, or even that he was made immortal through the transgression of the dead; as it is admitted that "like causes will produce like effects." But by admitting it was sin that produced mortality and death, and the cause (sin) is removed through the atonement of Christ, then there will be no hindrance to man's becoming immortal, through the resurrection from the dead.

We think that from the foregoing we can safely conclude that Adam and Eve in their original condition, were neither absolutely mortal nor immortal. For, if mortal, the writers which I have quoted and referred to, could have understood the subject upon which they were treating, inasmuch as they have attributed man's death as being the consequence of his fall through transgression. And that he was not absolutely immortal is evidenced from the fact that he died. Yet
there is abundance of evidence to show that he might have become immortal by partaking of the tree of life—even as he did become mortal by partaking of the forbidden fruit.

We shall now notice section 28, paragraph 11, of Doctrine and Covenants, which was written by Joseph Smith, and was inspired by the Holy Ghost, in his capacity of being subject to the will of the devil because he yielded unto temptation; wherefore, I the Lord caused that he should be cast out of 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 they shall say, 'Depart ye cursed.'

By reading paragraphs 8 and 9 of section 28, of the same book, we will learn from what standpoint God was speaking. He was viewing things in the light that all things are spiritual. Therefore, the conclusion was not a mere temporary nature. A careful reading of Alma 19:10-11, and also of Helaman 3:6, and 2 Nephi 6:4, as above quoted, will give us some light on the nature of the spiritual death referred to in Doctrine and Covenants, sec. 28, par. 11. Which certainly includes the two, so called temporal death. Which condition death in the fullest sense of the term. For as we asserted in the outset, is a spiritual the spirit without a body is dead to all that pertains to the glory and happiness designed by the Creator for man's enjoyment. For God has said:

"The elements are eternal, and spirit and elements inseparably connected, revere a fulness of joy; and when separated, man cannot receive a fulness of joy. The elements are the tabernacle of God; yes, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple."—D. & C. 50:5.

By this we understand that when man's spirit and body are 'inseparably connected' is made immortal—then he can receive a fulness of joy. When separated as was Adam, through transgression, he then does not receive a fulness of joy, and will be to all intents and purposes spiritually dead; and hence the necessity of a redemption to bring man into the presence of God, through the resurrection of the body, and the reuniting spirit and body—"spirit and element,"—"no more to be separated. Excepting all those who will have to die the second death, for their own sins after having been redeemed from the death caused by Adam's sin. For all men will be redeemed, but not all will be saved from the penalty attached to their own sins; but some will die the second death, which is like unto the first, or the Adamic death, as we will prove further on. There is a difference between redemption and salvation. To be redeemed is to be ransomed; delivered from bondage, distress, penalty, or from the possession of another by paying an equivalent. To be saved is to be preserved from evil, destruction, or death. Christ has or will redeem all from the penalty of Adam's sin, unconditionally; and will save all from the penalty of their own sins if they will comply with the conditions, or terms of the gospel,—which is the power of God unto salvation," from the penalty of our own sins—even a second death, which is like unto the first; (See D. & C., sec. 23:11; and B. of M., Alma 9:5; Helaman 5:6), From the quotations made and references given in the foregoing, there will no doubt objections be noted to the idea; but the context, or the verse, will be a literal, physical death of the body, after the resurrection; from the fact that some of the writers quoted say that all men will be raised immortal, and incorruptible. We shall take the position that they spoke in general terms, and that there will be exceptions to the general teaching. In the passage given in the Doctrine and Covenants 3:19, 20, we read that "The sons of men all return to the dust again." Yet in the case of Enoch we find an exception, insomuch as he was translated, so that he should not see death. (Heb. 11:5. See also 2 Kings 2:11). And even though it is "appointed unto men once to die" (Heb. 9:27.) Job expected to be brought "to death, and the house appointed for all the living." (Job 30:23). Yet we have the assurance that there will be some who shall not sleep at the time when Christ comes; but will be changed in a moment, and translated to meet him at his coming. (1 Cor. 15:51, 52; 1 Thessalonians 4:15, 16). Thus we will bring harmony out of what would otherwise be confusing and conflicting statements. For we have certainly showed many proofs that the first death included the dissolution of the corporeal body; and as if causes produce like effects, we claim that reason will discern that the effects by the exception of the same cause as the first—even transgression—will end in the same condition when fully consummated. And the testimony of the scriptures carries out, or sustain that idea. As the second death is declared to be like unto the first. (D. and C. 28:11).

And it again is said of some (the wicked) who will be quickened (resurrected), and then will return—go back—again to their own place. (D. and C. 85:6). It is also said: "The elements are the tabernacle of God, yes man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple." The elements and temples here alluded to, are undoubtedly the bodies of men, and the temple (body) that is defiled will God destroy—not make immortal, incorruptible, and consequently indefinitely live, and always exist in a condition of ruin, disorganization. See also, 1 Corinthians 3:16, 17.

Now shall we allow a few isolated passages of scripture to overtop and destroy a doctrine that is general in its nature and character, and sustained by almost numberless passages of scripture? No; rather shall we look for some special application of those isolated passages, which will harmonize them with the general tenor of the scriptures. It is declared that man is spirit. (D. and C. sec. 90:5). Shall we therefore conclude that man is altogether spirit, and has no corporeal existence whatever. As well might we thus conclude, as to conclude that because the death penalty of Adam's transgression was said to be a spiritual death, that it did not include death, or destruction of the body. But these passages are only to be understood in the light of the declaration, that "with God all things are spiritual.

Again; if the death penalty of Adam's transgression was "only a spiritual death," as the writer has asserted, did Christ ever die for our sins? Yes; he died physically, as well as spiritually. In his case we find a second death, or death by Enoch, and in sins"—in order to redeem man from his spiritually dead condition. For it is said he "lasted death for every man" (Heb. 2:9). And certainly we would conclude that he tasted the same kind of death that was entailed upon "every man" by Adam's transgression. Before God in the day of judgment. As to Adam, all admit so in Christ shall all be made alive. And by Christ dying the physical death of the body,—which is the only kind of death he ever did die, he paid the penalty due Adam's sin. And then by and through the resurrection he redeemed man from the death inflicted on Adam and his posterity. And thus having tasted death, in the flesh, for us all, in this world, we are all made alive, and are free from condemnation, so far as Adam's sin is concerned. We do not believe that Christ ever has or ever will redeem one single son or daughter of Adam's race from the penalty of their own individual sins. If once that penalty has been remitted, which penalty is the second death, "For the wages of sin is death." But he has promised to save them from that penalty if they will obey the commandments he has given them; and comply with the terms and conditions, whereby they may have their own individual sins remitted, and stand justified before God in the day of judgment. As to the fears entertained by the writer in the Herald, of establishing polygamy if man had been originally immortal, on the ground of his first wife dying and he marrying again; or polyandry, if the man died and the woman married again; we think the idea is absurd, apart from the reasoning that the man has been immortal at his creation, or had become so by partaking of the tree of life, which the writer we are reviewing admits was possible—then he would have undoubtedly been married for immortal duration, or for eternity, and there would have been no danger of his wife dying and him marrying another, and so making him a polygamist, or the woman on the other hand a polyandrist.

And just here we would say that "the incumbrance of 'sealing'" was not such an "ignis fatus," after all, as the writer seemed to think, insomuch as he admits that if Adam and Eve had partaken of the tree of life, they would have become immortal in the moment they became immortal at his creation, or had become so by partaking of the tree of life, which the writer we are reviewing admits was possible—then he would have undoubtedly been married for immortal duration, or for eternity, and there would have been no danger of his wife dying and him marrying another, and so making him a polygamist, or the woman on the other hand a polyandrist.

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Eternal Punishment.

It is remarkable that we find so many of our Elders trying how far they can go in doing away with future punishment. It is still more remarkable that they should follow the lead of Mr. Thomas and others of the same school. It is a remarkable change in the Church's teaching. What then has happened that they must to the front and tell what they [don't] know about it? Why, this "doubting Thomas" has told what he thinks, and so they must follow suit.

The fear of punishment certainly restrains people from crime, and the restraint is in proportion to the punishment. This is shown in the revelation to Martin Harris:

"Again, it is written, eternal punishment; wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men together, for my name's glory." — D. & C. 18:2.

If God uses severe language on this subject, that it may have a greater effect upon man, is it proper for me to make this "eternal punishment" appear as a light thing? We are told that God is good and merciful, and it is our duty to present him to the people. Well, if God has chosen to use such terms as "eternal punishment," "endless punishment," and "everlasting punishment," knowing the meaning that would be attached to the words, it is not my duty to apologize for him, and tell people that he is not as tyrannical as his language indicates. No, nor his Apostles, ever took pains to tell people that God would not punish them much. They rather tried to make the punishment look great. Witness Peter's language:

"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" — 1 Pet. 4:18.

"These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever." — Jude 1:13.

See context. Nephi and Alma speak with equal plainness:

"And assuredly as the Lord liveth, for the Lord has spoken it, and it is his eternal word, which can not pass away, that they who are righteous shall be righteous still; and they who are filthy shall be filthy still; wherefore, they who are filthy are the devil and his angels; and they shall go away into everlasting fire, prepared for them; and their torment shall be as a lake of fire and brimstone, whose flame ascendeth up for ever and ever, and has no end." — 2 Nephi 9:22.

Observe that it is their torment, and not place of torment, that has no end.

"Then is a time that whosoever dieth in his season, as to a temporal death, shall also die a spiritual death; yea, he shall die as to things pertaining unto righteousness; therefore, the time of their torments shall be as a lake of fire and brimstone, whose flame ascendeth up for ever and ever, and has no end." — Alma 8:24.

Here we are told of some who will die to righteousness, and be chined down to everlasting destruction. Nephi, in the passage previously quoted, says that their torment has no end. We might multiply passages, as plain as these, but it is needless. All can see

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that the ancient teachers of the gospel took no pains to make it look smooth to the wicked; neither will I. On the other hand, I will not be driven to the extremes of teaching eternal damnation upon the same as Professor Sam Grant.

I believe that there are many who will receive a fulness of glory, in the presence of God. There are also many who will not be worthy of this, who will receive a less glory, each man according to his works. And hence in the language of the Book of Covenants.

J. H. Hassen.

"It is Written."

While the Savior was in the world, he acted as a "teacher sent from God," he was "in all points tempted like as we are, yet without sin." So says the apostle to the Gentiles. His invitation to all mankind is couched in language of his law; and the word of God on the subject, instead of the law, urging and enjoining its observance upon those to whom it was given. And those who will take the trouble to examine the case, will discover that the proclamation made by the prophet Joseph Smith, and his companions, in 1830, was but an invitation to read, believe, and obey upon which to dwell.

May God guide us into a full understanding of his law; but until then may we be modest enough to teach only what we understand. Let us "cry nothing but repentance to this generation."

"He is not meet for a kingdom of glory. Therefore, he must abide a kingdom which is not a kingdom of glory."—D. & C. 55:5.

When Jesus came among them, doing the works which "no other man did," his exhortation to them was "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." But they said, "Can any good thing come out of Nazareth?" "We know that God spake unto Moses; as for this follow, we know not from whence he is." "Away with this man, release unto us Barrabas." They crucified the Prince of life, who, being actuated by the principle of divine love, came to save them. Many have been clamorous in denouncing the Church of Jesus Christ of Latter Day Saints, because of their claims to revelation, additional to that contained in the Bible. Arguing that the canon of scripture is full, and consequently no more revelation is needed. There might be a shadow of reason in such a proposition; provided they are content in their claims to a "full canon of scripture" were giving heed to the teachings of that sacred volume. The law of God for the guidance of Israel was given through Moses; notwithstanding it seemed necessary that many should "speak as they were moved by the Holy Ghost" subsequent to the law, and hence the blessings of the law, urging and enjoining its observance upon those to whom it was given. And those who will take the trouble to examine the case, will discover that the proclamation made by the prophet Joseph Smith, and his companions, in 1830, was but an invitation to read, believe, and obey upon which to dwell.


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namely: wisdom, knowledge, faith, healing, prophecy, tongues, interpretation of tongues, discerning of spirits, &c., from the simple fact that "it is so written" in Corinna, chapter 12th, and elsewhere. If Joseph Smith had sought to impose upon the world the people's "another gospel" than that taught by Christ, and his acknowledged disciples, there would have been some justice in the cry of "impostor," "delusion," &c. The letter and spirit of this latter day proclamation have been, and still are the very embodiment of the sentiment expressed by Isaiah the prophet, when he said "come ye, and let us walk in the light of the Lord." It has been the voice of inspiration, pleading with the inhabitants of the earth to turn from their sins, and unrighteousness to the worship of the true and living God. And judging from the history of the past, and the prophetical intimations concerning the future, those who give heed to the divine injunctions are wise.

G. S. HYDE.

Latter Day Events.

Editor Herald.—As I have been reading the word of God, my desire has become stronger, and my anxiety more intense, to understand the things which are written for our learning. I think that every intelligent reader of the scriptures can not fail to see the fact that all the sacred writers contemplated a state of things, in both the religious and political world, that will eventuate in wars and commotions of so dire a character as to endanger the existence of all the nations of the earth; and, in order that any of them may be left, and a portion saved, the God of heaven will have to interfere; or, else, the whole earth will perish together. Also, in order that the way may be prepared before the Lord that he may "suddenly come to his temple," and that he may usher in a new order of things, which order, according to the apostle John, will, when it is established, last one thousand years, there must be a people prepared, in true faith and works, that they may escape the judgments of the last days, and be looking for the coming of the Lord from heaven.

It will not be amiss for us, at this time, to notice the various events that immediately precede this new order of things; for the Bible is our guide in matters pertaining to the future, the events of which will be of a fearful as well as of a glorious nature; for in this period of the world's history there shall be blood, fire, and pillars of smoke; the sun turned to darkness and the moon to blood; the stars are to fall, the earth to reel to and fro as a drunkard, and the face of all flesh gather blackness; the rich men and nobles, and every wicked man, and poor man, shall call upon the mountains and upon the rocks to fall on them, and hide them from the face of him that is sitteth upon the throne, and from the wrath of the Lamb. But before all this takes place, the God of heaven is to set up his kingdom by the ministering of angels. In the fourteenth chapter of Revelation it is stated that John saw an angel flying through the midst of heaven, holding the everlasting gospel to preach to them that dwell on the earth; and to every nation, kindred, tongue and people. It must be, in order that those who believe the message, and obey it, might escape the judgments which were to be poured out upon the inhabitants of the earth; for it is in this period of time that Babylon, the great is to fall and rise no more. Her mercies and judgments are to stand afar off and cry: "Alas, alas! that great city Babylon that made us rich with delusions, and her merchandise, is no more!" It is in this period that nations are to rise against nations, and kingdoms against kingdoms; and there is to be wars and rumors of wars, and earthquakes in divers places; and God is to appear in his majesty, and a fire is to devour before him, and behind him, while he puts things in order to judge the nations, and prepares the way for the second advent of his Son. All that the prophets have spoken concerning the last days is to be done; for the Lord is to show forth his power in preparing and saving himself a people prepared, in future, for the kingship of the Lord.

The hope inspired the Saints from Adam to the apostles; in view of which they laid down their lives for the word of God and the testimony of Jesus Christ, and to the world, for conforming to the sacred writers, their hope did not rest in the things they enjoyed in their life-time, but on things that would take place in the last days, when the kingdom should break in pieces all others, as described in the second chapter of the book of Daniel. And the prophet Paul, while writing his epistles to the Corinthians, and the Savages, with high expectations, that at the time the kingdom would triumph over all others, they should lift up their heads and rejoice, for their redemption drew near.

In the 21st chapter of Luke, and 29th verse, we learn that after the Savior had described the state of things that would exist at the second coming, he said, "When these things begin to come to pass, then look up and lift up your heads for the day of your redemption draweth nigh.

Let us notice that the disciples lived over eighteen hundred years ago, and the things spoken have not yet come to pass; but, the apostles are long since dead, which Jesus well knew would be the case; but, whether dead or living, when the things described began to take place they were told to lift up their heads, for their redemption drew nigh. Thus we see their redemption had not as yet taken place, nor would it till the things there described should come to pass; for when these things began to come to pass, they should then look up for their redemption drew nigh. For this reason the apostles themselves did not expect to attain to their redemption till the world was remade from all false systems of religion, which is Babylon; for so it is written in the fourteenth chapter of Revelation.

Paul says to the Romans:

"The creature was made subject to vanity, not willingly, but by reason of him that hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the first fruits of the Spirit, even we, ourselves, groan within ourselves, waiting for the adoption of the sons of God."—Rom. 8: 20, 25.

Then we must come to the conclusion that all from the apostle’s days back to the days of Adam were travelling in pain and groaning, and would till the redemption of their bodies. Surely, then, they never conveyed the idea that the Saints would, at the second coming, enter into their rest, or be redeemed; but all died in faith of a rest that would take place at the time when the kingdom of God would triumph over all others, and the bodies of the Saints would be raised from the dead.

In the fifteenth chapter of 1st Corinthians, Paul says:

"But if there be no resurrection of the dead, then Christ is not risen: and if Christ be not risen, then is our preaching vain, and your faith is vain; and ye are still in your sins; and God hath betrayed his Son unto the world of the dead. If then Christ be not raised, what hope is there of us? If the dead be not raised, then is not Christ raised: and if Christ be not raised, then is our preaching vain, and your faith is vain: ye are yet in your sins; then also they who have fallen asleep in Christ are perished."—1 Cor. 15: 16-22.

The salvation promised by Paul in writing to the Hebrews endeavors to stir them up in the same hope of redemption which he himself possessed. Read the 11th of Hebrews. Here the apostle speaks in high terms of their faith; then brings up specimens of faith from Abel to Sarah. Then says all these died in faith, without receiving the promises, but having seen them afar off. Here the apostle leaves them, and here they will remain till after the coming of the signs of Christ's second advent; after which they are to receive their promised redemption.

In the 6th chapter of Revelation, John gives us a very plain account of their redemption. He says:

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"—Rev. 6: 9, 10.

No one can doubt that they were longing for the time when their redemption and final rest would come; and they well knew that it would not take place until after Babylon had fallen to rise no more; as declared by John in the 18th of Revelation. In Revelation 10th chapter, he tells us what he heard after they were destroyed.

"And after these things I heard a voice of many people in heaven, saying, Allelulia; salvation, and glory, and honor, and power, unto the Lord our God, for true and righteous are his judgments."—Rev. 19: 1.

Here they are in the attitude of praising God, instead of asking how long it would be before their blood was avenged.

"And true and righteous are his judgments; for he hath judged the great whore, which did corrupt the churches with her fornication, and hath avenged the blood of his servants at her hand."—Rev. 19: 2.

Now, they have the answer given that the blood of his Saints would be avenged, at the downfall of Babylon, the great. And at that
time they could cry Alleluia; for at that time their bodies would be raised from the dead. Then they will receive the fulfillment of their promises, and as John saw, be made kings and priests to God, and after that reign on the earth.

These sayings, put together, make the whole place seem as if it were to do just what the Lord commanded the prophet Zerubbabel when he said, "Go, work! For I am with you" (Zech. 4:6). Well did the Savior say that when his disciples saw certain signs, then they might lift up their heads, for after the downfall of Babylon their redemption would come; for when that takes place, the heavens will rejoice, and the Saints will shout Alleluia.

A few words may not be amiss relative to the meaning of the term Babylon. The old city of Babylon was destroyed long before John wrote his revelation, and yet he saw that the great city of Babylon would be thrown down before the day of redemption; and by destroying Babylon the Lord would avenge the blood of his servants at her hand. We understand that the founders of the old city of Babylon went under the will of God, undertook to build a tower whose top they would reach; but God says of them, "They are drunken, but not with wine; they stagger, but not with strong drink." (Isa. 28:1)

Speaking of the judgments of God on the wicked, and the rest of the righteous, Paul says to the Thessalonians:

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty power, and with great splendor, and shall take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—2 Thess. 1:7, 8, 9.

We learn from this that they did not expect their rest until after the Lord would avenge himself on those who troubled the Saints, and would not obey the gospel when it is preached in the last days, for a witness and a testimony, by angelic messenger. Paul tells the Saints (1 Thes. 4:13, 17) that he would not have them to be ignorant concerning those who are dead, and that they need not sorrow as those who have no hope; for those who sleep in Christ, God will bring with him; for they shall be raised to life everlasting and to glory together.

Now some may say that they believe in the resurrection, but not in new revelations in these last days. But let us search the word of God, and see what it says concerning messengers and prophets that God is to send, and raise up for his work in the last days. After reading the word of God, we are forced to the conclusion that the last days are to be the days of wonders, the period fixed in the purposes of God for bringing to a close all the works of salvation promised the world, since the days of Adam; the time of fulfilling promises of re-establishing plegdes between God and man, of establishing the truth of all covenants made with the fathers, of bringing in everlasting righteousness, filling the heavens with joy and the earth with gladness. And to this end the whole universe will be put in motion, in order that God may accomplish his purpose in the redemption of fallen man.

Being enlightened by the power of God concerning these events, Malachi prophesies thus:

"Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the Mighty angel, in Emanuel, whom you desire. He shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers; and I will turn the hearts of the women to the children. And it shall come to pass in the last days, that my Spirit shall be poured upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on the mountains of the south shall run the young bullocks, and on all the hills shall be images of slaughtering. And I will pour my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on the mountains of the south shall run the young bullocks, and on all the hills shall be images of slaughtering. And I will pour my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And I will pour my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

Malachi 3:1-4
THE SAINTS' HERALD.

Plano, Illinois, October 1, 1851.

The readers of the HERALD will read of the death of President James A. Garfield with pain and regret; with pain that one to whom the voices of the people had relegated the highest office known to our form of government, had been taken away before the expiration of his term of office, with all the brilliant promises of his inauguration, and the hopes of his admirers and friends unfilled; with regret that our civilization and political policy should have developed a mind so depraved as to compass by violence the end of so good a career. "The President is dead" are sad words on American lips; and American hearts are filled with grief. But Saints are not unused to contemplate such scenes of violence, and they remember that years ago, Government failed to rebuke lawlessness and violence, and hence they are not unprepared to see murder to take advantage of such mistakable policy to wreak spite, or insane desires for selfish ambition upon those highest in the land. Let us mourn, be bold; be sad, loving; indignant and hard, but law-abiding, and hopeful that out of a nation's sorrow a nation's sanctification may come.

On the night of August 27th, the hay-barn, stables and cattle sheds of Bro. David Dancer, two miles west of Lamoni, took fire and burned to the ground. The weather for some weeks had been hot and dry, only a little rain had fallen since the drought set in, and that little had wet two loads of hay which had been put in the mow near it. We are informed that this hay by superheating had taken fire. The loss to Bro. Dancer was about $5,000.

On the night of the 16th of September, the store of Bro. A. White and Bro's of Edenville, Iowa, was robbed, set on fire and entirely destroyed, resulting in a loss of $10,000, covered by an insurance of $3,000 only.

The town of Blakelyville, Michigan, was among those burned during the forest fires raging in Stuclis and Huron counties in that State; and Bro. J. J. Cornish, and others suffered a loss of all they had. These losses by fire are among the things that are to mark the last days, and it appears that the Saints do not escape.

Of their loss at Edenville, Bro. A. White writes:

"We are not the kind to do much whining over such a loss as this. We can afford to suffer the loss of these things, but can not afford to suffer the loss of the latter day work." Of his loss, Bro. Dancer said, "You need not worry about me, Bro. Joseph, I am not going to fret over this thing.

The courage that can withstand the loss of hard-earned means is placed in merciful and working stock, and our brethren should love and retrieve their losses. But the sad hearts that sit down to grieve, and the courage that shrinks from effort and shrivels up at the touch of loss, is a bad commodity, and never survives, or retrieves.

We sympathize with these brethren, and commend their courage to success.

EDITORIAL ITEMS.

Bro. R. V. Sprunger, wrote from Lilly Dale, Indiana, August 24th, that he was still struggling to hold the banner aloft. The Mount Eden Branch, where so much trouble has existed for the last few years, have remodelled affairs, a Sr. Louis, son of Elder James G. Scott, has given them the word of the Lord, and James G. has been installed head of the church at Eden. J. A. Scott, assistant. Others were in like manner chosen as church officers, and the organization referred to by us a few issues since was thus affected. At a sacrament meeting subsequently held, at which Bro. R. V. Sprunger, acting president of the district, Elder James G. Scott and M. R. Scott and their families were present; the emblems were blessed by James G. and passed among the brethren, and the spirit of the church officers, and members in good standing by refusing them the emblems, we can not infer. We trust for good results to the cause, any way it may terminate. Bro. R. V. Springer is equal to the emergency, aided by the Spirit of Truth.

Bro. D. McPherson writes from Cokerville, Monroe county, Alabama, that he has heard and seen a heavenly messenger, and that the testimony borne was that "the Spirit of God was with the church which he had joined." He wishes Saints to remember him in prayer.

Sr. Ann Sherman writes from Detroit, Minnesota, that she feels strong in the faith. But that the branch was nearly broken up. She had been sick a long time; was relieved frequently by administration, but not permanently healed—prayed for by Sr. Sherman.

Bro. A. Whisner wrote from Wetherville, Wisconsin, lately. He had been laboring at Clinton, Iowa, during the summer, had baptized one at Wetherville; and was intending to do what he could in preaching the coming Winter, positively the most of his time.

Bro. J. A. Stromberg wrote from Santa Rosa, California, that he was still too ill in health to do any thing toward furthering the gospel. He lamented that he had not seen any of the Saints for a long time, none except Bro. Hawkins; and having visited him. The command in James, to "visit the widows and the fatherless, in their afflictions," might be easily construed to mean that he could in preaching the coming Winter, positively the most of his time.

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No. They both stand on the same footing; the only difference being that one commodity may be in some instances a greater necessity than the other. One plea defends both. "I must do this to make a living." The same plea may be made for the butcher, the baker, the grocer, and many others. The morality of the act is determined in each case by its surroundings.

Has a branch a right to pass a resolution to withhold the sacrament from members living in the limits of the branch, but who do not unite with the same? Yes; if said persons are in good standing in

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News Summary.

Sep'y. 7th.—Very serious anti-Jewish riots occurred at Stolp, Pomerania, last Sunday. The mob threatened to storm the Jewish houses, and threw stones at the troops who charged the rioters, wounding sixteen of them, some very seriously.

The condition of the south of Ireland is represented as one universal lawlessness. The people seem determined to treat the authorities with contempt where they do not treat them worse.

St.—Last evening, shortly after 8 o'clock, the incoming Chicago and Alton passenger train was stopped and robbed three miles east of Independence, Missouri. The train was flagged and then ten or twelve men entered the cars and robbed the express car, baggage master, conductor, Pullman conductor and all the passengers, except in the rear car. The ladies, some fifteen in number, were relieved of earrings, rings, watches and money. They got about $5,000 from the passengers, and it is thought about the same amount from the express safe. The express messenger was terribly beaten over the head with a revolver, and at last gave up the keys to the safe, and the robbers took all the contents.

When they entered the Pullman car, five in number, all were masked, and while one held an open bag or pillow case, each person was relieved of his or her valuables, which were then thrown indiscriminately into the bag. The car conductor lost his watch and chain and $100. The place where the robbery took place is in a deep cut, near where the Missouri Pacific track crosses it, and the country is hilly and well wooded, and just suitable for such a robbery. It is only a few miles from Glendale, where the Alton train was robbed in 1879, by Jesse James and gang, when they secured $15,000.

The Gospel ship Glad Tidings, was last last Saturday off Green Bay, and Capt. Bundy, his wife, two children, and two sailors perished.

Jewett's mill, at Drury Care., N. E., burned with many feet of lumber. One hundred and fourteen persons are thrown out of employment. Cholera has appeared at Aden, Arabia. Thirty out of thirty-seven cases were fatal.

One hundred Jews, escaped from Russia, left Brody on the 10th. Five hundred and fifty four Jewish work-people at Kief, were ordered to quit the town within a fortnight.

9th.—The villages of Charleston, Tyre, Ubley, Bad Axe, Vernon Mills, Hustler, Moors, and several others in the forest regions of Michigan, have been destroyed by the forest fire.

10th.—The Jewish World says that the Government of Russia is at last taking very active measures towards the suppression of the anti-Jewish movement.

The Rev. Dr. Thomas was found guilty of heresy yesterday by the investigating committee appointed in his case, and was deprived of his priestly functions pending the action of the Methodist Conference.

Five murderers were hanged at Fort Smith, Ark., yesterday morning.

12th.—Serg't. Mason, Batteon B. Second Artillery, when filling the guard at the jail at Washington, last evening, cut off General L. G. Emmet, through the window of his cell, and came near killing him. The ball grazed his head and was imbedded in the cell wall. Mason was promptly arrested, and taken to the arsenal.

13th.—Forest fires have broken out at Corfu, Genesee county, New York, compelling many families to leave their homes.

In New York City over $10,000 have been subscribed for the Michigan sufferers.

A million dollars' worth of timber is reported to have been destroyed in the neighborhood of Parry Sound, Ontario.

The steamship Columbus, was lost about six miles from Frankfurt, Michigan, during the fierce gale of Saturday night. All the passengers and a portion of the crew, from fifteen to twenty persons in all, were lost.

14th.—A landslide occurred last evening near the Village of Elm, Switzerland. Two hundred persons were killed and thirty houses destroyed.

14th.—At the Methodist Ecumenical Council at London, the practice of some Methodists in sending their children to Roman Catholic schools was very severely condemned.

By the great fire in Michigan, between three and four hundred square miles have certainly been burned, but there are fires yet unreported, which may add greatly to the area. In timber the loss has been enormous, and thus far can scarcely fall short of one million dollars.

A fearful typhoon has visited Shanghai, driving over two hundred vessels of all nationalities on shore, uprooting trees, and leveling with the ground whole lines of houses. During the storm, which lasted barely an hour, over ten inches of rain fell. Hundreds of native sampans sank with their occupants. About $20,000 worth of ten stored for shipment was washed away and lost.

10th.—The Rev. Father Campbell, the canon of St. Peter's Cathedral at Rome, publicly denounced Roman Catholicism in the Methodist Chapel in that city, Wednesday evening.

17th.—Snow fell in considerable quantities in several parts of Nebraska, and in portions of Kansas yesterday. North of Fort Dodge, Iowa, two inches of snow fell. It has been exceedingly cold for the season at Lincoln, Nebraska, for three days.

The Woodstock Lumber Company's mills at Gravenhurst, Ontario, and about 8,000,000 feet of lumber burned. The West End of the town is burning. One church and six houses are already gone.

10th.—Deputations of Jews representing different towns have arrived at St. Petersburg. They intend to present a petition praying for an official public declaration of liberty for all creeds, and the suspension in the meantime of the laws sanctioning the expulsion of Jews from certain localities.

The Star Parlor Organ Company's and Beatty's organ factories were totally destroyed by fire this evening. The loss is estimated at $300,000. Four hundred workmen were thrown out of employment.

20th.—After seventy-nine days of great distress and pain, and despite all that medical skill and science could do, President James A. Garfield succumbed to the effect of the assassin's bullet. His body was conveyed to his home at Mentor, Ohio, where it lies in state during Sunday. The funeral will take place on Monday, and the remains will be interred in Lake View Cemetery, Cleveland, in accordance with the often expressed wishes of the President while alive.
in Richmondville, went to Lake Port, there.

Many people burned to death. And Bro.

Bro. Whitford and I were tired almost

On Monday, September 6th, Bro. Whitford and I

some with their eyes tied

The smoke in the air was hot, and our eyes were sore.

I left home for a few miles, and found some

Some were dead, and some were

The moon was thick, we were

Two miles south of the village, one died.

I received word that my family

Bro. Whitford then took me in his buggy to

Five miles, as all the bridges, culverts and

Bro. Young had a farm of eighty acres. Brethren

I went to the house of a man who was

I left them

Brethren

The spear

I received news that my father and

Bro. and Sister Willis, west of Forrester, were burned out. That is all I

I believe. No lives lost in the Saints, and but

This fire was far worse here than it was in 1871.

Any one wishing to send these brethren assistance, send it to

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years it will be two hundred years yet until Christ comes, and that is too far off. The man answered that he was not a Christian, but the Brethren and friends of former days.

An interest in your prayers, the room was the world, the woman murmur and wonder in your thoughts, behold darkness; the prophets of the last days, the last dispensation; answered my thoughts by each, same authority; the second came; the woman went out into darkness, came in again in the same light, or truth. The one spear head contains all the prophets of the last days, the last dispensation; Joseph was and Joseph is, the same truths taught by each, same authority; he who has never doubted since, this faith is for the brethren and friends of former days.

Valleym for their kindness towards the two truants. I have spent many happy hours since then attending meetings, Sunday Schools, etc. No matter where a person is when they are once in the Church, they will know that they will reign here some time in the future. O! a glorious thought it is. Notwithstanding all this, I sometimes get weary, and the reason is this, neglected duty. A splendid piece that was written by Bro. S. M. Chase, on negligences. I think if we all will try we can, we partook of theähr merrily; I want you to pray for me that I may overcome sin and be saved in the celestial kingdom of God; for the hour is near, but I have no hope for the future I don't know what pleasure his life is to him. But I know the time is near, even at the door.

And his gospel plan,
That Christ has left for fallen man
Its here are simple to obey,
Yet pride lead's many astray.

Give us his spirit to learn
To live, to meet him in
.

To do this requires labor, diligence, faith, and hope. They are happy; for they know that they will reign here some time in the future. I remain as ever, your brother in Christ,

JULIA EDWARDS.

Many wish to learn my system of short hand, which I believe will prove to be a great and succulent interest to you. At Reece Creek, quite well. The work here prospers among a goodly number of Saints.

Yours with love unfeigned,

W. W. WOOD.

Wein City, Kansas.

September 12th, 1881.

Beloved Saints:—I have not written a piece to the Herald, but I will now write a few lines if you will give me the space. I joined the Church of Jesus Christ of Latter Day Saints in June, 1880. I have spent many happy hours since then attending meetings, Sunday Schools, etc. No matter where a person is when they are once in the Church, they will know that they will reign here some time in the future. O! a glorious thought it is. Notwithstanding all this, I sometimes get weary, and the reason is this, neglected duty. A splendid piece that was written by Bro. S. M. Chase, on negligences. I think if we all will try we can, we partook of theähr merrily; I want you to pray for me that I may overcome sin and be saved in the celestial kingdom of God; for the hour is near, but I have no hope for the future I don't know what pleasure his life is to him. But I know the time is near, even at the door.

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Beloved Saints:—I have not written a piece to the Herald, but I will now write a few lines if you will give me the space. I joined the Church of Jesus Christ of Latter Day Saints in June, 1880. I have spent many happy hours since then attending meetings, Sunday Schools, etc. No matter where a person is when they are once in the Church, they will know that they will reign here some time in the future. O! a glorious thought it is. Notwithstanding all this, I sometimes get weary, and the reason is this, neglected duty. A splendid piece that was written by Bro. S. M. Chase, on negligences. I think if we all will try we can, we partook of theähr merrily; I want you to pray for me that I may overcome sin and be saved in the celestial kingdom of God; for the hour is near, but I have no hope for the future I don't know what pleasure his life is to him. But I know the time is near, even at the door.

And his gospel plan,
That Christ has left for fallen man
Its here are simple to obey,
Yet pride lead's many astray.

Give us his spirit to learn
To live, to meet him in
.

To do this requires labor, diligence, faith, and hope. They are happy; for they know that they will reign here some time in the future. I remain as ever, your brother in Christ,

JULIA EDWARDS.

Many wish to learn my system of short hand, which I believe will prove to be a great and succulent interest to you. At Reece Creek, quite well. The work here prospers among a goodly number of Saints.

Yours with love unfeigned,

W. W. WOOD.

Wein City, Kansas.

September 12th, 1881.

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W. W. WOOD.
and running my bar. I learned to dance, but in the end I bought dancing sin; as I was brought to serve the Lord before I was fifteen years old, and I did not think a day could come when I would be so very good and bad deeds. I will be down and if there is any you cannot read, I will explain to you. My wish is that all the good I can, and warn my neighbors. I have been trying so hard to find a rich mine, to help the poor of our Church, to help the tithing of our Church, to help the poor. I remain your brother in Christ.

JOHN EMERSON.

AALBORG, Denmark, Narreage 18.

Bro. Joseph Smith— I arrived to my field of labor a laborer, and come to Aalborg, Denmark, July 7th, all well, and also found the little band of Saints all well. We were happy to meet again. I wish to return my sincere thanks to the Saints and friends there, who assisted my wants both spiritual and temporal, so kindly. May Israel's God bless them, and guide us by His Holy Spirit, that shall guide us into all truth, that we may be redeemed and sanctified through Christ Jesus, our Redeemer.

Your brother in the gospel,

PETER N. BRIN.

ELKO, Nevada, Sept. 9th, 1881.

Bro. Joseph— I have baptized one since I last wrote. He was a school teacher. So the Elk is Branch has twelve members; but only six live in the territory. I have preached in the north of tongues, to show to me the Lord had not cast me off. I then told my house together, to illustrate the question of representation. We hereby declare that we are not in favor of the business of the Church being done by delegates as declared in the article of representation. We have no need of this. In fact, we cannot be in favor of this, and to send such delegates to the coming General Conference, to be held September 1st, 1881, to so represent us of this Branch.

J. I. Hidy, Chairman of Committee.

Carlinghur, Ontario.

September 5th, 1881.

Bro. Joseph.— The brethren of the Uinta Branch will go to the Centraila Station, on Fri- day evening and Saturday morning, with wagons, to meet those coming to conference. Any one coming on the Grand Trunk Railway will please communicate with me. I have a number of the Saints at a distance.

Yours very truly,

S. BROWN.

Conference Minutes.

ALABAMA DISTRICT.

The above conference was held at the Lone Star Station, Monroe county, Alabama, on the 1st of September 1881. The Bishop being absent, G. T. Chute was chosen president. The Bishop vice-president. The Bishop secretary, and Deacon A. Vickery, reported.


Rev. Brother Asp. F. Vanhouten, reported $55.50 on hand, subject to Bishop's order.

On motion, G. R. Soneil was released, and W. J. Booker chosen president of the Alabama District. The letter was read from W. D. Clawson, asking to be released from his official standing in the Church, upon the following reasons: "The more I read and reflect upon the contents of the Doctrine and Covenants, the stronger becomes my conclusion that some parts of it claiming to be revelations from God are not so, but are the words of men."

He desires to retain his membershi-
HOPF [sic] fund. I have fifteen names on my list at the present, for ten cents per month. I have received the required amount for six months, which is $7.50.

ISA WEEKS, Treasurer.


Adjoined to meet at Edenville, Iowa, December 24, 1881, at 3 p.m.

NORTH-EAST MISSOURI DISTRICT.

Conference convened at Salt River, Mo., August 19th and 20th, 1881. G. Hicklin, president; B. Moses, clerk pro tem.; D. F. Wim, assistant.

Branch Reports.—Bartlett 112; expelled 2. 

Resolved: That Elder D. N. Jones be silenced in acting as Bishop's agent while the Bishop's agents take action according to the law.

Whereas there is some of our brethren visiting the saints in a spirit of self-gratification, and thereby bringing disgrace on the Church, we do hereby move whenever one, or any of the priesthood, shall be found so doing, he shall give up his license to the Presiding Elder of the District.

Resolved that we appoint G. Hicklin a delegate to represent this district at the Semi-Annual Conference.

Resolved that this conference endorse the action of Bevier and Salt River Branches, on the amendment of representation of the General Conference. 

Resolved that the Clerk note the case of the president, and solicit aid from them towards defraying the expenses of our delegate to Semi-Annual Conference.

Bishop's Agent's report balance on hand April 14th, and received since, $27.30; paid out $10; on hand $17.30.

Resolved that Bishop and Charles Perry were appointed to audit the Bishop's Agent's account; also that the district president give missions to labor in that branch.

Preaching in the evening by G. Hicklin. Preaching on Sabbath morning by F. Mussel and R. Rowland. Met in the afternoon for prayer and testimony. A good time was the result. Preaching in the evening by G. Hicklin, on the resurrection.

Adjoined subject to the call of the president.

MONTANA DISTRICT.

Conference held at Willow Creek, Montana, August 27th and 28th, 1881. Gomer Bree, president; W. Worwood, clerk.

The assembly was addressed by Elder W. W. Blair.

Branch Reports.—Willow Creek 20; removed by letter I. Gallagher 20; baptized 2. Butte 18; baptized 1. Hager 14; removed by letter. 

Resolved that the priesthood of Elder J. W. Bradshaw be suspended for three months (till next conference), he having failed to report himself either personally or by letter, after having been duly notified for three successive conferences to do so.

Elder Bradshaw reported as district treasurer. 

Resolved that a committee of the priesthood of Elder J. W. Bradshaw be appointed to act upon the question of the district president's duties.

Resolved that this conference, at its rising, adjourn till 16th October next, 7:30 p.m. at Hackney.

All communications on district business must be sent either to C. D. Norton, Athur Road, Stee Kews, England, or to myself at 58 Thomas St., Burdett Road, London, R. D. Kendrick, Secretary.
MISCELLANEOUS

SOUTHEASTERN MISSION.

To the Saints in the South-Eastern Mission:

Greeting, Dear Brethren and Sisters in Christ!—By act of the late Conference, held at Council Bluffs, Iowa, on the 22d of October, 1881, the "South-Eastern Mission," with brethren Hyde, Thomas, Montague, Scarecliff and Booker, as my associates, to you, the Saints, shall be able to work harmoniously together for the promotion of the great cause of truth.

For many years my health has been failing me; and, without a great change, I shall not be able to do much labor myself, but I will do what I can, and will advise with my brethren, who may be able to do much more, than myself. I shall also advise the affairs of the work as ability will allow, and the demands of the work may require. But, dear Saints, you will please allow me to the judge, as to what kind of labor, and how much of it, I ought to perform.

Brethren Montague, Scarecliff and Booker, will please communicate to me the demands of the work in the several parts of the field with which they are acquainted, as understood by them, together with any other information or suggestions they may wish to give. I would also be glad to hear from presidents of districts, and branches outside of districts, as to the demands of the work in their districts, and branches, that I may be informed of the true status of the work, and better prepared to supply its demands to the extent of my ability.

We must do but little, very little, without the co-operation of the officers and members of the Church in the mission. We hope, therefore, that everyone who has accepted the restored gospel will do his or her part to move on the glorious work. Let all see to it that they exemplify the character and the gospel of Christ in their words and deeds. May the Lord give to you all a wise and earnest zeal in the cause of truth, that you may be constant and unremitting in your efforts, and by your words and works, to the end that you shall go on to that rest prepared for the people of God.

Joseph R. Lambert.

[UPDATE: Military 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 notices.]

CARTER.—Military 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 notices.

CLARK.—To the wife of Elder J. C. Clark, in Nen Perces county, Idaho, August 22d, 1881, a son. The delighted father says of its weight, "specific gravity—a ton."

SCOTT.—To James M. and Albeda E. Scott, near New Boston, Crawford Co., Iowa, September 11th, 1881, a son, James Ender, blessed June 11th, 1881, by James G. and James M. Scott.

COOK.—At Council Bluffs, Iowa, April 10th, 1881, a son, to Joseph and Jane Cook; blessed at Parks Mills, Pottawattamie Co., Iowa, September 31st, 1881, by Elder R. M. Elvin, and named William James.

Died.

SUTHERLAND.—At Orogo, Mo., August 7th, 1881, of cholera infantum, Joseph S., son of Orson and Sarah S., of Deer Lodge Valley, Idaho, aged 2 months and 7 days.

Thomas.—In Upper Deer Lodge Valley, Montana, March 20th, 1881, of consumption, Miss Margaret S. Thomas, daughter of the late W. W. Thomas and Margaret his wife, aged 17 years, 5 months and 6 days. She was a young lady of amiable disposition, and before her death gave many proofs of a Christian spirit, as did her brother, the Savior of souls. Her death filled many hearts with sorrow, and made the home of her widowed mother one of tender sadness, because of her untimely departure.

Mather.—Died near Kickapoo Center, Wisconsin, September 11th, 1881, Bro. John Mather. He was born in Bremen, Iowa, aged 6 months and 11 days at his death. He was baptized a little over one year ago; he lived and died strong in the faith of this latter day work, loved of all that knew him. He leaves a wife, four brothers, and two sisters, besides other relatives and friends to mourn his loss; but we feel that his loss is our gain. O, may consoling impressions of his eternal home, and a full hope of enjoying the rest of our fathers, be granted to his friends and family.

Funeral services conducted by A. L. Whittaker.

T. W. Proctor, Recorded Clerk, and E. H. Gurley, dwelling clerk.

Wass.—At Indian River, Maine, August 21st, 1881, of heart disease, Bro. Lemuel D. Wass, aged 69 years, 10 months, 12 days. He was baptized in the Reorganized Church in Malad City, Idaho, in 1856. He was a true friend to his Master, and at all times gave many evidences of his faith in Christ before his death.

Franc.—At Canada Township, Lake Co., Kansas, August 17th, 1881, of taking, leaving James C. and Mary E. Frances, aged 5 months. He was a little boy that Bro. and Sr. Frances had taken to raise.

Wass.—At Indian River, Maine, August 21st, 1881, of heart disease, Bro. Lemuel D. Wass, aged 69 years, 10 months, 12 days. He was baptized in the Reorganized Church, Malad City, Idaho, in 1856. He was a true friend to his Master, and at all times gave many evidences of his faith in Christ before his death.

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ORDRE OF Enoch.

To stockholders of the First United Order of Enoch, by the Board of Directors, held here at Council Bluffs, Iowa, September 30, 1881, the following are declared to be paid into the hands of the said Board:

In American Records and Notes, with the Statement of Dr. Leckner (Corrected JVst) and others,

In colored paper covers, 48 pages......$100

In black-bordered paper, hand-written little work on the doctrine and history of the latter-day work,

In the book of 320 pages, 15.50 per hundred.

In the book of 800 pages, 3.50 per hundred.

In Songs of Zion, by T. W. Smith, 40 pages,

Paper covers.............$100

Concordance to Book of Certificates,

In the book of 20 pages, 5.00 per hundred.

Trial of the Witnesses, to the Resurrection of Jesus—a Legal Argument,

Paper covers, 26 pages.............$100

Tracts

No. 1. Mountain of the Lord's House,

8 pages, 20 cents per doz., $1.30 per hundred.

No. 2. Truth by Three Witnesses,

8 pages, 25 cents per doz., $1.15 per hundred.

No. 3. Voice of the Good Shepherd,

8 pages, 25 cents per doz., $1.15 per hundred.

No. 4. Epistles of Faith and Doctrine,

8 pages, 20 cents per doz., $1.00 per hundred.

No. 6. The "One Baptism;": its Meil, Subjects, Pre-Requisites, and Design; and Who Shall Administer.

Paper covers, 26 pages.............$100

No. 7. Who Then Can Be Saved.

4 pages, 8 cents per doz., 60 cents per hundred.

No. 8. Fullness of the Atonement

16 pages, 50 cents per doz., $3.00 per hundred.

No. 11. The Plan of Salvation,

12 pages, 25 cents per doz., $1.00 per hundred.

No. 12. The Bible versus Polygamy,

8 pages, 25 cents per doz., $1.00 per hundred.

No. 13. Reply to Orson Pratt.

10 pages, 30 cents per doz., $2.00 per hundred.

No. 14. Life of Joseph the Prophet,

5 pages, 8 cents per doz., 60 cents per hundred.

No. 15. Polygamy: Was it an Original Tenet of the Church?

10 pages, 25 cents per doz., $2.00 per hundred.

No. 17. The Successor in the Prophet's Office and Priesthood.

18 pages, 30 cents per doz., $2.00 per hundred.

No. 18. Rejection of the Church,

8 pages, 25 cents per doz., $1.00 per hundred.

No. 22. Faith and Repentance,

4 pages, 6 cents per doz., 60 cents per hundred.

No. 23. Baptism,

8 pages, 10 cents per doz., $1.00 per hundred.

No. 25. Laying on of Hands,

8 pages, 10 cents per doz., $1.00 per hundred.


4 pages, 8 cents per doz., 60 cents per hundred.

No. 27. The Sabbath Question,

12 pages, 15 cents per doz., $1.25 per hundred.

No. 28. The Bible versus Polygamy: a Criticism upon the so-called Revelation of July 19th, 1842.

8 pages, 25 cents per doz., $2.00 per hundred.

No. 29. A Vision of the Resurrection, from the Doctrine and Covenants.

8 pages, 4 cents per doz., 60 cents per hundred.

No. 30. Orson Pratt and his Propagators of Monogamy and the lays of the Body of the Grave.

4 pages, 6 cents per doz., 60 cents per hundred.

No. 31. A Memorial to the Remains of the Prophet.

8 pages, 10 cents per doz., $1.00 per hundred.

No. 32. Prophecy on the recent Rebellion

25 cents per doz., 250 cents per hundred.

**$3.00** An assessment of Tracts 50 cents.

Blank Books

Branch Records, well bound in Leather backs and corners, spined, skinned, printed headings, and ruled for Records of Branches, of Church, of Districts, of Sunday Schools, published semi-annual, for large branches;

Blank paper for recording minutes of Branch meetings; this blank is intended for use in all branches.

Price: for large branches

$1.00

Price: for medium branches

50c

Price: for small branches

25c

District 

Branch Records, printed headings and ruled for 1,248 lines, and bound as above

$3.00

Branch, District, and General Church Funds, published semi-annual, for Branches, Districts, and General Church Funds;

Price: 25 cents.

Baptism, Confirmation, and Ordination Certificates bound in flexible covers

$0.50

Licenses and Notices

Hiree's, Priest's, or Deacon's Licenses, per doz. $1.00

Blank Branch Orders, per doz. $0.50

Proving Notices, annually, per doz. $0.50

Sunday School Tickets

Tickets for Prompt Attendance—per 100, $1.50, per 100 $1.00

Tickets for Social Attendance—per 100, $1.00, per 100 $0.50

Tickets for casual attending—per 100, $1.00, per 100 $0.50

Reward Cards, per doz. $0.50

Certificates and Reports

Branch Statistical Reports, per doz. $0.50

Branch Financial reports, per doz. $0.50

Certificates of Baptism and Membership, per doz. $0.50

Certificates of Ordination, per doz. $0.50

Marriage Certificates, per doz. $0.50

Miscellaneous

Adventist Church History, cloth $2.00

Baldwin's Ancient History $3.00

British and Foreign Bible Society's Ancient History $1.00

The Book of Mormon $2.00

The Book of David $2.00

Apocryphal New Testament $0.50

Bible Maps and Charts, 25c.

Five Quires of Note Paper, 12 sheets, free of postage $0.25

Emerson's Ready Bider, old fashioned size nothing

GERMAN BOOKS

Books of Mormon and Tracts in the German language can be had at 10 cents each at Bur­

lington, Iowa, as follows: Book of Mormon, mohronsc, $2.10; The Baptist 6 cts; the Repentance 5 cts; the Principles of the Gospel, 6 cts; the Doctrine and Covenants, $2.00; the Book of Abraham, 6 cts, per page pamphlet, 25c., including postage.

WRITING PADS

Letter, size 8½ x 11 inches, postage paid 40c.

Paper for address books 6 per doz. 50c.

Note, size 5½ x 3½ inches 20c.

Notepaper, plain, 24 sheets, 30c; plain and smooth, finished, ruled for writing with pen and ink, 150 sheets in a pad; just the thing for correspondents and conference secretaries. Try it; it will save you postage.

ADDRESS:

E. C. Brow, 60 2nd, Tober, Iowa.

J. C. Eng, formerly Myrtle Creek, Oregon; now Muncie, Ind.

Forest county, Maine.

Georgia, 2124 Redwood street, 8tirley street, Anacostia, Manches­

ter, Ohio.

Henderson, Ill.


Stewartsville, Ohio.

W. W. Blair, Box 415, Salt Lake City, Utah.

Henderson, Ill.

Henderson, Ill.

Henderson, Ill.

Henderson, Ill.

1 Oct Sc

Mr. Look Here.—A mark opposite this notice will in­

form subscribers that their time is out with the number thus marked, and that if they do not pay it will be a saving in

subscriptions.

When changing your place of residence, or desiring your paper delivered at a different address, please give the exact place and state to which you desire it delivered, and distinctly state the name of the post-office, county and state to which you wish to send your paper, and the time it was future. If your paper has been going in a package, state whose address.

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

When ordering a subscription, give a full address where you have last been taking it, and the time it was stopped.

The distance from the subscriber's address to the nearest news office shall be particular in giving the correct address of the "new subscriber."

THE SAINTE'S ADVOCATE

A monthly, religious journal, published in the interests of the Reorganized Church of Latter Day Saints and in the special interest of the Utah Mission of said Church and edited by W. W. Blair.

To those desiring a subscription in advance, except obsecrets provided for.

Subscriptions earnestly sought of all persons who may be in the same class or other individuals desiring the said Church and edited by W. J. Smith, Plano, Illinios.

THE SAINTS' HERALD is published semi-monthly, at Pianco Kendall Co, Illinois, by the Board of Publication of the Reorganized Church of Latter Day Saints and in the special interest of the Utah Mission of said Church and edited by Joseph Smith, Plano, Illinois.

www.LatterDayTruth.org
A session of the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints was held at Parks' Mills, Pottawattamie county, Iowa, beginning on Thursday, September 1st, 1881, at 10:30 a.m.

Openeed by singing, "My God, my Father, while I ray." Prayer was offered by President Joseph Smith. Sung, "The times are in thy hand." On motion President Joseph Smith was sustained as President.

On motion Elder Robert M. Elvin was chosen as Secretary. The brethren, on separate motions, a committee on credentials.

"I saw another angel, having the everlasting Gospel to preach to them that dwell on the earth, and saying, Fear God, and give glory to Him, for the hour of His Judgment is come."—Rev. 14: 6-7.

"Harken 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.

Resolutions of Willow Creek and Galtatin branches, Montana Territory, on finances read:

[On subsequent action, referred to the Quorum of the Twelve, but not returned.—Secretary.]

BOARD OF PUBLICATION.

Financial report of the Board of Publication to the Semi-Annual Conference of 1881, from March 15th to August 10th, 1881:

Cash on hand March 14th. $1,336.66.

Receipts from letters. 7,040.97.

Bills payable. 2,000.00.

Membership. 1,000.00.

Church, books, Heralds, etc. 150.00.

Job work. 210.50.

Deposits. 194.36.

Office sales. 46.14.


Total expenditures. $4,115.24.

Balance on hand August 15th. $3,336.02.

NOTE.—Of the above balance the sum of $2,946.66 is held in reserve to meet the principal and accrued interest on a note against the Board, held by Bro. M. A. Meeder, of California, now due.

LAWRENCE CONOVER, Secretary.

SECRETARY AND RECORDER.

The Church Secretary and Recorder's Report was read:

Vol. 28.—Whole No. 465.

Plano, Illinois, October 15, 1881.

No. 20.

H. D. Wade & Co., printing ink. 20.00.

Kingham & Sons, roller composition. 1.00.

McGill & Co., type, etc. 87.26.

Shneider & Lee. 8.55.

Total expenditures $4,116.24.

Balance on hand August 16th, 1881. 4,551.99.

LAWRENCE CONOVER, Secretary.
of business and a publishing house, if it is not necessarily an office provided for the storage and safe keeping of the Church Records, books of account, documents, correspondence and other such necessary articles, the Church history, and where the necessary work upon them can be attended to and performed in proper season and proper order, which it is not possible to do now. A vault-room should also be provided; and I feel satisfied that at some time the Church will see the necessity of this, and that regular work upon them will need to be done by some person according to the letter and Spirit of the law of God. There should be regularity, and order, and these prominent among whom we expect to find the men, with the Church, through the work being done in the mission is certainly expected to support generously. But it should be remembered that the work, without asking the help, for aid, and should be done in the forced and irregular hours of attention paid to them, mostly by nights. My excuse for so earnestly calling attention to this is, that few, mostly by nights, but my excuse for so earnestly calling attention to this is, that few, mostly by nights, are learned of the peculiar faith of our Church, through the sermons of the ministry of the branch and the sale of our Publications. The influence of the work done in the mission is certainly affecting the Utah Church for good, in respect to its doctrines and administrations. Our work and faith are better understood by non-Mormons, prominent among whom we may mention, chief federal officers and newspaper men. Much of the bitterness exhibited toward the Reorganizers by the Utah Mormons is passing away, though but little favor is shown our ministry in procuring rooms and labors, in some places the Church needs five to ten spiritual, intelligent, judicious, faithfull, and patient English-speaking Elders, who are willing to invest their time and talents in the Mission. It also needs two to four Scandinavian Elders with the same qualifications, to come and labor for some length of time. The mission needs, also, that the Chapel in Salt Lake City be built as soon as at all practicable. The foundation needs to be enlarged, as we have written before; but it was thought best to proceed and build upon present foundation, if means is not obtained to make the desired enlargement; and as cordially steps have been taken to build in September, which order only will be known when we receive the report of the Mission. As soon as the Mission can be sustained by regular work, I expect to send the Mission to be conducted, and I enclose to you Bro. Wm. Nelson's letter, with only this suggestion—that he remain in his present field, except you are advised of facts to justify his removal. In this case, expenses, incidental upon his return, should be avoided. As to the Bro. Eastern, I am myself, and has been men¬sioned that he will not return to the mission longer. I think he may collect his pension by an agent. I take the liberty of sending letters just received from a man who was thought best to proceed and report fully. Since then I have labored to the extent of my physical ability, principally in Jack¬son, in study and preaching, and I am a little sick, although not exclusively, having preached in a few new places, and some interest in the truth is manifest. There are those who desire baptism, but are hindered by a subject to which I control with others. While some oppose, others are favorable. In several localities the Saints are no longer driven to their homes, but are in places of their integrity and uprightness. To myself the word of the covenant is more precious than ever. "It will be their God and they shall be his people." My work and labors, and the way to open, I desire and expect to continue for the greater good and mercy and salvation for man.

Bro. Josiah Ellis, absent, reports:

ROCKY MOUNTAIN MISSION.

Bro. W. W. Blair, of Rocky Mountain Mission, reports:

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ROCKY MOUNTAIN MISSION.

Bro. Josiah Ellis, absent, reports:

ROCKY MOUNTAIN MISSION.

Bro. Henry Stebbins: Agreeable to rule in the case, I forward this to you. In the appointments made last Annual Conference, I was directed to assign the mission to me. I have attended to the business of the Church, and the sale of our Publications. The influence of the work done in the mission is certainly affecting the Utah Church for good, in respect to its doctrines and administrations. Our work and faith are better understood by non-Mormons, prominent among whom we may mention, chief federal officers and newspaper men. Much of the bitterness exhibited toward the Reorganizers by the Utah Mormons is passing away, though but little favor is shown our ministry in procuring rooms and labors, in some places the Church needs five to ten spiritual, intelligent, judicious, faithfull, and patient English-speaking Elders, who are willing to invest their time and talents in the mission. It also needs two to four Scandinavian Elders with the same qualifications, to come and labor for some length of time. The mission needs, also, that the Chapel in Salt Lake City be built as soon as at all practicable. The foundation needs to be enlarged, as we have written before; but it was thought best to proceed and build upon present foundation, if means is not obtained to make the desired enlargement; and as cordially steps have been taken to build in September, which order only will be known when we receive the report of the Mission. As soon as the Mission can be sustained by regular work, I expect to send the Mission to be conducted, and I enclose to you Bro. Wm. Nelson's letter, with only this suggestion—that he remain in his present field, except you are advised of facts to justify his removal. In this case, expenses, incidental upon his return, should be avoided. As to the Bro. Eastern, I am myself, and has been men¬sioned that he will not return to the mission longer. I think he may collect his pension by an agent. I take the liberty of sending letters just received from a man who was thought best to proceed and report fully. Since then I have labored to the extent of my physical ability, principally in Jack¬son, in study and preaching, and I am a little sick, although not exclusively, having preached in a few new places, and some interest in the truth is manifest. There are those who desire baptism, but are hindered by a subject to which I control with others. While some oppose, others are favorable. In several localities the Saints are no longer driven to their homes, but are in places of their integrity and uprightness. To myself the word of the covenant is more precious than ever. "It will be their God and they shall be his people." My work and labors, and the way to open, I desire and expect to continue for the greater good and mercy and salvation for man.

Bro. James Coffall, of the Twelve, present:

Endeavoring to realize the responsibility incumbent as a representative, I have sought to labor as ability and circumstances admitted; and since last reported have been actively engaged, though my labors have not extended beyond the Southern Nebraska Districts. Nor is the missionary labor in those localities finished. So far from this, there are several promising fields already opened, and in a few months may be penetrated. The prospect in this particular is good. And as a religious body we are gaining confidence in our cause, and in the way to open, I desire and expect to continue for the greater good and mercy and salvation for man.

Bro. Joseph Landers, absent, reports:


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by a tie of love to God and man to do all I can for its advancement. There is no cause for discour­agement. All the difficulties and trials we have encountered have been the means of bringing us into closer ac­cordance with the preaching. When and where the people can and do have preaching, honest souls will find who will believe and obey the truth. The more the truth is proclaimed, the more we will have preachers, we have more good preachers than we can or do raise means to support, so as to keep them in the field. The prospects are there are many as many, it would be possible to keep one man continually laboring; but such is not the case. For the most part those that labor do it on their own responsible, and by the way help for preachers. There is a need in many places for preachers, and in order to meet the demand we should be able to have a larger number of preachers. Quite a number in this vicinity believing the gospel, from some unknown causes do not obey. Also, at the last conference, I presented a report of Foundry Hill, organized a branch of thirteen members, baptized six of the same, and blessed four children; there also administered to some sick in that branch, with great success; also orga­nized and conducted a Sabbath School. Baptized one in the Farmington branch, Graves county, Kentucky. These organizations are not without their fruits; many have been converted, and some have opened up new places for preaching. In Weakley, the first seven miles east of Dres­den, preached a few times there with great liberty, quite an in­terest manifested there, and some good and useful men are strong believers in the gospel, and I think will obey the faith. Next place eight miles east of Dresden, to the hot weather and my time being limited, only preached one time, though I obtained the promise of one man there. I find that the field is greatly un­culti­vated. There is a chance for much good to be done. I baptized in all nine. I have endeavored to the best of my ability to do all I could for the cause. I have written several pamphlets that I could get, to the best advantage I could; the worst pull back was having labor alone. I am seeking to unite the members. I have had many invitations to open new places for preaching, that I could not, owing to not having help. The lookout for success in this field of labor is good, and requires two Elders. I have been selected by the three branches as their delegate to the General Conference. I will close to-night my two day's meeting that was to have been at the Foundry Hill, their requests I complied with, and went to the Eagle Creek branch. I have made one addition this meeting; would not be surprised if there was one or two more.

Ever praying for the cause of God and the spread of the gospel, I am yours in bonds,

John Thomas.

Bro. Gomer T. Griffiths, of the Seventy, present:

Since last Annual Conference I have labored as circumstances would permit, partially in the mis­sion assigned me, Missouri; the remainder of the time in Iowa, as the Spirit directed. Having labored in Iowa, I have had very favorable impressions among those who were amply blessed, for the Spirit of the Master has attended my weak efforts. Have visited and preached in many places, in the counties of Louisa, Pottawattamie, Harrison, and Dubuque. Have many favorable impressions among those who were formerly opposed to the cause, and eliciting some very favorable comments on the doctrine taught. In some localities I find that zealous workers among the young are doing much harm, and making it extremely unpleasant for those who follow them, yet on the whole we are being better understood by the people, and many results are being obtained. Have labored in the use of halls in several places free of charge, with the assurance that they are at my disposal if needed. Laborers have been mostly in the Northern Illinois District, over which I request preside until October 7th. The spiritual condition of the district, in some places, is good; in others, it is bad;—apathy, a supreme indifference for things spiritual, seems to have taken hold of quite a number, to the injury of the cause; and dead Saints (if such a thing can be) are the worst of all mortals to awaken to a sense of duty; but I propose to continue the fore­mentioned.

Last Sunday, August 15th, by request of the brethren at Fort Calhoun, at the State prison, I spoke to 1,000 convicts, and about forty or fifty visitors; the effort received favorable comment from the prisoners and the public, and with many regrets that I could not stay longer with you. I remain your brother in bonds,

John S. Patterson.

COMMITTEE REPORT.

Report of Committee on credentials:—


The spiritual condition of the district, in some places, is good; in others, it is bad;—apathy, a supreme indifference for things spiritual, seems to have taken hold of quite a number, to the injury of the cause; and dead Saints (if such a thing can be) are the worst of all mortals to awaken to a sense of duty; but I propose to continue the fore­mentioned.

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Bro. John Thomas, of the Seventy, present:—

Hasten with a report of my labors since my appointment to the greater part of the time I have been too sick to labor to much advantage. I have traveled two thousand three hundred and seventy-nine miles, collected for church publications $115.20, married two couples, blessed one child, preached twenty-two times; as follows: Divide, Willow, Lower Willow, Pony, Reece Creek, Noble Settlement, South River, Reoperville, Salt Lake City, Hager City, Omaha, Plum Creek.

With reference to the prospects and necessity for labor in the Missouri, there may be doubt; the people of Deer Lodge Valley, comprising inhabitants of Deer Lodge City, Race Track, Warm Springs and Willow Creek, and the Missouri and a large and rising generation of children. They have been led to expect great things, and are yet looking for the salvation to come; but although not we are not a strictly moral and spiritually inclined people. They believe in the standard works of the Church, and are submissive to the laws and or­di­nals, and with proper labor from time to time, they will eventually unite with this Church, I believe, almost to a man.

Mourners deserve of our earnest attention. The Saints say, “Send us at least two missionaries and we will sustain them;” and I know that they will do it. We have to struggle with those from which to draw supplies for the prosecution of the Utah Mission. The people of that place are both able and willing, and have nobly proved their faith by their works. Also South Boulder, is another place where they have gladly received the word. I desire to be released from the Rocky Mountains for a time to rest and recruit. Respectfully submitted,

E. C. Brand.

Bro. John S. Patterson, of the Seventy, present:

WILSON CENTER, WINOOSKI, Vt.

For lack of the necessary means, I am prevented from meeting you at this time. I had hoped to have liked very much to do, having been appointed as one of the delegates from the Northern Illinois District, and being aware that questions of moment will come up for discussion, upon which I much desire to register my vote—and enter my protest against the renewal of the discussion on the question of representation of those who voted in the minority at the Annual Conference, which is not permissible in the legislative bodies, as it has no such foundation; but as I have so much to say, I do not wish to be understood as wishing to prevent the amending of the rules if necessary; only let it be done in accordance with parliamentary rule, by one or more, who voted in the majority. We are great advocates of order. Should not order rule in this as in all other matters intended to build up the kingdom of the kingdom of God, that what is done may result in good to the cause we re­present. I have an abiding faith in the heart-right­ness of my fellow-laborers, and in the Fatherhood, and heart, and hope in perfect accord, that harmonious action may be the result. I shall wait with anxiety the result of your deliberations.

I feel it my duty to report that I have been constancy in the field since Spring Conference, laboring as opportunity offered, and have met with very favorable reception, leaving favorable impressions among those who were formerly opposed to the cause, and eliciting
bro. E. L. Kelley entered his denun to this objection.
Moved that the objection be laid on the table as being incompetent.
Upon this motion the vote by yeas and nays was demanded, and the roll was called, resulting as follows:

Yas—Western Wisconsin District 7, Gal-
land’s Grove 39, Little Sioux 37, Pottawatta-
125, Decatur 42, Northern Nebraska 23, three branches
Tennessee and Kentucky 3, Southern Nebras-
20, Southern Indiana 16, Independence 15, Des-
17, Central Kansas 10, London Canada 22, Mc-
4, Montana Sub-District 10, London Canada 22, Montana 5, Kent and
13, E. C. Briggs, T. W. Smith, W. H.
Kelley, J. R. Lambert, J. Caffall, J. W. 
Z. H. Gurley, A. H. Smith, J. H.
Lake, G. S. Hyde, J. H. Hansen, J. Thomas, 
T. W. Bozarth, E. C. Brand, 
Hackett, 7 votes, accepted.
Moved that the statement
of my testimony. Moved that the names
the table as

Yas—Michigan and Northern Indiana Dis-
33, Fremont 23, St. Louis 32, Northern 
Nebraska 22, Southern Nebraska 20, 
Southern Indiana 16, Independence 15, 
Mines 17, Central Kansas 10, London (Can-
a) 22, E. C. Briggs, E. C. Briggs, J. W. 
W. H. Kelley, J. R. Lambert, J. Caffall, J. W. 
Z. H. Gurley, A. H. Smith, J. H.
Lake, G. S. Hyde, J. H. Hansen, J. Thomas, 
T. W. Bozarth, E. C. Brand, 
Hackett, 7 votes, accepted.
Mov ed that J. D. Gannett be enrolled as an
office member, as a Bishop. Carried.
The President then announced that the temporary organization having perfected its work, permanent organization should be had.

Moved that Pres. Joseph Smith be made per-
President, and that the Secretaries be con-
tinued as permanent officers of the session.
This was followed by separate motions on which the police were made permanent, and Bro. J. T. Kinnaman chosen checker for the session.
In pursuance of notice given in Herald, the following preamble and resolution offered by Bros. J. C. Crabb and J. M. Harvey were read, and on motion laid on the table subject to call.
Whereas, the right of franchise is embossed in,
and forms a part of the constitutions of the several States; and also of that of the United States; and
Whereas, said constitutions must first be adopted, and afterward amended, if amended at all, by the voice of the people obtained at their several places of election by ballot; and
Whereas, this provision in law, as well as in fact, was established by those wise men whom God raised up to frame the constitution of the United States, and to “free this country by the shedding of blood; and
Whereas, the right of franchise in the Church as established by the founders of the Church of Jesus Christ of Latter Day Saints has been changed by the last Annual Conference held at Plano, Illinois, in April last; without submitting said change to the people according to the above preced-
to be
Resolved, that such action be and is hereby de-
clar ed null and void.

Resolution of sympathy for President Jas.
A. Garfield, read:
Resolved, that this Conference, during its ses-
sions, especially remember President James A. Garfield in this hour of his and the Nation’s se-
ver trial; and that we unite our prayers contin-
ually for his recovery and restoration to health.
We tender to Mr. Garfield and the Presi-
dent our heartfelt sympathy in this their great and terrible affliction.
Resolved, that the President of the Conference be instru med to form resolutions by tele-
graph to the President and family.
In pursuance of this resolution, the Presi-
dent of the Session authorized Bro. E. L.
Kelley to transmit to Secretary Blaine, by telegraph, a copy of the resolutions. This was done, and the following dispatch sent in connection therewith; the bill for which was

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made among the Saints, with increased awaken ing among outsiders. Our numbers have increased, and the believer has been confirmed with new members and signs following. The labor ers have been too few to expect large openings in new fields; but something has been done in that region. The work has continued and is being reaping, and the Saints as a rule belong to the labor ing class; their time has been devoted mostly to looking after the needful temporal things. If there are two things that the Saints have had in Fall and Winter, has not been available to any great extent. The brethren have been aware of the scarcity of general laborers—and of nothing of the least kind; the Lord has told men and women who should have accepted the situation and met the inevitable in a Saint-like manner. If there was one thing that struck me anyway, they held meetings. The mission, in my report, has been quite as a rule, the neglecting of the neglected field. There is something that prevents the Lord and truth from going to those who need it, and for others, the God's people may be scrutinized by the body, or a committee, if desired. We have from means raised among the Saints there, obtained and paid for the hall in which to hold meetings on Lamberth street, where we hold meetings on Sunday mornings. We obtained this hall mainly to see how the people would take hold of another part of the city. The attendance generally of Saints and others is about the same in both. In our regular hall some very fine audiences have been had almost every week.

Attacks have been made on us in some of the Chicago papers, which we have endeavored to meet. The Chicago Tribune, which the Board of Publication subscribes for yearly, has done several times, and refused any reply, no matter how mild, or brief it may have been. The Morn ing Journal, which the Board of Publication subscribes for yearly, has done it. On the other hand the Inter-Ocean has published our defense, without garlic, and the Times has been especially friendly, or at least fair and just to ward us. As a private opinion, I hold that the Chicago Tribune does not merit encouragement at our hands, but is a mean, scurrilous sheet. We should love our enemies it is true, and feed them if hungry, and clothe them if naked; but the Tribune claims to be full, and well clad, and have to need of nothing, especially Latter Day Saints' friends. The mission, in a few words, is in good condition and should be sustained. And it must not be forgotten that the General Conference is not self-sustaining as yet. I have baptized six recently; good, earnest, and intelligent souls. I also baptized two in Gallen, Other branches are doing well at the good word, or the seed, or the word of the kingdom, in their hearts. We are willing to continue awhile longer, if the brethren so require, after calling at our home by the way, probably.

Yours fraternally,

T. W. SMITH.

W. H. Kelley spoke in regard to his report, in reference to Chicago Mission, referring to T. W. Smith, if Conference desire anything further, they can have it by calling for it.

Bro. R. J. Anthony, of the Seventy, reports:

Leavenworth, Kansas, August 29th, 1881.

Since the April session of your honorable body, I have not done much preaching. I remained at some until July 5th. Possibly I could have started for the Rocky Mountains at that time, but it was hardly practicable for me to do so. I stopped on the way at Council Bluffs and Omaha. I also presented several books to friends, which I was doing. I spoke once in each of the latter places, and viewing the prospects from a natural standpoint, I concluded it was not in my power to make an extension of the church on the plains. I found kind friends, however, at each. I arrived in Salt Lake City, July 19th, and remained there until the 27th. I then came to this place. From that time until now, I have done what little preaching I have been able to do. I got here in the midst of harvest, and it has been almost impossible to get on much work, except Sundays. There has been considerable sickness in some places, especially in Provo. Bro. Haller wrote me not to come to Provo for a time, in consequence. I spoke once in each of the latter places, and viewing the prospects from a natural standpoint, I concluded it was not in my power to make an extension of the church on the plains. I found kind friends, however, at each. I arrived in Salt Lake City, July 19th, and remained there until the 27th. I then came to this place. From that time until now, I have done what little preaching I have been able to do. I got here in the midst of harvest, and it has been almost impossible to get on much work, except Sundays. There has been considerable sickness in some places, especially in Provo. Bro. Haller wrote me not to come to Provo for a time, in consequence. I spoke once in each of the latter places, and viewing the prospects from a natural standpoint, I concluded it was not in my power to make an extension of the church on the plains. I found kind friends, however, at each. I arrived in Salt Lake City, July 19th, and remained there until the 27th. I then came to this place. From that time until now, I have done what little preaching I have been able to do. I got here in the midst of harvest, and it has been almost impossible to get on much work, except Sundays. There has been considerable sickness in some places, especially in Provo. Bro. Haller wrote me not to come to Provo for a time, in consequence. I spoke once in each of the latter places, and viewing the prospects from a natural standpoint, I concluded it was not in my power to make an extension of the church on the plains. I found kind friends, however, at each. I arrived in Salt Lake City, July 19th, and remained there until the 27th. I then came to this place. From that time until now, I have done what little preaching I have been able to do. I got here in the midst of harvest, and it has been almost impossible to get on much work, except Sundays. There has been considerable sickness in some places, especially in Provo. Bro. Haller wrote me not to come to Provo for a time, in consequence. I spoke once in each of the latter places, and viewing the prospects from a natural standpoint, I concluded it was not in my power to make an extension of the church on the plains. I found kind friends, however, at each. I arrived in Salt Lake City, July 19th, and remained there until the 27th. I then came to this place. From that time until now, I have done what little preaching I have been able to do. I got here in the midst of harvest, and it has been almost impossible to get on much work, except Sundays. There has been considerable sickness in some places, especially in Provo. Bro. Haller wrote me not to come to Provo for a time, in consequence. I spoke once in each of the latter places, and viewing the prospects from a natural standpoint, I concluded it was not in my power to make an extension of the church on the plains. I found kind friends, however, at each. I arrived in Salt Lake City, July 19th, and remained there until the 27th. I then came to this place. From that time until now, I have done what little preaching I have been able to do. I got here in the midst of harvest, and it has been almost impossible to get on much work, except Sundays. There has been considerable sickness in some places, especially in Provo. Bro. Haller wrote me not to come to Provo for a time, in consequence. I spoke once in each of the latter places, and viewing the prospects from a natural standpoint, I concluded it was not in my power to make an extension of the church on the plains. I found kind friends, however, at each. I arrived in Salt Lake City, July 19th, and remained there until the 27th. I then came to this place. From that time until now, I have done what little preaching I have been able to do. I got here in the midst of harvest, and it has been almost impossible to get on much work, except Sundays. There has been a gradual moving forward of the work, and in places marked changes in the way of improvement have been
will co-operate heartily with you in the great and glorious work of the latter days. May God bless you in your counsels, and guide you right in all things to the honor and glory of his name. I am at the disposal of the Conference, by your orders.

B. V. SPRINGER.

Bro. Heman C. Smith, of the Seventy, reports:

MESAQUA, IOWA, August 17th, 1881.

Since my report to Annual Conference I have been actively engaged in efforts to prosecute the work connected with the field of labor assigned me, and have labored to re-elect the brethren in the several places where I have labored, and to establish strong, energetic branches. I feel confident that with the best assistance, and in the best effort, I can strengthen this branch. This, my mission in Scandinavia is established by the gift of God; and if not, it will yet be the same. I have more than once pressed the brethren to take up their call again, and again. In the month of May, I was in the State of Iowa, Pottawattamie county. I preached thirteen times, and baptized eight. I also visited the Long Branch, in Nodaway county, Missouri, and spoke twice with good liberty, and they also felt the goodness of God, for me to return to our own land, to preach the gospel of Christ, as it was my calling, and sustain the work with their faith and prayers, and came out freely with their own money. I have also visited in the Arkansas, Indian Territory, or Oklahema, and have known anything of the latter day Louisiana, which I have labored to send to a better footing, with a better method. Bro. J. O. Stewart, I have, has done some efficient work in North Texas and Arkansas. Bro. J. W. Bryan, at last report, though restrained by secular duties, had been making efforts with good effect in several localities.

This, I believe, is the extent of work done in the mission, aside from local efforts in branches previously connected with this Conference. There are considerable assistance, and is willing to labor for the Master, to the extent of his ability; but he is quite old, and can not endure the hardships incident to missionary work. Bro. J. O. Stewart, I learn, has done some efficient work in North Texas and Arkansas. Bro. J. W. Bryan, at last report, though restrained by secular duties, had been making efforts with good effect in several localities.

I again suggest the name of Bro. Bosworth for this mission, as he is well adapted for it; but will not have the necessary assistance. I have ordained one Elder, blessed three children, and have tried to do all the good which I could. I am still willing to labor. Yours in hope.

B. W. T. BOSWORTH.

Bro. John H. Hansen, of the Seventy, present, reports:

Since my last report I have preached a few times in Illinois, the rest of the time in Western Iowa. I have preached forty-four times, and baptized thirteen persons; but as I believe in honoring those to whom honor is due, I must say that some of these baptized were the fruits of H. Hansen's and H. R. Hansen's labors, and perhaps others, so also of the encouragement from the Saints where I have labored, for which I feel very grateful. I have seen a very few of the brethren who are not satisfactory, I am willing to be continued; but if better provision for the mission can be made, I am not only willing, but happy to take the field with less aid than I would need. Therefore ask that I be released, and that others take my place. I have labored for the Church for nine years, and have tried to do what I have been able to do. I have done any, to God be the glory. If I have erred in anything, I trust that a merciful Father will forgive me; but I have been fully occupied in local labor in the future, and I shall watch the

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progress of the Church hereafter with as great anxiety as I have done in the past. I am satisfied that the gospel is true, that it is the power of God unto salvation to all who believe and obey its teachings, and the blessings of harmony, of union, and of holy affection rest upon us all, and bind us to each other and to God, both now and eternally.

John H. Hansen.

Bro. Isaac N. Roberts, of the Seventy, reports—

HOPEING, MISSOURI, August 30th, 1881.

Since last report I have been doing all I could to advance the cause in this part of the Lord's vineyard. I came here last Spring almost destitute, and hence I could do nothing only on Sundays. I preach every two weeks to a full house. Prejudice has given way, and many are investigating. We have built a house at Hope, that House of God at 10th, if all is well. I would be with you if I had means to come with. I am getting things in shape so I can travel some this Winter. My heart and all is in the work. My prayers are that the spirit of peace may be with you and direct your way. Yours for truth,

I. N. ROBERTS.

Bro. Columbus Scott, of the Seventy, presents reports—

Since appointment to labor under direction of Elder W. H. Kelley, April, 1881, my labors have been confined to the State of Michigan and to the Chicago Mission. Have been blessed by the light of the Spirit in the ministration of word and ordinance of the gospel. Of the status and prospects of the work in the mission, referred to in this report, I will not write in particular, as those in charge will evidently set them before you. If I would repeat, however, an observation mentioned before: the laborers are too few, for the great extent of the mission.

Relating to opportunities for preaching, I will not occupy space, as this has yielded to consideration; more laborers are necessary at present than can be procured, to respond to the great demand now made for the publication of the word of life. But in regard to this subject, I believe the Church has justified herself by the action taken last Fall, in reference to releasing the hands of her ministry, so far as it relates to the Twelve and Seventy. To my mind two points have been developed by this action, (I refer to the ratification of the resolutions touching the Twelve and Seventy.) First, the Church has manifested a willingness to move out in the ministerial work of the spirit of the law, on this point. And second, having justified herself in this matter, the non-fulfillment of the law—if it has not been carried out—cannot be excused.

My deepest desire is in promotion of the glorious cause of life, and still feel willing to labor in its interests if found worthy, wherever the spirit of wisdom may indicate. Trusting that peace, unity, and the Spirit of God control your deliberations to his glory.

I am your brother, praying for truth's triumph,

C. Scott.

Bro. John T. Phillips, of the Seventy, reports—

KENTIC, MISSOURI, August 26th, 1881.

I understand that you want all the Seventy to attend Conference, and I could not conveniently come. I do not try to make an excuse against travelling to preach the gospel, because I love to see the work go forward. I am learning to look after; there are seven of us depending on me, and the oldest of the children is between eleven and twelve, and I am getting old—sixty years old this month. I am praying for 10th day for our support. I hope the Lord will be in your assembly, and that to bless.

Your brother in the gospel,

J. T. PHILLIPS.

THE BOARD OF REMOVAL.

The report of Board of Removal was read:

As chairmain of what is known to your Honorable Body as The Board of Removal, I beg leave and report:

That in pursuance of the purpose and intention of the Board, heretofore reported, a building site was procured by the Board, on the farm now made the new place in Palo Alto, Iowa, and that the work of removal of the building and household effects is all ready under way. The Board has determined to remove the whole of the Board's furniture to a new house that shall be built near the new place, and the present building shall be sold or given to the proper person, if a new one shall be built.

Your Board will use every means in their power to make the removal a success; and for the good of the cause.

All of which is respectfully submitted.

JOSEPH SMITH, chairman of Board.

DISTRICT REPORT.

Gallaud's Grove District report:

I herewith hand you the report of the spiritual condition of Gallaud's Grove District, as far as I am able to give the same. There has not been so much labor performed in the district, by the labors of Bro. Lamberton and those connected with him, in the north part of the district, as have done a good work. The reason for the labors of Bro. Lamberton, who labored in the district was a late and wet Spring, causing all to be behind with performing work; not that they have not interest in the work; but as a general thing all are in a position desirous for the advancement of the work. We have not been without our troubles; but with patience and judgment, those have been brought into that condition that we hope they will be finally settled to the satisfaction of all concerned. If the conference in its wisdom would assign some one to labor in the district, Bro. Lamberton's direction, I am sure good work would result from such labor. Bro. Lamberton's health is not good; he has not the energy that some other brother to be with him, his labors would be more effective. The district is very large, and ought to have two or more laborers in the field all the time.

Hoping you may have a prosperous time during your session, I remain your brother,

J. W. CHABBER, President.

MINISTRY REPORTS.

Bro. A. J. Cato, Elder, reported from SHELTON, Lee Co., Mississippi, August 26th, 1881.

Since the Annual Conference I have been actively engaged in the ministry; preaching at St. Louis, St. Joseph and the Missouri. From the latter place, my father and I started for a tour into Mississippi and Alabama. At St. Louis we met with Bro. Monagoue on his way South. We all left St. Louis and traveled together, until we arrived at Shannon, I stopped, and they continuing their journey to Whistle, Mobile county, Alabama. Since I arrived here I have been preaching as hot weather and circumstances would permit. Have preached in six different places, fortifying the Gospel with a Campbellite, for three days; baptized eight, performed one marriage ceremony. I find good openings everywhere; people appear anxious to be baptized. The church is more effective otherwise ordered by the conference, I expect to remain in the work as long as I can.

Your co-laborer,

A. J. CATO.

Bro. Thomas Taylor, President English Mission, reported as follows:

Since I last reported to your Honorable Body, I have been doing the best I could for the furtherance of the cause in which we are engaged; and I am thankful to say that the work in England is at this time progressing favorably. The 4th of August, 1881, I left for the 6th and 7th inst., and the prospect is good for other branches to be organized. One of the places is Burton-upon-Trent, where four have already been baptized, three of whom are heads of families, and men likely to do good. About eight others are just on the brink of the water. I learn through Bro. Dawson, president of the Manchester District, that they anticipate soon organizing a branch at Stockport, near Manchester. A few are being added in most branches, and with the exception of a difficulty which exists in one of the branches, the other are all in the most favorable condition. I am still willing by the help of God, to do the best I can for the spread of the work.

Hoping that you may have a good and profitable time during your session, I remain your brother in Christ,

THOMAS TAYLOR.

Bro. Hiram Robinson, Elder, present, reports—

I have been traveling under the direction of Bro. J. R. Lambertz since the April Conference. I have preached forty-five times, attended eleven prayer meetings and two business meetings, blessed the Society of Warnings and some tracts. I spoke six times in Centerville, and the last night the school house was so full they could not all get seats. The increase at each place seems to be sufficient laborers in this district to prosecute the work, so I shall not expect to return. I am still willing to labor wherever the Lord directs.

Your brother in the gospel,

HIRAM ROBINSON.

Frank F. Scarcliff, Elder, reports—


Since last report I have labored three months in company with Bro. Booker in Escambia county, Florida; Baldwin county, Alabama; Jackson and Lauderdale counties, Mississippi. During the last two months, and since pasting with Bro. Booker, I have labored in Walker county, Georgia, in the face of strong prejudice, and such persecutions as I never have known before. The press of Georgia, of late, and some reading journals in the neighboring states, have been very loud in denouncing Mormonism. As no distinct is made in favor of the Reorganization, the effect is very injurious to the cause. The tenor of the press has been of a character to inflame the passion of the people, and license unlawful proceeding. I am preparing articles for publication, which I shall send to these journals for publication, and am laboring by preaching the word, and explaining our position, to set the work before the people in its true light. I trust that the work which shall be done that will set the position of the Reorganization plainly before all the world, that our Elders need not be accused of teaching one thing and practicing another. Therefore, I am in favor of prosecuting the Utah Mission with vigor. I have been rowing seed—have not baptized any, though I have had accusations against me, and have not stopped. I have been preaching seed to high places, and am laboring, as well as I can, at this time.

Your brother in Christ,

FRANK F. SCARCLIFF.

RESOLUTION ON ADJOURNMENT.

The following resolution was presented and read:

INDEPENDENCE, MO., August 10th, 1881.

To the Semi-Annual Conference for 1881: At our Semi-Annual Conference, held the 6th and 7th inst., it was unanimously resolved to request Semi-Annual Conference to appoint its next Spring session at Independence, Mo.

JOSIAH LOYS, President of District.
UTAH MISSION.

Resolution on Utah, by brethren E. L. Kelly and William Lockery.

Resolved, that in the efforts made by the Church, in the year 1863, and since said time, to plant and maintain a missionary society in Utah to oppose the abominable practices of that people, and teach them the principles of the Gospel of Christ, we recognize a great and arduous work, which has also been the means of calling hundreds, and thousands out from among those practicing abominable practices, and blessing them under a work of righteousness.

That we also now deem it the duty of the Church to redouble its efforts to maintain its missionaries in the prosecution of that mission, and whereas, we are informed that the proceedings of assemblies of other societies, resolutions showing that the efforts of their missionaries to meet and oppose the ministers of the Utah organization in the past, in public preaching, has been unsuccessful, to be it

Resolved, that inasmuch as such denominations and societies wish to maintain a larger missionary force in said district, we will furnish the men to meet and oppose that abominable organization established in the west, and we believe that if said aid is preffered, there will be an early solution of the Utah problem.

Appointments made for evening and tomorrow. Closed by singing, “Sweet is the work, my God, my King.” Benediction by Elder Joseph Smith.

Preaching in the evening by Priest Milton Daugherty, upon the Love of God, assisted by Elder J. M. Putney.

SUNDAY, SEPT. 4th.

Prayer meeting at nine o’clock, in charge Elders John H. Lake and T. W. Smith. The Spirit of God was with His people.

Preaching at half-past ten o’clock by Elder Z. H. Gurley upon the presentation of the gospel in primitive purity; assisted by Elder Alexander H. Smith.

Nine were baptized during intermission by Elder T. W. Chatburn.

Preaching at half-past two o’clock by Elder William H. Kelley, upon the gospel being the same in all ages; assisted by Elder E. H. Gurley.

Four were baptized by Elder John H. Hansen, at the close of the afternoon service.

Preaching at half-past seven o’clock by Pres. Joseph Smith, on a Review of the Reorganization and its work; assisted by Elder Z. H. Gurley.

Nine of those baptized were confirmed by Elders Z. H. Gurley, John H. Lake, Joseph R. Lambert and John H. Hansen.

MONDAY, SEPT. 5th.

Prayer meeting at nine o’clock, in charge of Bro. R. Ettenshouser. The Saints had an excellent time.

Preaching at half-past ten o’clock, by Elder E. H. Gurley, upon the knowledge bestowed by the Holy Spirit, assisted by Elder Frank Hackett, one was baptized by E. C. Brand, and two by Robt. M. Elvin.

BUSINESS SESSION OPENED AT HALF-PAST ONE O’CLOCK BY SINGING, “THANK THE LORD FOR HIS MERCY.”

Prayer offered by Pres. Joseph Smith.

Sung, “A Pilgrim through this lonely world.”

DISTRICT REPORTS.

Report of Southen California District:

The work in this district is progressing slowly but firmiy: prejudice is growing less in the counties where the Elders have been working. Bro. G. Rodgerly & Brother W. C. Brown. Bro. D. S. Mills has occasionally visited parts of the district, defending the faith and teaching the people. Mr. R. D. Hill and A. W. Thompson have also worked in the ministry in the southern counties. With these fellow-collaborators we have labored, and God has blessed the word spoken, and acknowledged us by signs following; and although we have our usual share of trials, and false brethren have come among us, we still rejoice in the latter day work, and hope to be able to continue in the field as we have heretofore.

Hoping and praying that God may bless you in your deliberations, I remain your brother in Christ,

J. F. Burton, President of District.

Spring River District Report:

Our spiritual condition is about fair, unity good, weather has been too hot to do much in the ministry, hope to do more from this out. The prospects are that we shall have a larger addition in the membership of the Church for better times. We do not favor “Representation” in its present form, and hope the conference will work on it and make such changes as they need and the Church demand.

The prospect of the district does not endorse the changes introduced in the Church finance system; and if this conference will take notice of the matter, that the Lord will bless your deliberations in the prayer of J. T. Davis, Pres. of District.

North-East Missouri District report:

Agreable with the law governing the Church of Jesus Christ of Latter Day Saints, I herewith send in a report on the state of the work, we still rejoice in the latter day work, and hope to be able to continue in the field as we have heretofore.

The prospects of this district is partly in a fair condition, while one of the four branches constituting the district, is not what it ought to be, in that the number and outgoings is not what has been made in the past by some of the traveling ministry in the Beaver Branch, besides the fact that the people are looking for theirs to restore peace and union, and set the house of God in order; but it seems that all the sacrifices for the love they had for the cause of Christ has not accomplished the purpose they had in view; hence this branch is not in good working order. As there is a lack of confidence in the officials one towards the other on the part of the Elders to respond to the many calls that surround them. My prayer is that the Saints may awake to a sense of their duty, remembering that the commands they receive, are not only to say, but to do, according to that which is written.

APPEAL.—CHARLES HERZING.

Report of the committee on the appeal case of Bro. Charles Herzing, was read:

We, your committee, appointed last April, to whom was referred the appeal case of Bro. Charles Herzing for investigation, beg leave and report as follows:

1st. We find that said appeal was taken against the action of Central Kansas District, in silencing said Charles Herzing, for having furnished Letters of Removal to two members of Panning Branch, in said district.

2d. That the Central Kansas District ordered said appeal, because of an understanding had by them, that the Branch to which said Herzing belonged had been illegally organized, and therefore were not in proper order to transact Church business; and further, because said Herzing had refused to acknowledge his act a wrong one, in issuing said letters, when called upon.

3d. That the United Branch, in which Central Kansas District supposed said Herzing belonging, had been disorganized because of illegal proceedings, and because of said D. A. H. & D. A. B. The Panning Branch was organized by Elder T. W. Smith, and with it said Herzing united some time afterwards.

4th. That said Herzing was appointed Clerk of Panning Branch, and issued the said Letters of Removal by order of the Branch,—a regular vote having been taken, authorizing him to do so.

5th. That the misunderstanding had by the Central Kansas District, concerning Panning Branch and its organization, was caused by the disorganization of the district to which Panning Branch formerly belonged, and a failure or neglect on the part of its officers to convey a full understanding of the situation to Central Kansas District.

In examining the matter, our committee have interviewed Bro. Charles Herzing, (the appellant) on the one side, and (the Central Kansas District authorized representative) on the other, and upon the statements furnished by them, together with the items as entered on Panning Branch Record, have been well satisfied, but merely performed the duty enjoined upon him by virtue of his office in the Panning Branch; and as this was the only charge upon which his license was disputed, it was recommended to return and restore to him and the District action in the matter be not sustained.

J. G. LUT. Committee.

J. M. TERRY.

PETITIONS FROM WISCONSIN.

The following letter and petition from North Freedom, Wisconsin, were read:

Bro. Joseph Smith ; Dear Sir,—The English German Freehold Branch of the Church has found it necessary to petition the General Semi-Annual Conference to be held next month at Council Bluffs, to send some Elder or Elders to help us out in the difficulties, if possible. The purpose have raised some means to defray expenses. Will you be so kind and use your influence (if conference send) to send us a man who will help us in the same, and who have a mind of their own. We, as a church here, have been unhappily blessed with men both of our number and some of those that came to us of late from abroad, who treat the law and rules of the Church lightly, and have gone so far as to say some of them do not amount to much, and by so doing have left a bad effect here, whether intentional or not, all the same. We hope Bro. Pride, one who was here of late, will not be one of the parties sent, as any is sent at all, which we sincerely hope that there is no one from a private, but for the sake of unity and truth.

Respectfully yours in Christ,

JOHN BERLIN.

Petition of English German Freehold Branch.

We, the undersigned, being members of the English German Freehold Branch, and having long been members of said branch, petition your honorable body in conference assembled, to send Elders to investigate the difficulties and try to lawfully adjust the same. Our branch has suffered losses by the expenses of Elders sent. If that is not enough they have promised more.

J. B. Loomis, Clerk, proton.

Signed by twenty-nine names.

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Mission having reference to mission work, be referred to the Quorum of the Twelve and First Presidency. Carried.

Moved, that we now take up the Utah Chapel matter. Carried.

Moved, that it be referred to the Bishopric.

Amendment, to add the presidents of the Twelve and Seventies.

E. C. Brand and E. L. Kelley spoke thereon. It was moved to substitute.

Resolved, that we instruct the Bishopric to sell sufficient of Church lands, or Order of Enoch stock, or both, to assist in finishing the Salt Lake City Chapel and use it for that purpose.

The following brethren spoke thereon: Z. H. Gurlay, W. H. Kelley, J. H. Hansen, L. L. Rogers and E. C. Brand. Question by Z. H. Gurlay to Bishop Rogers, "Will there not be a percentage of stock of the United Order of Enoch soon paid?" Answered by the Bishop, "There will be about $600." Brethren, J. C. Crabb and J. M. Harvey spoke. A letter from Bro. W. W. Blair was read, and then a resolution was referred to the Bishopric, read they were signed by W. H. Gurley, W. H. Kelley, E. C. Briggs, J. T. Shippy and E. L. Kelley then spoke to the question. Amendment to substitute, was offered.

That the Bishop and his agents are hereby instructed to solicit aid for the erection of the Utah Chapel.

This was spoken to by brethren J. H. Hansen, W. H. Kelley, E. C. Briggs and J. T. Kinnaman.

Amendment to substitute was put to vote and carried.

On motion adjourned to meet 1:30 p.m., to-morrow for business.

Closed by singing, "Praise God from whom all blessings flow." Benediction by President Joseph Smith.

Praying in the evening by Eli T. Dobson, upon the theme of Eternal Life, assisted by Elder H. Halliday.

The three baptized were confirmed by Elders E. C. Brand and Robt. M. Elvin.

Tuesday, Sept. 6th.

Prayer meeting at nine o'clock, in charge of Bro. Milton Daugherity; a good time.

The Priesthood met in informal council at Grange Hall, by invitation of several of the brethren present as announced by the president of the session.

Praying at half-past ten o'clock by Pres. Joseph Smith.

Business session opened at half-past one o'clock, by singing "Heavenly things are sung of Zion." Prayer offered by Elder James Caffall.

Ex officio—High Priests and Elders.

Resolution from the Davie City Branch, was read as follows:

At a regular meeting of Davie City branch of the Church of Jesus Christ of Latter Day Saints, held on the evening of August 24th, 1881, the following preamble and resolution were unanimously adopted:

WHEREAS, a rule was established at the last General Conference, by which High Priests and Elders were deprived of a voice and vote in the General Conferences, which we consider a violation of the law of the Lord, as given by revelation, as we understand it; therefore,

Resolved that we respectfully ask the General Conference to amend said rule by allowing High Priests and Elders a voice and vote in the General Conference, and members also.

T. J. Bell, President.

M. V. B. Smith, clerk.

Presented to and read before the District Conference of Decatur, held at Little River, Iowa, and by vote referred to Semi-Annual Conference to be held at Council Bluffs, Iowa, September 1st, 1881.

E. H. Gurley, Clerk-pro tem.

Donation for Home Missions.

Letter of Dr. A. H. Studley read:

COUNCIL BLUFFS, IOWA, September 5th, 1881.

Dear Brethren: I am very sorry that a press of business has kept me away from conference, that I had anticipated with such pleasure. But my heart I trust is in the work. I will be one of five thousand that will give $5 for home missions, the money to be expended for the Church in Utah and in all the large cities in which we have a footing. Here is the money.

Dr. A. H. Studley.

Moved to receive and turn over to the Bishop, and instruct all in the words, "Go thou and do likewise." Carried.

Committee Report—Board of Publication.

Report of committee on financial report of Board of Publication:

COUNCIL BLUFFS, IOWA, September 5th, 1881.

We your committee appointed to examine financial report of Board of Publication report that access to the books of the Board being impossible, no comparison can be made, or examination, and no consequent report be had at this session, but would recommend appointment of a committee for such an examination at next Annual Conference.

M. H. Bond.

James M. Harvey.

E. W. Dobson.

Moved that the report be accepted, the recommendation be adopted, and the committee discharged. Carried.

Sunday schools.

Resolved, that a committee of three be appointed to take into consideration the feasibility of some general plan of conducting Sunday Schools, and if found feasible, report said general plan to the coming Annual Conference; and Resolved, that they also take into consideration the feasibility and practicability of using one page of the Weekly Messenger, or of using an extra sheet for such purpose.

A motion to adopt was carried.

The chair then appointed the following brethren: H. Robinson, J. F. Mintun and W. Clow, as said committee.

Rain here fell heavily, and caused an adjournment to the Grange Hall.

The application of James Walsh for membership upon baptism in old church, was read; and it was

Moved, to refer such application to the nearest branch where he resides. Carried.

Committee Report—J. Shippy.

Report of the committee to which was referred the petition and resolution, for restoration of license to John Shippy:

We, your committee, to whom was referred the
petition of certain members of London Branch, also of the Kent and Elgin District (Canada), asking that a license be granted to Bro. John Shippy; have duly considered the matter, and hereby report:

That, we believe the work demand that the request made in said petition be denied; and, therefore, do so recommend. Signed by committee, JOSEPH LUFFY, JAMES CLAPPALL, A. W. MOFFATT.

Moved that the report be received, committee discharged and recommendation adopted. Carried.

GERMAN TRACTS.

Preamble and resolutions, on the translation and publishing of tracts and books in the German language:

Whereas, it has pleased God, our heavenly Father, in his all-wise Providence, to bring to this country large numbers of Germans, which by the immense emigration from Germany constantly are increased; and,

Whereas, the Church of Jesus Christ, consider and feel it to be a part of our duty to proclaim to this German nation, which is thus brought so near to us and which we meet in every part of this country, the gospel, revealed in these latter days; therefore, it is resolved,

Resolved, that some of our tracts and smaller publications be also translated into the German language for the use of our German Elders in preaching the gospel and for general distribution and circulation among the German population of this country.

Resolved, that by this conference a committee of three shall be appointed whose duty it shall be to select the best and most suitable of our tracts and smaller publications for translation into the German language, and to examine and approve such translations and publications; which approval shall be considered as a sanction of the contents of such tracts and publications from the Reorganized Church of Jesus Christ of Latter Day Saints; and,

Resolved, that no German tracts and publications whatever shall be considered as published by and under the authority of the Reorganized Church of Jesus Christ of Latter Day Saints, which before their publication, have not been examined and approved by said committee, appointed for that special purpose.

Dr. Reddel.
T. Hinckins.

On motion referred to Bishopric and Twelve.

RESOLUTION—TWELVE AND SEVENTY.

The following resolution was offered by W. H. Kelley and Z. H. Gurley:

Whereas, there exists a resolution which as interpreted by some prohibits the sending out of any of the ministry from General Conference but the Twelve and Seventy; and,

Whereas, this has had a tendency to keep out of active labor a number of our most efficient men; therefore,

Resolved, that said resolution be so interpreted to prevent the sending out of any of the ministry from General Conference, if it shall be found by a consultation by the Twelve and Bishopric there are no more means in the treasury, and otherwise to be, than which will be required to send the Twelve and Seventy known to be available, that others of the ministry available, may be sent as may be thought wise by the Twelve and Bishopric.

This was spoken to by W. H. Kelley for, J. R. Lambert and Joseph Lufff against. The reading of the resolution by High Priests and Seventies Quorums of Fall Conference of 1880, was called for.

Motion put and carried.

Statement of W. H. Kelley, in relation to Hall in Chicago, that those in charge had to the 15th inst., to vacate, or re-open.

DISTRICT REPORTS.

Pottawattamie District report:

There are in our district, seven branches, four of which are in good working order. The other three are, however: one has been but little preaching done outside of the branches, only what Bro. John H. Hansen has done. His preaching in this is somewhat good, and with a continuation of labor some more might be done. E. N. Hansen.

Southern Nebraska District report was presented by delegates Levi Anthony and R. M. Elvin.

We beg leave to report that the spiritual condition of the district is not, as good as we could wish, owing to the lack of labor; there is an increasing demand throughout the district for the breaf of life, and with the amount of laborers at our command we can not supply the demand; we, therefore, solicit your honorable body to appoint one or more Elders to labor in the district.

MINISTRY REPORTS.

Bro. D. H. Days, of the Seventy, presented reports:

At the last conference held at this place, I was appointed to labor as circumstances should permit. Unfortunately, I have been able to do but little, and shall be able to do but little in the near future; all labor for the advancement of the cause of gospel truth, and I regret that circumstances prevent me from so doing. When that time shall be removed, I hope again to be able to take the field.

Bro. M. T. Short, of the Seventy, reported:

In April, brother G. F. Weston and I went to Cottland, De Kalb and Moline. The first and last named gave us a fair hearing. Many pressing invitations to return when going would be better. The people are, mainly, in the United States. The work is scarcely holding its ground, and while the warp and woof of the work is good, there is a lack of labor; there is an existence of myself. Unfortunately, I have been able to do very little. Thank God, the power of God has been revealed. Surely our God is the God of salvation. I desire my lot to be easy with you, and I feel a desire and a determination to press on in the best of day for, I can not doubt it more than I can doubt the existence of myself. This is a hard mission to labor in the Winter season, and I should prefer the South in Winter, but as the Saints desire me to be continued in this mission, I would say, there is great need of some one being here, and if in your mind seems to lodge the thought of my being continued in this mission, you may do so, and I will do all I can for the combined work. I am present in two new places, where the gospel has not been, and if continued in this mission shall try and open other new fields.

ELDER’S QUORUM.

Report of First Quorum of Elders:

September 3d, 1881.—Quorum met on the grounds in the tent of Bro. S. S. Wilcox. Pres. R. M. Elvin in the chair.

There were eighteen members present. The secretary reported having recorded the names of all the members on the new record, and that the minutes was full, there being no losses the last year.


September 5th.—S. Diggins, W. W. Gaylord and E. P. Hyde reported.

Communications between the president and certain Elders were reported. The following were apparent to be in good standing: R. M. Elvin, W. W. Gaylord; E. P. Hyde; G. W. Wilcox; E. F. Miller; E. P. Smith; and S. V. Bailey.

Resolved, that the First Quorum of Elders discontinue the practice of its members visiting saloons for the purpose of patronizing the same. Received collections, $3.05.

REPRESENTATION.

The resolutions of Z. H. Gurley and E. Robinson, to amend Articles of Representation were read and laid on the table subject to call.

Resolved that paragraph two of “Report of Committee on Representation” be amended by striking out all after the word “that” and insert all High Priests and Elders are entitled to vote and speak on general subjects.

Resolved that the fourth “proviso” of the third paragraph of the “Report of Committee on Representation” be amended to read “all after the word “each”, which occurs in the fourth line thereof; and inserting, to wit, but succeeding six lines shall represent the interest and voice of said branches so far as they know them, especially when expressed; but in the absence of any expression on the part of the branches the president and certain delegates, then in such case, as in cases of division, each delegate shall vote in his own right and cast the number of votes allotted to him.

Z. H. Gurley.
E. Robinson.

Resolved that paragraph four of “Report of Committee on Representation” be amended by substituting the word “six” for the word “twelve,” wherever it occurs therein.

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RESOLUTIONS.
The following was presented by J. Caffall and A. H. Smith, and seconded.
Resolved that the portion of Bro. Lambert’s report referring to the body, be now considered.
Carried.
Moved that he be sustained in his position, that he may go well.
Amendment to strike out the words, “that he may get well.”
Motion, as amended, was then put and carried.

Resolved known as the Doctrinal resolutions, were on motion taken up.

The Chairman asked to be excused during the discussion of this question; and on motion duly seconded and put, Bro. R. W. Briggs was chosen to act as chairman during the discussion of the question.

The following brethren spoke on the question of all High Priests and Elders having voice and vote: Z. H. Gurley for, and Joseph Smith and W. H. Kelley against.

Adjudged till to-morrow afternoon for business.

Closed by singing “Praise God from whom all blessings flow.” Benediction by Elder J. H. Hansen.


WEDNESDAY SEPT. 7th.

Prayer meeting held in Grange Hall at nine o’clock, in charge of Elder J. R. Badham; a profitable time.

Praying in Grange Hall at half-past ten o’clock by Elder Herbert Scott, upon the observance of the word of God, assisted by Elder J. R. Badham.

Business session at half-past one o’clock, opened by singing “Redeemer of Israel.”

Prayer offered by Elder J. H. Hansen.

REPRESENTATION.
The following resolution presented by A. H. Smith and J. R. Lambert was moved:

Resolved that the resolution now pending be divided, and action be taken separately on the officials mentioned therein, e. e., High Priests and Elders.

J. H. Hansen raised the question as to the legality of the resolution. The President decided that the resolution was in order.

E. Robinson and Wm. H. Kelley spoke against, and J. R. Lambert, A. H. Smith, Z. H. Gurley and J. H. Hansen for the resolution, when the following substitute was moved:

That in the vote which may be had on the final disposition of the question now pending, there shall be a division of the question, and the vote taken, first upon the High Priests, and then upon the Elders. Carried.

On the main question the following spoke in favor: J. C. Crab, E. H. Gurley, John H. Lake. A. H. Smith favored High Priests to have a voice and vote, but opposed Elders; J. Caffall, W. Olow and E. L. Kelley, against.

Adjudged to meet for business at the regular hour to-morrow.

Appointments were made and services closed by singing doxology. Benediction by Elder Wheeler Baldwin.

Prayer meeting in the evening in Grange Hall, in charge of Elder John H. Lake, assisted by Elder R. C. Elvin.

THURSDAY, SEPT. 8th.

Morning prayer meeting, in Grange Hall, in charge of Elders F. Hackett and N. Brown; a profitable waiting before the Lord.

Praying on the conference grounds, at the usual hour in the forenoon, by Elder A. W. Moffet, assisted by Elder R. M. Elvin.

Business was resumed at the usual hour by singing, “Guide us, O thou great Jehovah.” Elder J. R. Badham led in prayer.

Chairman, R. W. Briggs, presented the pending question.

It was moved that Pres. Joseph Smith speak upon this question. Point of order raised, against granting a second speech. Chair sustained the point of order.

Moved that the rule be suspended and Pres. Joseph Smith speak on the question. Carried.

Pres. Joseph Smith waived the privilege to speak at this juncture.

Previous question was moved. Chair ruled it out of order. An appeal from the decision was taken. J. H. Hansen, Z. H. Gurley and Geo. S. Hyde, spoke against; E. L. Kelly and R. W. Briggs, in favor. The Chair was sustained. Pres. Joseph Smith, declined to speak on the question under the present existing circumstances, there being a strong minority opposed to his speaking.

Main question was resumed. J. W. Briggs, E. C. Brand and R. M. Elvin, spoke against; and J. M. Harvey and J. H. Hansen, in favor.

Previous question was moved and carried.

The yeas and nays were demanded. The secretary recalled the roll, with the result following. Vote on High Priests to have voice and vote.


The amendment, as presented by Z. H. Gurley and E. Robinson was then voted upon and carried.

On motion, adjourned till 1:30 p.m., to-morrow, for business. Closed by singing Doxology. Benediction by Elder J. Caffall.

Praying in the evening by Elder G. W. Shute, assisted by Elder John Goode.

FRIDAY, SEPT. 9th.

Prayer meeting at the usual hour in Grange Hall, in charge of T. W. Chatburn and M. H. Bond; an extra good time, was had by the Saints present.

Praying at half past ten o’clock by Elder John Thomas, assisted by Elder T. Hendirks.

Business resumed at half past one, by singing, “Let us shake off the coals from our garments.” Prayed offered by Elder Z. H. Gurley.

REPRESENTATION.

Resolved that the vote taken yesterday, granting voice and vote to all Elders be herewith reconsidered.

The chair ruled the resolution out of order.

Moved that the rule be suspended, which authorizes the decision that the resolution is out of order.

Previous question was moved, and motion to suspend the rule, was lost.

Division was called, vote stood S for, 41 against.

Second resolution by Z. H. Gurley and E. Robinson for amendment of articles of representation, was presented by the chairman.

A point of order was raised by Pres Joseph Smith, that the resolution did not agree with the original notice. Chair ruled the resolution out of order.

Moved that that part of the resolution that was in harmony with the printed notice be taken up.

Chair ruled it out of order.

Bro. Z. H. Gurley appealed from the decision of the chair, and the decision of chair was sustained.

Division was called: 29 for, 19 against.

Moved that the second resolution of Z. H. Gurley and E. Robinson, as proposed in Herald of July 1st, 1881, page 212, be affirmed by this body.

The chair ruled this motion out of order, as not complying with printed notice in manner and form.

The chair presented the third resolution of Z. H. Gurley and E. Robinson for the amend-
tion of the articles of representation, and it was

Moved that the resolution be deferred till April
Conference of 1888, which motion was carried.

Division called: 28 for, 19 against.

President Joseph Smith resumed the chair.
Moved that the article be amended, and a motion
made to suspend the rule. Carried.

J. H. Hansen explained that he did not
understand the nature of the business, when he
seconded the motion to suspend the rule.

W. E. Gurney, chairman of committee
moved that the report of Church Recorder, be
dead and made a verbal report, and stated that in their opinion the Church
is not prepared to take any action on the matter.

Report received and committee discharged.

Moved that the resolution known as the Crabb
resolution be taken up. Carried.

Division called: 22 for, 20 against.

Resolution was then presented and read;
and it was

Moved that further consideration of this ques-
tion be deferred till Conference of April, 1888.

MISSIONS.
The subject of missions was taken up and
the following set upon:

W. W. Blair, sustained in the Rocky Mountain
Mission, with R. J. Anthony, already in the field.
J. W. Briggs, be left without definite appoint-
ment till labor in Nebraska, where he is permitted by the circumstances in which he is placed.
Alex. H. Smith, present field till April.
Thomas W. Smith, Chicago.

Bro. W. H. Kelley answered several ques-
tions as to the feasibility of the Chicago
Mission.
Joseph R. Lamb, the South-Eastern Mission,
if health permit.
W. H. Kelley, present field, and that as early
as practicable, he make an opening in Upper
and Eastern Ohio, and Western New York,
about Palmera and Manchester.
James Caffall, present field till April.
J. H. Lake, the active oversight of the work in
Canada.
Zenus H. Gurney, Washington, D. C., a portion
of Virginia and Pennsylvania, in connection with
Josiah Ellis, with liberty for an associate laborer
whom he may select from the Elders or Priests.
Josiah Ellis, present field, to labor as his
strength permits.
E. C. Briggs, to preach as the way may open,
till April.
Columbus Scott, present field.
George S. Hyde, labor in the South-Eastern
Mission, under the direction of J. R. Lambert.
Gomer T. Griffiths, labor in Canada, under the
direction of John H. Lake.
J. F. Mintun, labor in Nebraska, under the
direction of James Caffall.
Edmund C. Brand, labor in Nebraska, under
the direction of James Caffall, with the privilege of
laboring in Western Iowa.
Joseph P. McDowell, labor under the direction
of W. H. Kelley.
John Thomas and George Montague, South-
Eastern Mission.
Morris T. Short, Utah.
James W. Gillen, be instructed to return home,
and the Australian Mission be formally aban-
doned, until such time as we can send and
maintain two Elders in association there.

On motion the resolution of Bro. J. W. Gillen
was deferred for further consideration.

Heman C. Smith, Frank P. Scarcliff and Wil-
liam L. Booker, be sustained in present the South,
till April.
Eli W. Wilmuth, under direction of A. H.
Smith.
John C. Foss, be sustained in present field till
April.

Bro. James Caffall, asked that the Conference
express, that should the opportunity of

cur, the First Presidency and Twelve be per-
mitted to supply laborers.

Resolved that pending the session of Confer-
ence between now and April, that should further
opportunity occur the First Presidency and
Twelve be authorized to provide laborers in the
present missions. Carried.

William T. Bozarth, present field, under A. H.
Smith.

Substitute offered:
That W. T. Bozarth and Joseph Luff be ap-
tointed to labor in Utah.

Joseph Luff stated he could not go before the
latter part of December or first of Jan-
uary.

An amendment offered: to substitute for
Utah, Missouri and Western Iowa.

Amendment to the amendment, by striking out the
words Western Iowa, and substituting
North-Eastern Kansas. Carried.

Amendment as amended, carried Division
called: 22 for, 13 against.

Bro. Z. H. Guthrie, made choices of Edmund
L. Kelley as his associate, which choice was
approved by vote.

Moved that Bro. George W. Shute labor in
Northern Kansas and Southern Nebraska, under
direction of James Caffall.

Moved that Joseph Luff labor in Utah.

Bro. Derry declined, and stated he could not accept the mission.

Amended so as to read, in North Western
Iowa.

Amendment, by adding the words Eastern
Nebraska: Motion as amended, carried.

Moved that Robert M. Elvin labor in Utah
Mission, under W. W. Blair.

Substitute:
That Robert M. Elvin, labor in South-Western
Iowa, and South-Eastern Nebraska.

On motion, adjourned till 1:30 p. m.
tomorrow for business. Closed by singing

Preaching in the evening by Elder Gomer
T. Griffiths, assisted by Elder Joseph Luff.

SATURDAY, SEPT. 10th.

Prayer meeting at nine o'clock in Grange
Hall, in charge of M. H. Bond and T. W.
Chastburn.

Praying at the usual hour in the forenoon,
in Grange Hall, by Elder Hiram Robinson,
assisted by Elder Levi Anthony.

Business session opened at half past one
o'clock by singing, " Redeemer of Israel." Prayer
offered by Elder J. T. Kinnaman.

Petition of North Freedom Branch of West-
ern Wisconsin District, presented.

Moved that the chair be authorized to appoint
two Elders to adjust the difficulty.

MISSIONS.

Substitute, pending at close of business
eyesterday, carried.

John S. Patterson, present field.
Bradford V. Springer, present field.
G. L. Smith, present field.
John T. Davis, present field.
Joseph C. Clapp, present field.
Thomas Taylor, English Mission.
Robert Benner, Scotch Mission.
Peter N. Brix, Scandinavian Mission.
John L. Bear, Switzerland and German Mission.

John L. Bear, of the Seventy, writes:

My report since the last conference is not in
accordance with my wishes, as I could not labor
here, but one group of people in the Summer, and very busy in the
fields, so in most places the houses are deserted during the day, so there was very little chance of visiting as I labored here, when the nights are longer, and when people
will be more at home. Two additions to the Church here, is all I can report this time. One was
baptized by myself, a noble man, full in the
faith of the latter day work; the other one was
baptized by Bro. Tholman, also a man who did
not preach. I was also able to assist in helping
scattered a number of pamphlets, preached in
private houses to orderly, well-listened congrega-
tions; attendance thirty to fifty; bore my testi-
mony in many places, also in the Dukedom of
Boden, and Ct Thurgau, Switzerland, and held
occasional meetings in Alfeld, Zurich. There
are several that say they believe that what I
preach to be truth, still it seems they do not see
the necessity to obey; and I am the same as Bro.
Gillen writes, I can not force them. The gospel
is free, and God has given every man his own
free agency; man can choose or reject, according
to his inclinations. At present I am going in the
Ci Berne, as I have heard that there was quite a
number of the Utah faction here. I decided to try
them and see what I could do with them, with
support from the brethren: I landed in Bern on
after I leave Berne, to make a short visit to Ct
Zurich and Thurgan, and then labor in Bavaria
particular, in parts that will benefit me, or the
Spirit of God direct. Early in Spring I
will have to return home to again care of
my children and my home, hoping that some
of the brethren can come with me and for
take the pleasures of home for a while, for the
work of God in these lands. May the Spirit of
God direct in all our deliberations at your
assembly, and may you have a peaceful and joy-
ful time in the Lord Jesus Christ, is the humble
wish from your brother in the everlasting cor-
respond.

RECOMMENDATIONS BY THE TWELVE.
1. That under existing circumstances, and
past action in the case of William Nelson, of
the Tahiti Islands, we can not endorse the
recommendation of Bro. W. W. Blair to con-
tinue him in that mission.

2. That the request of Montana sub-district
be referred to the First Presidency and the
Twelve for consideration and action as soon as
possible.

Moved that the recommendation be adopted.
Carried.

The following we ask to be spread upon the
Conference minutes.

Whereas, the Quorum of the Twelve have not
had sufficient time to consider the various
missions, and the abilities and means needed to
support the various missionaries who are pre-
pared for our consideration from time to time
during our sitting, during Conference. There-
fore, be it

Resolved, That we request the Seventy, High
Priests, Elders and Priests, who shall be able and
willing to take the field by April next, to report
the same to us, together with a statement of the
probable amount of means needed to support
these families, and that these reports be sent to
the secretary of the Twelve, T. W. Smith, on
or before April 1st, 1882.

Briggs Allen made request through Bro. J.
Hansen for some to labor in his part of
the country.

A. H. Smith called attention to the request of
H. Hansen to be released from the minis-
try. Report of Bro. J. H. Hansen was then
read, and it was

Moved that the request of Bro. J. Hansen
be granted.

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Bro. J. H. Hansen requested to make a statement; which he did, desiring that his request be granted.

It was moved to substitute, to labor as far as practicable, until he reports himself for more active labor, which carried.

REPORT OF QUORUM OF SEVENTY.

Sept. 2d. Bro. McDowell's case was called up and deferred.


Sept. 5th. Bro. McDowell's case was taken up. The following resolution was carried unanimously: Resolved that having read and examined the papers presented to the quorum, concerning Bro. McDowell, that we find no cause of action, and that we do think him fitted for and worthy of a mission in this Church.

On motion, a vote of thanks was extended to the Hay Committee and the Police.

REVIEW OF QUORUM OF ELDERS.

Report of Second Quorum of Elders, meetings held Sept. 3d and 5th, 1881:


On motion, the President appointed a committee of three to investigate charges preferred against brethren of the Second Quorum of Elders. Carried.

G. W. Shute, H. Garber and C. E. Butterworth said committee.

On motion we receive W. Hart as a member of the Second Quorum of Elders. Carried.

On motion, J. W. Wight was chosen secretary pro tem. Report of committee on charges preferred against certain brethren was called for. Their report was received and committee discharged.

By motion, case referred back to the local conference.

Report of committee on cases: On case of I. J. L. Jones: In absence of evidence to sustain the charges preferred against I. J. L. Jones, the committee discharged.

On motion, B. S. Jones was asked and answered in relation thereto.

No expenses incurred since last report. Balance on hand $5.65. J. H. Meriam and W. Clow reported.

The names of Priests Eli Wilcox and Charles P. Franklin were reported as follows: On hand last report $3.85; paid in since: J. Gouldsmith 10c, A. W. Grover $3. No expenses incurred since last report. Balance on hand $5.65.

The following brethren reported in person or written report: W. H. Bradford and J. C. Johnson, made verbal report of their request, on account of age and infirmity.

The following names were dropped from the list of Three to investigate charges preferred against certain brethren was called up and adopted. Case referred back to local conference.

By motion, case referred back to the local conference.

On motion, B. S. Jones was asked and answered in relation thereto.

Resolved: That having read and examined E. T. Wilcox's report, the following brethren reported in person or written report:


The question of Priest's duties, and under what circumstances they should travel, was taken up and discussed by the president and members of the quorum.

J. L. Rogers, Pres. E. L. Kelley, Sec'y.

The President presented the request of Bro. W. W. Blair for Elders to labor in the Rocky Mountains.

Moved that the Presidency and Twelve make an especial effort to send one or more laborers to Utah. Carried.

The recommendation for the release of Bro. J. W. Gillen was taken up, and it was moved that we specially request that the Presidency and Twelve reverse their recommendation. Lost.

It was moved to substitute: That J. W. Gillen be sustained in the Australian Mission; and this was amended to read, until Spring, at which time he be at liberty to return home if he so desire, having filled his mission as he agreed; in which form it prevailed.

On motion, the Board of Publication, was sustained.

On motion, the general authorities of the Church were sustained.

On motion, a vote of thanks was extended to the committee on the conference ground.

On separate motions the following places at which to hold the April session of Conference were designated: Independence, Jackson county, Missouri; Lamoni, Decatur county, Iowa; Coldwater, Branch county, Michigan; Salt Lake City, Utah; Chicago, Illinois. Independence received 16 votes, Lamoni 5, Coldwater 4, Chicago 9. On second vote, Independence received 22 and Chicago 10 votes.

On separate motions, a vote of thanks was extended to the Hay Committee and the Police.

Moved by Bm. T. W. Smith and E. C. Brand.

Resolved, that this Conference extend a vote of thanks to the Courier Journal, of Louisville, Ky.; Chicago Times and Inter-Ocean, of Chicago, III.; Kansas City Journal, of Kansas City, Mo., for courtesy and kindness in publishing articles in defense of our position as a church.

The secretary of this Conference present this resolution to the several papers therein named.

Davis City Branch resolution was presented and on motion was indefinitely postponed.

Utah resolution, as presented by E. L. Kelley and J. C. Crab, adopted.

On separate motions, a vote of thanks was extended to the sheriff, to the officers of Conference, for the use of Grange Hall, to the Saints and friends of the vicinity for their kindness in entertaining the visiting brethren, and to Mr. Parks, for use of conference ground.

Moved that the Presidency and Twelve be requested to take the Montpelier Mission into serious consideration and their request, especially as they have pledged themselves to sustain the mission. Carried.

Closed by singing "We thank thee, O God, for a Prophet." Benediction by President Joseph Smith.

SUNDAY, SEPT. 11TH.

Prayer meeting at the usual hour in Grange Hall, in charge of Elder Geo. W. Shute; a peaceful time was enjoyed.

Preaching at half-past ten o'clock by Elder Columbus Scott, upon the question, "How shall a man be born again." Three were baptized by Elder Robert M. Elvin.

At the afternoon meeting, those baptized were confirmed by Elders J. M. Harvey, T. W. Chatburn and R. M. Elvin. Preaching by Elder Alex. H. Smith, subject, The Resurrection.

Elder A. J. Cato, was sustained in South-Eastern Mission.

Sung " Redeemer of Israel."
**SAINTS' HERALD.**

**JOSEPH SMITH, EDITOR.**

Plano, Illinois, October 15, 1881.

**REMOVAL.**

The readers of the HERALD are hereby notified that this issue will be the last paper printed and published at Plano; the next number, November 1st, will be issued from LAMONI, Decatur county, Iowa.

We enclose an envelope properly directed in each HERALD, as a reminder to our patrons, that when they address us they should do so at Lamoni; and we hope that no one will forget where we are, and send their letters and communications to Plano.

All Post Office Money Orders sent up should be drawn on Leon, Decatur county, Iowa, at present, and until Lamoni becomes a Money Order Office. Money may also be sent in Registered Letters to Lamoni, or by a Bank Draft on Chicago.

Pres. Joseph Smith left Plano, on October 7th, with his family and household effects, for Lamoni.

All letters, communications, correspondence and articles for the HERALD and Herald Office should be directed to Joseph Smith, Lamoni, Decatur county, Iowa.

This issue closes the history of the HERALD in Plano, Kendall county, Illinois. It came here in 1868, and was kindly received by the leading citizens of the place. It began its career here with a list of three hundred subscribers, many of them free; and some of them taking several copies. It had a press and fixtures costing about $275; and occupied one room about eighteen by twenty feet square. It had Bro. Isaac Sheen for its Editorial force, and Bro. Wm. D. Morton, sen., as its foreman, compositor and pressman; with a Washington Medallion No. 4, hand press, as its machinery. It will reach Lamoni, Decatur county, Iowa, and begin a new departure (on the old way) with an eight horse power engine, two cylinder power presses, and a jobber press, with type and other fixtures to match, and office two stories high, thirty by sixty-five feet in size, (engine room attached), an Editor, Book Keeper, Superintendent and five composers.

**EDITORIAL ITEMS.**

**WANTED.—A thousand new subscribers, for the HERALD, at Lamoni, Iowa.**

Bro. John H. Lake passed through Plano, September 27th, en route for the field of his labors, the Canada Mission. He stopped over long enough to say "How do you do," and to receive our Good speed to the gospel plow." He left his home last week, preached the sermon at the funeral obsequies of Bro. Hugh Suivley, in the Saints' Chapel at Montrose, Lee county, Iowa, on Sunday the 23rd, and is away on the Mission. Mr. L. L. Rogers came up on the train with him, and we had a pleasant gospel hour together; he goes to his labors with a good Spirit with him. Bro. Gordon E. Deneil is at the request of Bro. Lake to be associated with him for a time in the field.

Bro. James R. Bulpin, of Shenandoah, Iowa, and Bro. V. D. Baggett, of Canaan, Indiana, have each succeeded in getting a statement of belief into the local papers in their respective neighborhoods; Bro. Baggett having nearly two columns in the Madison, Indiana, Evening Star for September 9th. In addition to this Bro. A. J. Cato came across a copy of the Courier Journal, of Louisville, Kentucky, of last May, which gave an excellent showing to our people. So do the defenders of the faith rally to its support, as opportunity offers and necessity demands.

Bro. Delos F. Nicholas will please receive our thanks for Number Two, of the Utah Review, a pamphlet magazine published in Utah, and edited by Theophilus B. Hiltou, A. M. The principle article is a reprint of the Expose of the Endowment House ceremonies, by someone supposed to have been a participant in them. It contained nothing new.

Some one sends us a copy of the Saint Louis Fair List.

The committee that tried Dr. W. H. Thomas, Elder Willing presiding, found him guilty on all three charges. He is, therefore, by preliminary examination a heretic. The shades of Drs. Watson and Wesley, exponents of the faith and disciplines of the Methodists Episcopal Church in America, will now be appeased until next October, when Dr. Thomas will again be put on his trial before a larger jury.

Bro. Lewis Davis, Box 33, Council Bluffs, Iowa, informs us that he has in his possession a Book of Mormon, which had been left in the Orange Hall during the late General Conference. The owner can have it by calling at 217 Broadway, or by sending for it. The book was handed to him by Bro. J. F. McDowell.

The late Fall Conference was quite impressed with the necessity for the speedy construction of the Utah Chapel, as an important aid to the Mission. To aid in this affair, the decision was to authorize the Bishop to solicit subscriptions, by himself and his agents, for such purpose. Lists were prepared at the Herald Office by order of the Bishop and have been sent far and near, with request that Bishop's Agents, where these have been chosen, and where there are none, presidents of branches will circulate them, thus giving all the Saints an opportunity to aid, and the Bishop's business. Bro. W. W. Blair is doing excellent work all he can; and in a late letter he states that he has $1,100, on hand, but will need as much more. He has contracted for the work, and expects to get the building enclosed by October 23th, and ready for occupancy by November 15th. It is well known that the Reorganization has brains; but people draw up their shoulders when money is talked of. The chapel has been talked of a long time and ought either to be built, or abandoning the Reorganization the affair, we will do the first. Now is the time for a "long pull, a strong pull, and a pull all together."

**THE statement made by Bro. B. V. Springer, now in charge of the Southern Indiana District, respecting the Reorganization of the Church, as made in a late letter, does not appear very well known.** Instead of this it appears that such reorganization was the result of counsel and other arrangements, to which the authorities recognized of the Church were not parties and from which they were excluded. This is in violation of the law given to the Church, as we comprehend it, and parades of the nature of rebellion. That all persons have the right to dissent from it and they do not choose, to set up in antagonism to the Church, is conceded; but that the Church is under the necessity to acknowledge whatever comes through any and every one in the different branches, that professes to speak by the Spirit, as being from God and authoritative; and to accept such directions as may be thus given to govern the polity of the Church is not conceded; and this was decided in a very early day of the Church. We acknowledge the laws given of the Lord to govern the Church; and also acknowledge and believe very strongly in the right of the Master to direct the Church, when it shall please him to do so; but we cannot conceive it to be in accordance with the law and policy of the Church given by him, for him to speak to the Church through any and every indiscriminate channel. It seems to be far more in harmony with principles of correct government that when the Lord hath set officers in the Church and bidden us to respect them, He will himself respect them, and will not pass them by, in giving directions for the government of the affairs of the Church. Nor do we believe that members of branches are justified in setting themselves at variance with the officers chosen by the Saints to act as branch and district officers, and organizing independently of them and their authority. We believe still further, that instances have been and are exceedingly rare, where presiding officers have been so far astray from duty, that the members, or any considerable number of them, of branches or districts, have been justified in ignoring them, or setting at defiance. The individual right to "do as one pleases," is surrendered by the individual upon his accepting the Church as the Body of Carist, and his acts thereafter, should be in harmony with the body while he remains a member of it. True the question of right and wrong remains, and the right of the body to command a member to do wrong, is never affected; but questions of duty and government, and many personal acts are not questions in which right and wrong are so involved that salvation or condemnation is at stake.
affected thereby; in these, all of them, the individual may safely act with the body, yielding to its right to speak with authority, by reason of its better wisdom.

This is how we have viewed it, and tried to act in reference to questions arising between us and the body; and we see no harm to come to us from it; but can see harm to arise from permitting the voice of the body, without regard to law, or the voice of the body.

Men ought to work in harmony with others of like faith of themselves; though possibly some things are not just as they deem wise or prudent. The wisdom of many men of God is better than the wisdom of one; else there is no wisdom in the proverb "in the multitude of counsellors, there is safety."

In organizing branches and districts it is quite safe to follow the law and precedents of the Church; and unless directions are given through recognized presiding officers, let the law alone govern. We cannot afford to make void the law by heeding directions through unrecognized channels.

**EXTRACTS FROM LETTERS.**

Bro. James W. Bryan writes from Elkhart, Texas, September 21st:

<table>
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<tr>
<th>Bro. James W. Bryan</th>
<th>Elkhart, Texas</th>
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| I had quite an attack of ] Christian doctrine in Palestine, the last time I preached, but it will ] Procure me more hearers. I expect to ] reply more fully than I think I had time to do, in ] my next, and I expect the spunkly little fellow ] come again, and try to prove that God created ] all things by miraculous energy, and then left them ] under laws that executed themselves. I intend ] to preach under the subject of "the Manifestations ] of God," and will try to show that God has ever ] held the reins of the government—nature, as it is ] called—in his hands, and executes all of nature's ] laws, even to giving rain in due season."

*Correspondence.*

Zouns, Tahiti, Society Islands, August 13th, 1881.

**Bro. J. Smith.**—As the mail is leaving to-day I wish to let you know something about the Saints in this part of the country, and how they are getting on. We are having good times and a lot of harmony in the Church; but can see harm to attend; if I do, I will write some more when it adjourns. Dear Herald, I will now bid you God speed, and a farewell for the present.

**ELIAS LAND.**

SALT LAKE CITY, Utah, September 19th, 1881.

I am pleased to say to the Saints that we have put the Mission Chapel in this city, under contract, and that its walls are being rapidly built. We hope to have it enclosed by October 15th, and ready to pay the last dollar due on it as soon as it is finished. Though small, it will be a credit to this mission, and the Church at large.

We are getting on. We are having good times and a lot of harmony in the Church; and unless directions are given through recognized Church officers, excepted. Money to accompany notices.

**JENSEN.**—At Nebraska City, Nebraska, September 10th, 1881, Bro. Hazzledine performing the marriage ceremony, Bro. Albert Holdsworth and Eliza Eliza Johnson. There was a large assembly of relatives and friends, and all had a sociable and happy time; the young people receiving many pleasant congratulations.

**HOLDSWORTH.**—At the residence of Elder W. H. Hazzledine, Gravois, Missouri, September 10th, 1881, Bro. Hazzledine performing the marriage ceremony, Bro. Albert Holdsworth and Eliza Eliza Johnson. There was a large assembly of relatives and friends, and all had a sociable and happy time; the young people receiving many pleasant congratulations.

**DIED.**

**MONTGOMERY.**—At Deloit, Crawford county, Iowa, November 1st, 1880, of dropsy, Eliza M., wife of Bro. R. R. Montgomery. She was born April 26th, 1820, in Pennsylvania county, Iowa; united with the Church on June 4th, 1871. Conscions to the last, she talked freely to her husband and friends, concerning her burial. She had no fear of death. She requested her husband to faithfulness as an Elder, and desired him, if possible, to keep the children to the general services by Elders I. A. Goff and W. Whiting.

**NEAR DUR.**—At Deloit, Crawford county, Iowa, November 4th, 1881, Lorenzo Montgomery, aged 9 years, 3 months, 22 days. He was born at this place, Clark Montgomery, aged 7 years, 10 months, 27 days. These two sons of Bro. and Sr. H. El. Goff, were drowned while fishing in the Boyer River. Truly Bro. Montgomery's affliction has been great. Funeral discourse of the body by Elder E. T. Dobson.
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May 20, 1880.

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Official paper of the Reorganized Church of Jesus Christ of
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E. C. Goodwin, 3rd St., Brooklyn, N. Y.
H. T. Clapp, formerly Myrtle Creek, Oregon; now Moscow, N. C.
J. W. Ingersoll, 827 Main Street, Provo, Utah.
James E. Stover, 7th Street, 9th avenue, Anamosa, Menasha.
C. C. Goodrich, Dos Bois, Beaver, Mo., 60.
W. W. Blair, Box 417, Salt Lake City, Utah.
M. H. Rogers, P.O. Box 69, St. Louis, Mo.
H. A. Holland, Church Secretary and Recorder, Lamoni, Cerro Gordo county, Iowa.

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mail, or by Express; but there is very little risk in sending small sums of money in an ordinary letter.

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JESUS WILL COME AGAIN.

"When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."—Col. 3:4.

"When Jesus comes again, Jesus will save."

"The Testament, with their "canon," declare for that, alone—that there is no need of more, and that more will never be given to man. The Catholic with his larger canon, declares it insufficient; and, not professing to have any other revelation of truth, is obliged, in order to be steadfast, to interpret it by the "fathers," or older Catholics. Luther put a nail in the right spot when he said that while others interpreted the scriptures by the fathers, they proposed to interpret the fathers by the scriptures. The Pope and his priests have ever opposed a reading of the scriptures by the masses; and it is a great sin for one of them to attend church or hear a sermon by a heretic.

To perpetuate ignorance, seems to be the policy. There is no intelligent clergyman, either Catholic or Protestant, that will claim for a moment, that all the sacred writings were included in either the Catholic or Protestant Bible. They admit that some could not be found when the compiling was done. The inconsistency consists in declaring perfect and complete, that which they confess to be only a part. A position is thus assumed, even to reject any other book, whatever may be the evidences attendant upon its coming forth. It may be ever so true, yet it must be rejected. The Catholic says "The canon of scripture is full," and the Protestants take it verbatim, and echo and re-echo it.

The Jews, like the Catholics of to-day, had an oral law, or law of traditions of the elders,—and they had the sacred writings of the past; and yet, as the favored of God, they erred and were darkened in understanding, and so rejected the long promised Messiah,—he who said: "By your traditions ye make null and void the law and the prophets." They thought with the sacred writings and traditions, that they had no need of another prophet. Our Protestant friends, adopting the errors, and justifying some of the consequences of the great apostacy, will find, in time, that they have hewn to themselves cisterns that will not hold water. Self-sufficiency seems to have been, and yet to be, the great evil, preventing Catholic and Protestant from shaking off their old moth-eaten garments of "natural" man, and standing in the light and liberty of the gospel of Christ, receive of things both "new and old."

Modern "orthodoxy" is fundamentally wrong; for it proclaims that all the revelation that God ever intended to give was given before and during the lives of the apostles of Christ, and therefore, it was simply out of the question to have another manifestation of the will of God. It stands as an obstacle to the knowledge of God among men. The prophet Micah foretold the evil and its consequences: "Therefore shall there be unto you, that ye shall not have a vision; and it shall be dark unto you that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seer be ashamed and the diviners confounded; yea, they shall all cover their lips; for there is no answer from God."—Micah 3:6,7.

The wise man wrote thus: "Where there is no vision the people perish."—Prov. 29:18.

The Savior said: "Man shall not live by bread alone, but by every word that proceedeth from the mouth of God."—Matt. 4:4.

The prophet Amos said: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—Amos 3:7.

The Savior declared: "And no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to
And this is eternal life, that they might know thee, the only true God, and Jesus Christ whom thou hast sent. — St. John 17:3.

The foregoing proof texts show beyond reasonable doubt the necessity for the means of revelation and light divine, in the Church and with the people; for to man, it is "life eternal;" its loss being conditions of "night," "darkness," and of perishing. Who for a moment would say that a condition of spiritual night, and darkness and perishing, would be a desirable one, the one appointed of God for the "children of the light?"

It was only with the aid of the gifts and graces of the Holy Ghost; and the aid given otherwise to His people, that they were able, to behold by faith, the prize of their high calling in Christ Jesus; for, says the apostle Paul: "For now we see through a glass darkly; but then [when we enjoy the salvation now promised] face to face."—1 Cor. 13:12.

Would you think the apostle would have been willing to part with the means by which he was enabled to "see" as through a glass darkly? I think not, unless it were that he preferred to grope about in the dark.

The presence and enjoyment of the Holy Ghost, which was the spirit of the prophets, was the means of light and confirmation; it gave clinching testimony to divine truth, so that the christian needed not to grope about upon the uncertainty of another man's testimony. It was clearly, plainly promised to God's people, that they might know the "testimony of God" in regard to the validity of their foundation and hope; and so be unwavering, being built upon the Rock of Ages. It was given that they might know the works and purposes of God respecting man; that they might have a witness of the Messiah's mission and work, so that their faith could rest in the power of God, and not in the wisdom of man.

The promise of the Spirit, like that of salvation, was conditional; and hence the warning threat, "My Spirit shall not always strive with man." The cessation of the gifts and powers of the Spirit among men, only proclaimed the displeasure of Almighty God, because they had departed from the way of truth.

History of ancient lore tells us that king Saul in Israel had sinned grievously before God, God refused to answer him, either by angels, dreams or other means. The mark of God's displeasure was manifested. There was "no answer from God." But Saul had not been drilled in the school of apostate christianity; for otherwise, he too, would have announced from his high position, that such things were "only intended for a former age!"

The withdrawal of the Spirit in its power and gifts came, as had been prophesied of long before Christ, and by the apostles and prophets after Christ. After spiritual darkness had reigned, and then and not till then, creeds began to be formulated, settling forth that the canon of scripture was full, &c. If God reveals, whether by angels, dreams, tongues, prophesy, or by his own audible voice; and a record of the same is kept, there is more "scripture." Why should we not read it to our profit and edification, precisely the same as other records of more ancient date? "But those other records have been canzined." Do you think the church unqualified to approve and condemn, as it did a few centuries ago? Or must a record, or a written revelation be a thousand years old, before it can be canzined or of use to man? When Annanias, the servant and minister of God, received a revelation concerning Saul of Tarsus at Damascus, did he stop to ask: Is it canzined? He knew his privileges and how to act in the promises, and so obeyed at once. Unless there is no answer from God it is simply rash to say that the Almighty only designed we should have the records of some of the revelations he made to a portion of Israel in Asia. Our own experience, (If we have any), is to be ignored, and that of others also, no matter what our faith and righteousness may be. The Lord is to withhold his blessing and favor from us, notwithstanding it is written, "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not, and it shall be given him."—St. James 1:5.

We are asked to be satisfied, without the divine soul-satisfying testimony that we are engaged in his work, and to rest absolutely upon the testimony of men who lived generations ago. We are told that God is a loving, kind and omnipotent Father. Why, then, may we not approach him acceptably, so that our spiritual wants shall, of his abundant fullness, be amply supplied? Would it not be in harmony with the goodness of God to confirm his word unto the believer in every age; so that their testimony should all agree in the things of God? If their experiences agree, will not their testimonies agree? If the early christians, as well as those who lived before Christ, had certain blessings poured out upon them, such as angelic manifestations, dreams, prophesy, and the whisperings of the Spirit, would we have reason to doubt the probability of such occurrences, if our experiences partook of such manifestations of God's power and goodness? Could we not say the record and promises are true? Would we not be thereby stronger in the faith of the Lord Jesus Christ? What reason is there why christians, to-day, should be without the evidence of their acceptance, and of His love and power? But poor, weak, natural men, who presumed to act for Christ on earth, so far astray were they, that they formulated decrees, doctrines and creeds, to the effect that more revelation would never be made, notwithstanding the promises and prophecies of Holy Writ to the contrary. Their "canons" must necessarily be defective, until they contain all that God has pleased to give. If he gives more, it is our duty to receive with humble hearts.

The following are the names of some of the books omitted from the canons of the Protestant and Catholic world, as found mentioned in books common to each: Book of Jasher, Wases of the Lord, The Acts of Solomon, Samuel the Prophet, Nathan the Prophet, God the Seer, Jehu the son of Hanani, Prophecy of Ahijah the Shilohite, Visions of Iddo the Seer, Shemaiah the Prophet, one quoted in Rom. 11:26, 27, and the Prophecy of Enoch, the first (what we have are really the second and third) book of Corinthians, and Jude's letter on Common Salvation. Now as many of our present books of the accepted canons are unmentioned by contemporaneous, or later writers, it is clearly evident that there may be many sacred writings, whose names are now unknown. To-day, if a man should bring to light any one of the ancient books—even by God's direction; or should he claim that God to him had spoken, as He has promised to that man—by the majority of christians, would be accounted an impostor, or laboring under mental derangement. Without doubt, unless there shall come more revelations from God than that found in the books of the Old and New Testament, it must be evident that the Holy Ghost must cease in its appointed office work of revealing God unto man; of testifying of Christ's divine mission and power; and of leading the children of God into all truth; and that the covenants and promises must fail of fulfillment; and truth be without its witness and power in the earth; and men be as "natural" men, "knowing not the things of God." "Now concerning spiritual gifts, brethren, I would not have you ignorant;" for if the Spirit is promised to man, its divine office-work and mission in the work of redemption, are a matter of promise and fact. This, all will admit. The mission and office-work, constituted the necessity for the Spirit's work.

In order to be reasonable in denying the possibility of continuous revelation and divine favor, the means whereby revelation and light come, should be denied; and hence, our opponents should be consistent, and deny the promise of the Spirit to man. For if once admitting the fact, that God has promised the Holy Ghost to His people, the logical conclusion is beyond answer or evasion; for the office-work and mission of the Spirit have been
fixed from the dawn of the world. It was one of the immutable appointments of Almighty God, that the Spirit in its general character and office-work, should be a medium of intelligence,—a revealer of truth, a teacher; a reprover of sin, and the agent of God in his wondrous works upon the earth. And as God is unchangeable, so also is the plan of redemption unchangeable, with Christ the Captain of our salvation, and the Spirit in its office-work and character; therefore, “Holy men of God spake as they were moved by the Holy Ghost,” received light, dreamed dreams and saw visions; and had testimony that Jesus was to come; and after he had come, that he was the Christ; and obtained witness that it was the truth which they had received, and by which they were made free. “For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.”—1 Thes. 1:5. “And we are his witnesses of these things; and so also is the Holy Ghost, whom God hath given to all them that obey him.”—Acts 5:32. The chief of the apostles set the matter beyond controversy when the Holy Ghost had made such wondrous display in the effusion of unknown tongues upon the day of Pentecost: “Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and to your children, and to all that are afar off, even to as many as the Lord our God shall call.”—Acts 2:38, 39. The promise being conditional, it must rest with man whether he will comply with the divine will, and so receive the promised blessing. An olden prophet was emphatic in prophetic declaration of the promises of God to his people. Hear what he says concerning the perpetuity of the prophetic gift: “And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me this is my covenant with them, saith the Lord: my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith the Lord, from henceforth and forever.”—Isaiah 59:21. The promise was forever in its duration, but based, as a matter of course, upon conditions. The period of time covered is, no doubt, that period between the commencement to the completion of the work of redemption. Men could reject the “counsel of God,” and so deprive themselves of “the earnest of our inheritance until the redemption of the purchased possession;” and so, too, could they return to their proper allegiance, and be renewed in the Spirit for the work before them by walking in the “old way” of salvation.

The cessation of the covenanted blessings of inspiration and prophecy with the church, after the death of the apostles, was clearly due to the unbelief, pride and iniquity which came in as a flood, and by which every vestige of primitive christianity was swept away in the great apostacy; fulfilling the prophecy of Paul: “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables.”—2 Tim. 4:2-4. It is but reasonable, in doing as it was predicted they would do, that they would shorn of the Spirit and power of God. But a form of religion was still to be maintained—not the form,—and, one without the power of God. They were prophetically described as “having a form of godliness;” and as “ever learning, but never able to come to a knowledge of the truth.”—2 Tim. 3:5, 7. And we are admonished, “from such turn away.” 5th verse. If they had but held to the doctrine of Christ in its purity, they would have possessed abidingly of that spirit of truth which enabled Job to say: “I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.” The barren and barren profession without the seal of Deity—a condition with no spiritual gifts,—no “answer from God,” was the very thing itself prophesied of by Amos: “Behold the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water; but of hearing the words of God.”—8:11. Isaiah, too, speaks of that deplorable state of things: “Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered.”—29:9, 10. In the 13th verse it is stated that the fear of God was “taught by the precepts of men.” “The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.”—24:15. The “restoration of the gospel” is but a return to the letter and spirit of the law of Christ, and a renewal of the “everlasting covenant” between God and man. It is a return to that form of doctrine delivered by Christ, the promulgation of the same, old fashioned law of the “spirit of life,” whereby men anciently were, and to-day are made free from the “law of sin and death.” It heralds a return to the promises of God, and a leaning upon his strong arm for the fulfillment of the blessed promises made in ancient days, and renewed in the nineteenth century. “Even from the days of your fathers ye are gone away from mine ordinances and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts.”—Mal. 3:7. It proclaims the fatherhood of God, and the brotherhood of man, and therefore, the blessings of the “everlasting covenant,” alike to all nations who receive the truth in Christ. It proclaims the acceptable year of the Lord, and that the “set time to favor Zion” has come.

Reader, are you aware that Joseph, the Palmyra Seer, was the instrument under God, to set in motion the return to the “old paths?” Let the thousands of Latter Day Saints lend their experiences, rich in the precious promises of Christ, that

“The Spirit of God like a fire is burning, The latter day glory begins to come forth; The visions and blessings of old are returning. The angels are coming to visit the earth.”

Jesus said: “He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my father, and I will love him and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us and not unto the world? Jesus answered and said unto him: 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.”—St. John 14:21-23. Jesus, in making this general promise to his people, settled the question as to their heirship to the covenanted blessings; and therefore, we say, inasmuch as his covenants and promises stand unrevoked, that God will continue to manifest His will to man, until His purposes are fully accomplished; that the “canon of scripture” is not full, or that the revelations of God are not at an end.

T.B. LLOYD.

Writing Materials.

The materials used for writing on, says the Edinburgh Review, have varied in different ages and nations. Among the Egyptians, slices of limestone, leather, linen and papyrus, especially the last, were universally employed. The Greeks used bronze and stone for public monuments, wax for memorandums, and papyrus for the ordinary transactions of life. The kings of Peræam used papyrus, and the other nations of the ancient world chiefly depended on a supply of the paper of Egypt. But the Assyrians and Babylonians employed for their public archives, their astronomical computations, their historical annals, and even for title-deeds and bills of exchange, tablets, cylinders and hexagonal prisms of terra-cotta. The contents of these cylinders, still extant, contain the history of the campaigns of Sennachérib against the Kingdom of Judah; and two others, exhume from the Birs Nimrud, gave a detailed account of the dedication of the great temple by Nebuchadnezzar to the seven
planes. To this indestructible material, and to the happy idea of employing it in this manner, the present age is indebted for a detailed history of the Assyrian monarchy; whilst the decades of Liriy, the plays of Me­ nielus, and the Apocryphal History of the Assassins, contained a more perilous material, have either wholly or partly disappeared amidst the wreck of empires.

Contend Against No Church Save It be the Church of the Devil.

I HAVE many times read this commandment in the Book of Covenant, sec. 16, par. 4, and believe it to be absolutely right; but it has always been a puzzle to me to rightly determine which church (of all that now, or ever did exist) is the church of the devil. The reason why I have given myself so much exercise concerning this subject, is because I do not willingly desire to speak against any church, and it seems to be equally imperative that we should speak against the church of the devil, if we can determine which or where it is.

While meditating on the subject, and reading Revelations 12:1-6, in connection with Revelations 17:1-6, I have been led to think that the church of the devil is the old “Mother of Harlots.” My reasons for thinking so are, that in Revelations 12, John beheld a wonder, a woman clothed with the sun, the moon under her feet, a crown of twelve stars on her head. That the woman here represents Christ’s church I am led to believe from John 15:16, 2 Cor. 11:2, Matt. 9:15, Isa. 54:4-10. We might cite other passages, but these, I think, will suffice to show that the Church of Christ is represented as a woman. Then in Revelations 12, she (the church) is clothed with the light of the sun. This I think represents the glorious light of the gospel when compared with the Mosaic laws and ceremonies, they having been fulfilled; hence the church is represented as having that order of things under her feet, typical of the feet of Joseph. The moon is emblematic of Christ outshines the law of Moses, as the sun outshines the moon. 2 Cor. 3:7-11, &c.

There appeared another wonder, a great red dragon with seven heads and ten horns. Now in Revelation 17:9-12, the heads of the dragon are represented as mountains: these I understand are kingdoms. Isa. 13:21; 41:15. The ten horns are ten kings, &c. This dragon stood ready to devour the issue of the woman (church) espoused to the bridegroom (Christ) that her issue, or the manchild is her ministry, I think conclusive, from the fact that Christ is represented as the espoused (not married) husband; therefore he could not be both espoused and married at the same time; moreover he says in John 15:16, “Ye have not chosen me, but I have chosen you.”

This virgin, (or pure undefiled church), was his espoused bride, washed and cleansed from sin. Christ gave her (the church) the most costly jewels and engagement gifts. See Matt. 16:19, 1 Cor. 11:2, &c. These are figuratively represented by myself as jewels, to illustrate my idea. Then these heavenly jewels were given to the bride at the time of her engagement. She wore them and enjoyed them; but Jesus said in John 14:1-3, that he was going away to prepare a beautiful place for his bride (church) and when he had it prepared he would come for her; then the marriage would take place.—Rev. 19:7. But she did not prove true to his pledged word, and the man who was going to prepare a place for her, she began to prove unfaithful, by forming attachments with others, thereby playing the part of a harlot; (a corrupt woman); whereas she was once a chaste virgin, (a pure woman). Then when she formed her attachments with others, as the kings of the world, &c., God in indignation and just demand of her, he in justice (gifts) that he had given her, not bearing to witness her enjoying and wearing them in the company of her false lovers. Hence her manchild (ministry or authority) were taken to heaven. She in her desolation, outcast and forsaken condition is now left to wander in the wilderness, (as in a former occasion; Ezek. 10).

Then commences the dragonic persecution. Now in Rev. 20:2, we are told that dragon, serpent, devil and satan, are interchangeable terms for the same person. Therefore, if we can determine who the dragon is, we will have an idea as to who the devil is. Now I desire this taken guardedly, not the literal being, but the instrument used by the devil. Now comes the question, Who was the dragon that persecuted the Church of Christ? That became drunken with the blood of the Saints? Who else but the great Roman apostasy, or the carnal apostasy of that day. By this I mean all which say that there were from 50,000,000 to 100,000,000 Christians put to death by this bloody persecuting power, the Iron Kingdom of Daniel, used as an instrument in the hands of the devil, hence his kingdom, the doctrines of which were his; hence his doctrines constitute his church. This seems to correspond the nearest to Nephi’s great and abominable church of any of the churches of ancient or modern times.

I have tried to think that probably I am wrong, and that the apostate Brighamite Mormon Church is the church of the devil; but I will not say it is, and I cannot say I see a way to answer the description. It is true the devil is a counterfeiter, and will try to have his church as near Christ’s true church as possible; he will try to imitate all the gifts, false healing, prophecy, tongues, &c., and he has always tried his wonderful imitative powers, as witness his display in Egypt, using the magicians; again in the Witch of Endor; but there is an organization of vast importance so far as numbers of adherents are concerned, who pretend to receive revelations, tongues, healing—&c., &c. “Spiritualism.”

The devil is a murderer, polygamist, idolator, fornicator, &c. If murder, &c., designate the Unapostate as the church of the devil, why not also designate the Straights, &c., and others they believe in; first one, polycasty; another, forbidding to marry. But the Roman church has filled all this at times.

Now I may be wrong in any, or all these views, and desire some good brother to give me a better hand; moreover I have a puzzle as to who the devil is. Although Jesus acknowledges but the one wife, (church), and all others are impostors trying to hang on to his skirts, each claiming him for her husband. He acknowledges them not; otherwise they would be found with the restored jews, now that the restoration has taken place. All orthodox, heterodox, and other churches, together with Brighamism, each and all claim to be the the bride, Lamb’s wife, and each and all in turn denounce the reasonableness of who the devil is. Now I desire that they were all right, then we would have (according to Hitchcock) 1000 brides, Lamb’s wives. Are they not all daughters of the mother harlot, and devil’s churches? To lay claim to such a piece of diabolical blasphemy as to make Christ the husband of all their iniquitous, corrupt churches, (brides), indeed. Again, is it reasonable to suppose that Christ is a copper plate. The Devil.

With a desire to learn, and love for all, I subscribe myself a member of the new and everlasting covenant. In bonds, J. A. McIntosh.

Death-Warrant of Christ.

The following is a copy of the most imposing and interesting judicial document to all Chris­tians that has ever been recorded in human annals—that is, the identical death-warrant of the Jew, Jesus Christ:

“Sentence rendered by Pontius Pilate. Acting Governor of Lower Galilee, that Jesus of Nazareth shall suffer death on the Cross. In the year 17 of the Empire of Tiberius Caesar, and the 4th of March, in the city of the holy Jerusalem—Anna and Caïnas being priests, sacrificing to the people of God, Pontius Pilate, Governor of the Praetor, condemn Jesus of Nazareth to die on the Cross between two thieves—the great and notorious evidence of the people saying: 1. He is a seducer. 2. He is a seditious person. 3. He is the enemy of the laws, and is not himself the Son of God. 5. He calls himself the King of Israel. 6. He entered into the temple followed by a multitude bearing palm branches in their hands. Order the centurion, Quintus Cornelius, to lead him to the place of execution. Forbid any person who­soever, poor or rich, to oppose the death of Jesus. The witnesses that signed the death-warrant of Jesus are: 1. Daniel Robani, a Pharisee. 2. Janus Horobabel. 3. Capet, a citizen. Jesus shall go out of the city by the gate Stoneworse.”

The above sentences are engraved on a copper plate. On one side these words: “A similar plate is sent to each one of these times.” It was found in an antique vase of white marble, while excavating in the city of Aquila, in the Kingdom of Naples, in the year 1829, and was discovered by the Commission of Arts attached to the French armies. After the evacuation of Naples the plate was rediscovered in a box of ebony in the sacristy of Courtme.

Mr. Dennen, of the Commission of Arts, caused a model to be made of the plate, on which he had engraved the above sentence. At the sale of his collection of curiosities it was bought by Lord Howard for 5,944 francs.

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Skepticism.

While I admire a disposition in man to assert his right to think for himself, I have looked with considerable anxiety upon the tendency to skepticism manifested upon the part of many, both in and out of the Church. While some have taught and practiced the doctrine of “follow your line leaders,” and have thereby been led into darkness and transgression, others have gone to the other extreme, and thought it looked manly and independent to differ from the authorities of the Church, and have sought an opportunity to criticize their work; when the policy of all should have been to adhere to the right, whether in harmony with others or not. While we have the stamina to resist wrong, we should have the courage to agree with the authorities, when we endorse them, at the risk of being called dupes. While we condemn those who have suffered themselves to be led into transgression, what shall we say of those who have not had moral courage to stand up in defense of the authorities, and the books endorsed by the Church, for fear they will be accused of yielding their manhood.

Thus while they are striving to establish a reputation for courage, they betray a feeling of cowardice, and by cultivating that disposition, have been led into doubt in regard to many things which are done for their benefit. I think one extreme is as dangerous as the other; while one may lead us into acts of sin, in opposition to God’s law; the other may lead us to reject the revealed word of God, which will be as fatal to our happiness, It will appear to all that when God speaks he wishes us to obey, and if by any course of reasoning we are led to reject his word, we will render ourselves displeasing to him. In this connection let me call attention to the visions of Lehi, recorded in 1st Nephi 2:21-25.

“And I beheld a rod of iron; and it extended along the bank of the river, and led to the tree by the tree I stood. And I also beheld a straight and narrow path, which came along by the rod of iron, even to the tree by which I stood; and it also led by the head of the fountain, unto a large and spacious field, as if it had been a world; and I saw numberless concourses of people; many of whom were pressing forward, that they might obtain the path which they desired; and they were blind to which I stood. And it came to pass that they did come forth, and commence in the path which led to the tree. And it came to pass that there arose a mist of darkness; yea, even an exceeding great mist of darkness, insomuch that they who had commenced in the path did lose their way; and they were lost in the darkness which I stood.

“And it came to pass that I beheld others pressing forward, and they came forth and caught hold of the end of the rod of iron, and they did press forward through the mist of darkness, clinging to the rod of iron, even until they did come forth and partake of the fruit of the tree. And after they had partaken of the fruit of the tree, they did cast their eyes about as if they were ashamed. And I also cast my eyes round about, and behold on the other side of the river of water, a great and spacious building, and it stood as it were in the air, high above the earth; and it was filled with people, both old and young, both male and female; and their manner of dress was exceeding fine; and they were in the attitude of pressing forward, and pointing their fingers towards those who had come at, and were partaking of the fruit.

“And after they had tasted of the fruit, they were ashamed, because of those that were scoffing at them, and they fell away into forbidden paths and were lost. But to be short in writing, behold, he saw other multitudes pressing forward into forbidden paths. They took hold of the rod of iron, and they did press their way forward, continually holding fast to the rod of iron, until they came forth and fell down and partook of the fruit of the tree. And he also saw other multitudes feeling their way toward that great and spacious building. And they were driven over into the depths of the fountain, and many were lost from his view, wandering in strange roads. And great was the multitude that did enter into that strange building. And after they did enter into that building, they did point the finger of scorn at me, and those who were partaking of the fruit also; but we heeded them not. *** For as many as heeded them had fallen away.

“In the 3rd chap. of 1st Nephi we learn that the tree is a representation of the “Love of God;” the “rod of iron” represents the “word of God;” and the spacious building represents the “world.” Hence the narrow path which leads to the love of God runs parallel with the word of God, and one can not turn from the word without being subject to losing the path. Any deviation whatever will lead them from a direct course. Those who undertake to follow the path without clinging to the rod of iron, and they who are led into the mist of darkness. Those who press their way towards the pride of this world are lost in the depths of the fountain, wander in strange roads, or learn to scorn those who partake of the love of God. Those who cling to the word until they partake the love of God, then become ashamed because of the scorn of the world, depart from the narrow path, and they are lost; but he who clings only safely then is to cling to the word of God until we partake of his love, and then heed not the scorn and scoffs of the world.

Cling not only to the word contained in the Bible and Book of Mormon, but as we have accepted the Doctrine of “continued revelation,” now or any time in the past or future, let us be so enlightened as to receive the word which has been revealed to us. If we feel a disposition to reject the revelations given to the Church; while we accept the word given in ancient times, remember the same principle caused the Jews to receive Moses and the prophets, while they rejected present revelation, the same word which has been given to us in modern times, and has taken on the form of glory around the acts of Christ and the Apostles, while they reject the dispensation of the gospel offered to them.

In all the “storms and tempests of thought,” let us be careful, lest in asserting our manhood we array that manhood against the word of God, and yet go the rod of iron and be lost in the mist of darkness which surrounds us.

After some careful thought, and passing through some doubt, I am thankful that I have been led to the conclusion that God has not only revealed his will in the nineteenth century; but he has guarded it against innovations and manias, and man can safely rely upon what is contained in the three standard works of the Church. That clinging to them will not lead him to partake of the works of God.

I am not in favor of making a strict belief in the books a test of fellowship; for by kind forbearance many may be led to endorse who do not endorse now; but I do believe that the only course of safety is and will be in a strict adherence to the books. If I teach the things I have learned, and the things which are true, the only excuse I shall wish for so doing when final accounts are rendered is: “I found it recorded so.”

Christ says: “The word that I have spoken, the same shall judge him in the last day.” — John 12:48.

Again: “These words are given unto you, and ye are to use them pure before me; wherefore, before how you hold them, for they are to be answered upon your souls in the day of judgment.”—D. C. 41:3.

And again: “Out of the books, which shall be written, I will judge the world; every man according to his works, according to that which is written.”—D. C. 41:3.

I am heartily ashamed of ever entertaining the idea that God would declare that out of the books he would judge the world, and then suffer man’s work to creep into them. No, no; if God had anything to do with them, as they are important enough to judge the world by; the books would be the true, or an imposition from beginning to end.

When the Church received them without doubting, and the ministry defended them manfully and without shame or fear, then the power of God was felt and Zion flourished; converts were made more rapidly than under the old system. In regard to the Doctrine and Covenants, a reliable test was given at a time when there was some doubt entertained in regard to its genuineness.

“And now, I, the Lord give unto you a testimony of the truth of these commandments, which are lying before you; your eyes have been upon my servant Joseph Smith, Jr., and his language you have known; and his confessions you have known; and you have sought in your heart knowledge, that you might express beyond his language: this you also know; now seek ye out of the Book of Commandments, even the least that is among them, and appoint him that is the most wise that hath received wisdom, and he shall make one like unto it, then ye are justified in saying that ye do not know that they are true; but if ye can not make one like unto it, ye are under condemnation if ye do not bear record that they are true; for ye know that there is no unrighteousness in the system. In regard to the Doctrine and Covenants, it came down from above, from the Father of Lights.”—D. C. 67:2.

Now before we reject the validity of these revelations, let us try the test, and if we are successful we will be justified in saying we “do not know they are true,” but if unsuccessful we are slandered and we shall not be able to say “we do not bear record that they are true.”

Some one may say the test is not inspired.
Whether it is or not it is fair. If no one else can equal them, there is something more than man about them, for Joseph of himself was only a man. No impostor would dare to give this test. It was tried once by a highly educated man, and he failed. The chance was, Joseph's mind would have been darkened too if he had tried to palm off his own productions as the word of God.

When one comes to the writer, having proven by the above test that the revelations can be equalled by man's wisdom, he will probably make a convert; but until better reasons are produced for rejection than I have yet seen, I will continue to endorse and defend the books, and risk the consequences.

Trust that all Zion's children will pass safely through the mist of darkness, I am very truly

The Holy Ghost.

"But ye shall receive power after that the Holy Ghost is come upon you."—Acts 1:8.

The churches of to-day are impotent to check the rapid spread of infidelity concerning the mission of Christ. The theories and doctrines and commandments of men form a system of worship that is as "vain" and profitless as in the day when Christ rebuked the ancient Pharisee. The child of to days grows into youth and from youth to manhood—reason, reflection, the wants of his religious nature, disappointment in the weakness and imperfection of earthly friendship and pleasures—leads him to cry out, or search after "the unknown God" for the source of purity and perfections. Where may I find Him and it, is his cry, "Come, we will show you the way," says orthodoxy. "Come to Jesus, just now," "come forward to this altar, kneel, and we will pray for you." The young man, earnest in his search, urged by much persuasion, and by strong physiological, or moral influences, goes forward and tries to pray with the others for faith and the forgiveness of sins. How is he to know that faith that abides the hour of trial comes by the hearing of the "Word of God," and how can he hear without a preacher to tell him that if a man would "know of the doctrine" he must do God's will," as revealed in "His word." But he has not learned this, and the blind leaders will not tell him any different. But they pray over him, and shout and urge the Lord and him alternately, and after more or less trials, perhaps he is "converted," the more susceptible or emotional his nature the better the chances. This young man, "joins the church" and everything goes nicely, until he happens to get hold of some infidel work; is persuaded, or through curiosity, goes to hear "Bob Ingersoll," who criticizes so severely, and to his own consternation and fright, he has to confess to himself that he has gone beyond the orthodoxy, whose character he has failed to examine critically hitherto, and this orthodoxy deals with the creatures of his own creation, and how many ways there are to be saved, and that salvation means escape from that awful hell that good Dr. Edwards and others manufactured "in their mind," for the glory of God, in saving sinners into a belief, that their reason repudiates, and other things that his faith is unable to set aside, with his eyes open.

But we will suppose that the preacher has warned him sufficiently against the dangers of investigating anything outside of the creed, and he is proselyted to the extent that he is in no danger from infidels, Spiritualists or "Mormons," yet by and by this intelligent young man begins, an exception to the "testimony of the church," and he says, "Well, if an observer can not fail to note, as I did, the differences between the written "word" and the doctrines and commandments of men, as he has been taught. He opens the Bible and reads in the Acts of the Apostles, "But ye shall receive power after that the Holy Ghost is come upon you." What is this power? He turns to John's testimony and finds that it was denominated by the Master, the Comforter, the Spirit of Truth, the Holy Ghost; and its office and "power" were to take the things of God and show them unto His disciples; that it would "show them things to come," that the angel on Patmos testified of it when he said that the "testimony of the church" was "the spirit of prophecy." He reads that after Christ had ascended to the Father, His disciples waited at Jerusalem according to his instructions, for the conferment of power which the Holy Ghost, the promised comforter only could bestow; a power hitherto unknown to men, and with which he was filled, causing him seeing and wondering at the miracles which he did. He reads that according to Luke's testimony, the promise was fulfilled to the letter, on Pentecost day. Jesus was no impostor, but the Lord did work with them, confirming his mission and theirs on the word spoken with signs following the believers (Mark 16:15-18).

And as he goes on reading through the New Testament he finds that the manifestation of the Spirit of God in that day was given to profit men and women in the Church of Christ, for the Holy Ghost caused them to speak in tongues. The Holy Ghost was the voice of God in the Church, revealing both the truths and the errors. Thus influence the sick were healed; superior wisdom was bestowed as a gift of the Spirit upon some; to others the discerning of various spiritual manifestations, that abounded in their day as in ours; others could prophesy, and under its influence revealed correctly the things of the future. God's gift amounted to some thing in his church in that day—that was something of the glory that was to follow Christ's death and sufferings; a system of salvation and of grace, that, Peter says, "the angels desired to look into." These things he finds were privileges enjoyed by the church eighteen, seventeen, sixteen hundred years ago. The establishing of the church, why? Because O no, it don't say so; but for "the work of the ministry" and edification and instruction of the Saints. How long? Until we all come into the unity of the faith and of the knowledge of the Son of God; unto the measure of the stature of the fullness of Christ." That is to say, until these privileges are reduced to the living law for the first apostles. For what object? "That we henceforth be no longer children, tossed to and fro, carried about by every wind of doctrine, subject to the craftiness and ignorance of false teachers who tell you these things are done away by the pleasure of God, and no longer needed.

The young man looks up from his Testament and out into the world filled with churches with their different faiths and creeds, with the "Christian" as many ways as the arms of a heathen God. Perplexed he goes to the minister who gives him the usual answer. The young man urges that although it may be true with regard to their church, yet he has found that the fair Bible argument is that God never designed it to be so; if so, how many miracles, tongues, etc, were necessary to establish the church and the Christian faith? Why were these gifts continued two hundred years after the apostles fell asleep? And if for three centuries, why not until we all come to a unity of the same faith? Until all the heathen world, Infidels, Spiritualists, Universalists, and all come upon one basis so far as Christian faith and privileges are concerned. "I read also," says he, "that our good John Wesley does not agree with you. Was he in heresy? That also many of our best and most spiritually minded members, those who read their Bibles most, really believe that faith would bring us the return of these "ex communications?" And, why then, probably, the young man is made to feel that according to the orthodox standard he is indulging in heresy; and that doctrinal discussions breed discord and trouble, &c., &c. Unless that young man becomes a hypocrize he is unfitted for a pillar of the church; and the result will be, he will be among the ranks of infidels, or an investigator of and believer in modern Spiritualism. Truly did Jesus say, "In vain do ye worship me, making void, and of none effect the perfect law of the living God, through tradition."

Holy Ghost religion however, is claimed by a zalous class who are represented in this country, one of whose meetings I attended the other night. The officiating or principal minister was the man who last Winter declined to announce Bro. W. H. Kelley's appointment for preaching in the same town, saying he would not preach in a church which was corrupt, and these were the men that are known as these Latter Day Saints. I rather think he has had reason to be ashamed of that translation, however, and perhaps regrets it somewhat, as it proved a sort of boomerang for his cause. After preaching, in which he mourned the unfaithfulness of the flock, he said they wanted to all get the Holy Ghost, and to this end wanted all christians to come around the altar and pray for it. It was not long before nearly all the congregation except the "pilgrims," were engaged in laughter, open or suppressed. I feared their God, like Balaam, "gone on a long journey," and they were trying to overcome the distance by the strength of their arms. In all the churches of saints, God was not the author of confusion, but of peace; but this was another kind, hence the difference. No one had a psalm, a doctrine, a revelation, or an interpretation; but there was noise until your ears cracked. I did not wonder that the very term Holy Ghost was substituted for a pillar and "respectable" orthodoxy. The visible manifestations of the Holy Ghost in the beginning were given to profit withal; but I failed to see any "profit" in the extravagant physical man-
ifestations indulged in by this class of religionists; or any injustice in the claim that it is that power, against which to sin has no forgiveness, neither in this world, nor the world to come. And I have concluded that Babylon's priests, who having a form of godliness, persist in denying the power thereof as revealed by the promised 'Comforter.' And instructor, have been left to the uncertainty and destitution of those agencies, whose control is under that influence denominated "the Prince of the power of the air." That the Holy Ghost of the modern vestry, and foremost angel of the Lord at camp meeting revivals, is for the most part nothing more nor less than the same power that has infested the ancient and denominated the ancients unfolded futurity, (2 Peter 1:21), by which the vaccinating Peter could answer the Master's question with all the assurance that knowledge brings, thou art the Christ," that enabled Paul to say, "neither was I taught it of man, but by the revelation of Jesus Christ," that principle of knowledge, the gift of anointing the Eternal Father of us all, that forms the very basis, the rock upon which the true Church of Christ stands in all ages, and against which the very gates of hell can not prevail, they know little or nothing about.

As one who has received this gift, I am often humbled by the consciousness of my unworthiness to enjoy this precious and wonderful influence and sure testimony concerning the ground work of my religious faith; and when I remember that this "secret of the Lord" is only with those who walk in His fear, and how often I do grieve this "Holy Spirit of promise," I feel, as many others, that I may inherit through neglect and disobedience.

Truly, beloved Saints, our gospel has come to us not only in word, "but in power," in the Holy Ghost and in much assurance. "If I go away I will send the Comforter." Has this pledge been fulfilled to us? Or are we in the condition to be "free from every bondage of unrighteous influences? Can we indeed say that "Jesus is the Lord" by the revelations of the Holy Ghost? If so, our foundation is sure and we have a guide that will ultimately "lead us into all truth. Grand promise from the great source; grand, because true in its fulfillment. We never lose of the loss of that which is of the world, but the spirit which is of God, that we might know the things that are freely given to us of God."

M. H. Boyd.

An old minister in Scotland had the habit in teaching his people of expounding the Scriptures book by book and chapter by chapter, and, of course, the congregations came to come, to many of the things which are hard to be understood. His way of getting over a difficulty was very convenient, to say the least of it. He would say, "No doubt, my Christian brethren, there is a great difficulty here, as the commentators are agreed upon that; so let us look the difficulty boldly in the face and—pass on!"

What is matter of our prayer to God should be matter of watchfulness and effort on our part; that we may gain the ends for which we pray.

Every-day Religion.

"Taking up the cross and following Christ" is a phrase which, to thousands, has lost its vitality by meaning use. At some period of Christian experience a certain duty has confronted the soul as a real cross—a burden to be borne. It descried that the cross was then a phrase that had a real significance. But years have passed since this act has seemed anything like a cross. More than likely its daily performance has become a matter of spiritual pride as an evidence of religious zeal and earnestness. As a rule, those who have most to say about what they have done in the way of the Christian character, have let the cross, if any, pass much too lightly. Are we not told that "charity vaunteth not itself, is not easily puffed up." And the poor souls so filled with spiritual pride may be full of malice, hatred, covetousness and all the works of the flesh, shown sometimes in worldly-mindedness and covetousness, and when we have a ungovernable temper that makes a man more like a demon than the follower of the meek and lowly Jesus.

The strained and conventional use of the words should not destroy their significance. They embody a real Christian duty; but taking up the cross does not mean the same act to every man. To one it may require a more entire consecration of all he is and has to Christ's service. That was the test which Christ gave to one young man, and we are told that he went away exceeding sorrowful, for he had great possessions. This would be a hard test for many professing Christians to-day. We are often led to say that if a man eat, or drink, or whatever they do, to do all for the glory of God. It seems as if some made a reservation in this matter, keeping back part of the price. They may do everything else for the glory of God, but they keep the wealth for their own glory. To another the cross may be the virtuous temper and controlling that, cultivating the virtue of patience and a loving and forgiving spirit, may be the cross that is to be taken up and borne. If Christians recognize the sins which easily beset them as the crosses which they are to take up, they will find little room for boasting or for boasting.

An earnest Christian will incite those with whom he associates to better living, not by words alone, but by the influence of a Christian example. He is a dubious Christian whose wife and family have no confidence in his religious professions. His own feelings are likewise less to the purpose than what he cannot or nothing about. As one who has received this gift, I am often humbled by the consciousness of my unworthiness to enjoy this precious and wonderful influence and sure testimony concerning the ground work of my religious faith; and when I remember that this "secret of the Lord" is only with those who walk in His fear, and how often I do grieve this "Holy Spirit of promise," I feel, as many others, that I may inherit through neglect and disobedience.

Truly, beloved Saints, our gospel has come to us not only in word, "but in power," in the Holy Ghost and in much assurance. "If I go away I will send the Comforter." Has this pledge been fulfilled to us? Or are we in the condition to be "free from every bondage of unrighteous influences? Can we indeed say that "Jesus is the Lord" by the revelations of the Holy Ghost? If so, our foundation is sure and we have a guide that will ultimately "lead us into all truth. Grand promise from the great source; grand, because true in its fulfillment. We never lose of the loss of that which is of the world, but the spirit which is of God, that we might know the things that are freely given to us of God."

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to another discerning of spirits; to another diverse kinds of tongue; to another the interpretation of tongues. But all these worketh that one and self same Spirit, dividing to every man severally as he will." The test of Christian character is the effect of religion on the life. What are its fruites? If the soul grows and is more like the Christ of God, are we that we should blaspheme the Holy Ghost by ascribing to other causes the evident work of the Divine Spirit? Christians should daily grow more loving and lovable. "When Christ was reviled, He reviled not again; when He suffered, He threatened not." This is the pattern of the Christian character that we should grow. "Love is of God, and every child of God loveth the birth, born of God and knoweth God. He that loveth not knoweth not God, for God is love." "If a man say I love God, and bathe his brother, he is a liar, for he that loveth not his brother whom he hath seen, how shall he love God whom he hath not seen? And this commandment we have from Him, that he who loveth God loves his brother also."

Individual Salvation.

One of the glorious beauties of the gospel of Christ is that it makes salvation an individual affair. "He that believeth and is baptized shall be saved," was the divine utterance in giving the grand commission, and this is ample assurance that our salvation is not to be hindered by the lack of faith on the part of some man or woman, nor by the untrue acts, or unrighteous life of others, no matter what relation they bear to us physically or spiritually. When God created man he gave him a perfect physical nature, also a perfect mental nature. These two combined constituted him a perfect man. Only man, nothing more, nothing less, when these two natures were joined, his state was not that of childhood but of manhood, and from the moment the law of God was given unto him he was responsible for his acts to the power that made him. The path of life was mapped out before him. If he walked therein, the blessings and joys of a perpetual life were his; but if he deviated from the path of life then the opposite must be his condition; viz.: death and alienation from the family of God. He did deviate and the latter consequences necessarily followed. "The king died and his kingdom was overthrown, and another the greater was set up in his room." But when this and alienation, it was impossible for him to commit to his posterity a condition that he no longer possessed. And as he was now become an alien from the kingdom of God, spiritually, his children, born under that condition, must of necessity be aliens. And as his physical system now consisted the seeds of death, he could only transmit such a physical nature to them; hence we read "the wages of sin is death." "By one man sin entered into the world and death by sin." But the ever loving Father had foreseen the course of his creatures, and provision had been made; Jesus, the Son of God, offered himself as a ransom for human nature, accepted and anointed unto the most holy sacrifice, the Christ of God. Hence we read of him as being "a Lamb slain from the
foundation of the world." And it was decreed that as these great evils had come upon Adam's posterity without any act of theirs, they should be redeemed from that condition without any act of theirs, and they should be placed in a state of innocence, and be made agents to themselves with the free exercise of all their faculties of mind and choice, the way of life or of death in a spiritual sense; and after their time of probation has passed, and they had passed through the portals of death they should be redeemed from the power of death to eternal life. Hence we hear the apostle saying, "as in Adam all die, even so in Christ shall all be made righteous." Rom. 5:15-21. 

While Jesus declares, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." Mark 10:12. Catching this divine inspiration, the aged Mormon takes up the theme and declares, "Little children are alive in Christ, even from the foundation of the world."—Book of Mormon, chapter 8.

The righteousness of any man, however great and good he may be, cannot weigh the tenth thousandth part of the tiniest feather, in the matter of our salvation; and thank God, his crimes can no more avail to prevent it. Hence we are commanded not to put our trust in men, nor to make flesh the arm on which we lean; but to trust in God, and in his Son Jesus Christ.

The world has been blind to these things and they have trusted to men. The blind have led the blind, and both have fallen into the ditch. To bring us out of the ditch, God has revealed his gospel in these last days and set up his kingdom, and now he holds us individually responsible, and "Will reward every man according as his works shall be."—Rev. 22:12. But we have not been wise, "we forgot the counsel of the Most High," and again put our trust in man, and have been chanced at as a people, and again in his mercy recalled to the way of life, and in his mercy given the signs of weakness, and loan to humanity, and when they fail us, our hearts sink, and we are half inclined to turn sadly and forever away from the truth, as though the poor frail staves upon whom we have leaned were all there was of God's kingdom, forgetting that these brethren are we, and all he wills, and that he has committed a dispensation, that they with us in common are called to be the ser-

This is a remarkable fact that nothing surpasses, in modern engineering, the pyramids of Gizeh, built some five thousand years ago. It is universally acknowledged by the highest professional authorities in this line, that the machinery could not but surpass in these days; and, moreover, the design is perfect for the purpose for which they were intended, above all to endure. The building of pyramids continued for some seven centuries, and from sixty to seventy still remain, many containing enormous stones weighing thirty to forty feet long, weighing more than three hundred tons, and display the most consummate ingenuity in their construction. A more difficult operation than the mere transport of weight—of raising obelisks weighing more than four hundred tons—was performed with precision by the Egyptians, and remains unknown. The use of large stones in fortifications was known to the Peruvians; and in India, too, from their repugnance to the use of the arch, they used such large blocks both in bridges and buildings. But the Romans surpassed the Egyptians by having set up obelisks, when they transported them from Egypt, and afterwards erected them at Rome, where more are now to be found than remains in Egypt. Immense stones were used in the temple of Baalbec, one line by one hundred and seventy feet long and fourteen feet square and weighs upward of 1,800 tons.

We sit down amid the debris of building, and the unorganized chaos of an office removed, to greet our readers from our new home in Iowa. We bid our contributors and correspondents a hearty welcome to our new quarters.

We have not yet succeeded in getting things into order, but shall do the best we can to keep the HERALD in motion. The weather at our arrival in Lamoni was horrid, the elements having organized for a ten days rain, which was fairly fulfilled. We succeeded however in transferring machinery and office furniture with but little delay and loss by breakage, and shall soon be turning the press wheels again, merrily as ever. Send in the subscribers.

REPRESENTATION.

The question of representation by delegates, to be elected by the branches not organized into districts, and districts, is adopted last Spring, at the April session of Conference, was, doubtless, well canvassed by the Elders and Saints both before and after the notice for amendments given by the brethren of the Decatur district; and the notice of a resolution to be introduced at the September session to declare the whole null and void. But whether both sides of the question were well aired or not, the final result was that the common consent of the Church is to be obtained, so far as the so-called General Conferences are concerned, in the following manner:

1. By the action of those officers of the Church, who are by virtue of their office, entitled to voice and vote in such conferences.

These officers are declared to be, the Presidencies, the Twelve, the High Council, the Bishopric, the High Priests, the General Presiding Elders, when present at such conferences.

2. Delegates, who are to be chosen at the District Conferences next preceding the sitting of General Conferences, or at special conferences called for the purpose, and delegates chosen by branches, not organized districts, at such regular, or called meeting of which due notice has been given to the members.

No change was made in the number of members constituting the base of representation, the number remaining at six for the first and each excess of twenty, as at the first.

It is the duty of all the branches not in districts to remember to appoint their respective delegates in due time; and such delegates may, or may not be members of the branches that choose them to represent them. But the rule in districts is, that such a branch chosen to represent the district should be members of the district which they represent.

It will be seen that the only change from the old way there is, is practically this, that branches and districts may appoint delegates. If they do so they are positively represented; if they neglect,
or refuse to so appoint, they are still represented by whoever of the officers of the Church may be present at the meeting, or, in absence of such, by the majority of those present. Those branches and districts who are opposed to the representative system entirely, as an innovation, and as contrary to the law of the Church and the will of God; or for any and all other reasons, have only to refrain from appointing delegates, and they are clear; but, those of their brethren who may be at Conference, having a vote, and will not adopt or consent to the rules which will bind these absent branches and districts, thus giving the consent of their presence at the Conference. When the Conference met at Park's Mills this Fall, there was an air of constraint and dissatisfaction plainly discoverable. There was a lack of cordiality, such as has marked the many gatherings in the west; a few faces were gloomy and defiant, some were cloudy and sad. The "Ex-officio," and some of the delegates were made to feel the irksomeness of studied coolness of demeanor; both from fellow delegates and from the representa­tors of the districts, thus giving the consent of voice and a vote to feel the irksomeness of studied coolness of demeanor; both from fellow delegates and from the representa­tors of the districts, thus giving the consent of voice and a vote.

We acknowledge the responsibility to the body for official acts and personal conduct affecting the body; but believe that we are not subject to answer to the various individuals composing the body for the discharge of public duties—for personal offences against individuals we are prepared to answer to those offended—and think it well that this phase of our Church polity be properly considered. The position that the Reorganization now occupies requires that when those who are engaged in its ministries and labor are appointed unto special work and duties, that they shall do them, not permitting self, or its interests to prevail, or interfere. The men so appointed and who essay to do the work assigned them, must be left to the exercise of their own best judgment, and untrammeled from the personal supervision of self-appointed guardians of the people, or from the discipline of the people. If the judgment proves to be at fault, the proper remedy by which they answer to the body direct should be applied. When men of supposed intelligence and moral worth are appointed to do specific duties and they perform the work, if they are to be made subject to the unofficial criticism and anim­adversion of self-appointed critics, who have had no connection with the work, and the case does not the inevitable result of such policy will be that men of worth and probity will refuse to do specific work for the Church, and it will need to be done by inefficient men, if done at all. Besides this, when men are appointed to special work because of supposed fitness for such work, and after the work is done if every other man is at liberty to say that he by far surpasses the individual in question, it is foolish to take pains to secure fit men from among the number to do it, let it alone, and every man will attend to it as a matter of course—wise men will not trust their work to be done in such a manner. If public servants, general or special, err in their service, or ignorantly or wickedly betray their trust, let the machinery of the government of the body be put in motion against them, and let them who are inefficient be deposed and efficient ones be put in their places; and let them who are transgressors and unfaithful be punished by law, and not by unofficial torture.

Bro. Wm. Harris is out in the National Record, of Danville, Pennsylvania, in a defense of the Church, under the title of "Poly­gamy." He closes his article thus: "When the press cease their unjust war on Mormonism, and attack Polygamy as a social evil, as a crime, they may hope for success, and believe if the faith and practice of Jesus Christ and the apostles and prophets is a crime, then the Mormons or Latter Day Saints are sin­ners, for they are the only ones deserving the condemnation of all righteous men and women. The fact is but few people seem to see the necessity of knowing anything of Mormonism, if they did they would not be found un­justly calling Polygamy Mormonism."
slowly, hastening the shoes of apostacy upon other feet than those of the Reorganization, notwithstanding the charge that "Young Joseph is an apostate son of an apostate mother." Let the good work go on.

The Methodist Episcopal Church, in its late session held at Sycamore, Illinois, adjudged Rev. Hiram W. Thomas an heretic, and have deposed him from the pulpit. This is as it should be. A man who would consent to put himself within the lines of ordinance under the creed clearly then of Calvinistic zeal, ought to live and teach by it, or return the honors conferred upon him to those from whom he received them. That Rev. Thomas is an heretic judged by the creed he so long defended, we do not doubt; but we do doubt the right of the Methodist Church to pronounce a servant of Christ an heretic, and that sincerely.

We congratulate Rev. Thomas, and to us his character is just as good as before this sentence was pronounced as treason. As he had foreseen that he would not be long tolerated as a minister of the M. E. Church, and so expressed such belief to the local minister in charge where we lived at Plano, giving as our reason what we believed then and still believe, that he was too liberal and tolerant for the discipline.

Various comments are being made in the papers regarding this culmination of the business. It is the hand of believers still remaining at Plano, Elder Wenthivick in charge. The Saints are not demonstrative as a rule; yet the strong clasp of the hand, the starting tear, subdued voice and quivering lips,—all told of the pleasant and long continued association now broken, never to be renewed; unless under different skies and in remote places. We had fought the battle in life together; we had won a victory together, and the parting under the upraised banner was glorious—but sad, very sad.

We publish the following letter, sent us by Bro. E. N. Webster, of Boston, Massachusetts, for two reasons: one, that brethren who may visit Chicago, may feel an interest in calling on the persons referred to in the letter; the other and more important one, that others besides the Editor may see how completely the Spirit is supervising the work, in leading men to the light. It was said, we think in 1888, that the Lord would have men of every nation to minister to that nation; and this liberally construed may be interpreted as that God, in His leading and governing power, conduct into fellowship with His work, men calculated by gifts and callings to carry on the great work of evangelization everywhere. The work is to be a catholic one, and why should not the Spirit be doing a universal work in connection with it. His Spirit is to "feel after" the honest, in heart, and we are glad that it is being done.

Dear Brother.—Within a month, I have read many of the books, tracts and papers of the Reorganization, and have now obtained the Book of Mormon, which I am studying with interest. I have also met quite a number of members of the church in Brooksville, Sedgwick and Deer Isle, Maine.

To say that I accept almost all of the teachings of this church, so far as I know them, is only public fair admissable.

Let me briefly inform you of my former creed, and you will better understand my present belief. I was brought up a Congregationalist and Presbyterian, graduated at Hamilton College, Clinton, N. Y., and Lane Theological Seminary, Cincinnati, where I have now obtained the degree of a minister of the gospel, as an Evangelist in September, 1870, and sailed October 1st, 1870, to China, as a missionary of the American Board of Missions. In 1873, returned with my wife (no children) to this country to recruit health and see friends, &c.

Before leaving China, deep religious experiences led me to regard denominational bonds as very unessential, and I realized that my former creed was but a partial and one-sided statement of a few of the truths given for man's well-being. I decided, too, that the large yearly salary was an evil to me and the work of Christ, as I was never reconciled with it. I left the Board, and have ever since been intending to return to China to live, and preach a better gospel, and to support myself with my own hands. I have been studying the Scriptures independent of commentaries, and find my views farther and farther from the commonly received opinions of a few that God will connect with the various denominations in the United States, with whose views I am acquainted. On the other hand, I find that I have more beliefs in common with each one than I did before.

The impulse to call men to repentance, to heal the sick, cast out demons, etc., that I believe a call from heaven has been rung in my ears. I also believe in the laying on of hands, and the commissioning by men under the direction of the Spirit.

One of my quandaries at present is to find the apostles, prophets, evangelists, pastors and teachers. Since the end of the days have come, I lay on hands and impart a spirit pure. Of course I must find those whose views agree enough with my own for me to cordially accept the commission of the heavenly Father.

I do not yet feel sure that the Reorganized Church of Jesus Christ is exclusively that body over which the apostles have the keys, and the facts, obvious to me, that those who do the will of God, know of the doctrine. Such people I find in every sect, and outside of my sect, as well as among the Reorganized Church of Jesus Christ.

So then as God is not a respecter of persons, I hope that the promise that they shall all be taught that will be fulfilled, and even now has begun to be.

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In Dublin a mob attacked the Congregational Church on York street, and smashed the windows. Service was stopped and the congregation dispersed.

The Pope to-day, seated on the throne at St. Peter's Cathedral, received 2,000 Italian pilgrims. His Holiness was enthusiastically greeted. Replies to the address of President Garibaldi were read by the Pope that he could never accept accomplished facts without falling in his duty. Eleven thousand persons were present at the reception. The Pope referred to the offer of a special appeal to their countrymen upon the church's corner stone. He said he promises in favor of religion and the Pope had been contradicted. The address was received as looking thin, worn, and anxious. He complained to the plenary of the deplorable state of affairs which left him no alternative other than to endure the anguish of captivity made harder daily," or "to go into exile."

There were wrecked during the fierce gales of last week one hundred and thirty British and foreign vessels, and a further list of ten and seventy-eight persons, including one hundred and forty-six fishermen, are reported missing, and fifty-nine fishermen are known to have been drowned.

A sort of reign of terror exists in Ireland. The police force, a sort of military body, has been increased in the country. It is particularly the case in Limerick and Dublin.

Sixty houses burned and four hundred people made destitute in the Arab section of Tort Sav.

19th. — It is estimated that 42,700 tons of produce, including 20,540 tons of coal, were lost off the English coast during the recent gales.

Great fears are entertained that the Danish emigrant vessel Thingvoll, with five hundred persons on board, was lost in the fierce gales of last Friday.

It is said that the Emperor of Germany and Prince Bismarck have offered the Pope an alliance.

Father Cantwell, a Tipperary priest, advises the Irish farmers to pay no rent until the landlords are released. He said that until that event the priests would not go to the fields. Under the events of the past week, the Land Leaguers held a meeting in Dublin yesterday, which was very largely attended.

Ten inches of snow fell in the northern part of the Province of New Brunswick, and six inches at Quebec, last night.

The great event of the centennial celebration at Yorktown, took place yesterday. The military review took place on the Temple Farm, near Covington, on the hundred years ago. Fully ten thousand people witnessed the affair.

22d. — Fire was discovered at an early hour this morning in the largest warehouse of the New York Railway Company, Topeka, Kansas, and was soon under such headway that it could not be controlled, and the entire building was soon burned, including eight cars, twenty-five fine horses, and a large quantity of grain.

26th. — A steamer having as part of its cargo a number of Eastern travelers, from Europe, after Russia was stopped in the Dardanelles yesterday.

During the last fiscal year there were four hundred and sixty one persons arrested for treasurering and for collection of personal property, and one hundred and ten persons were in the employ of the Post Office Department.

September 22, 1891: The States counties, Michigan, burned out 2,653 families, comprising 5,581 individuals, and their loss of property is estimated at $1,583,651. The losses included, such as publications, establish- ments, etc., are estimated at $320,000. The aid received in money and in goods aggregate $1,005,362.

We should pray with as much earnestness as if we expected everything from God, and should set with as much energy as we thought we expected everything. The only way to be satisfied with ourselves is in being prompt to discharge every duty humanity and special obligations impose upon us.
ALONG INDIA.

September 14th, 1881.

Editor Herald—I desire to disabuse the minds of those who reside in the Branch District of the idea that the Branch has not been organized with an eye to the future welfare of the Saints. When I went to Alaska I was in the company of a number of brethren who were of the opinion that there was no need of organizing the Branch because the Saints in that country were living in a state of contentment and there was no need of organization. I told them that while the Saints in that country may be living in a state of contentment and there may be no immediate need for organization, yet it is the duty of the Saints to prepare for the future. I told them that the Saints in every country and in every land should be organized. I told them that the Saints should not be content with the state of things as it is, but should strive to improve it. I told them that the Saints should be prepared for the future, and that they should not be content with the present state of things.

EDWARD DUNLOP.

SPRINGVILLE, Utah.

September 21st, 1881.

Bro. Joseph—We Sister see in you the hand of God for the gospel sound. We have had Bro. R. J. Anthony with us for a week; and he has opened the eyes of a good many here, and at Provo. We are in hopes that his preaching may do good here. I pray for the good of this mission, and my hope is in the Lord. May God bless you and all the prayer of your state.

ANNIE HICKS.
Dear Herald;

You have made us two goods, so go on in your welcome visits, and try to make them weekly, and may God bless and prosper you. We have no news of the Saints in need, truth, and sincerity; proving all things and holding fast which is good, is the prayer of yours in love, friendship, and esteem,

Elias Land.


Bro. Joseph, I reached the art gallery, taking pictures two days in the week; and welcome you into our house. We think of going to Jackson county, but lo, when I look at the Saints, I find I must stay here in Philadelphia and speak twice on Sunday morning and evening. I like him very much. He is a good preacher and is a good friend to the Saints, and creates a good influence among strangers.

I am very sorry that I did not get to meet with the Piano Saints once more, as I would have enjoyed it. I enjoyed myself so much with you and the Saints at Piano, and with Bro. Rogers and the Saints at Sandgirt, and I have been away for so long a time, and if the pleasure I enjoyed with you was as foretaste of what Zion will be, my prayer to God will ever be, hasten the day when Zion shall spring up from the earth and manifest her beauty. I met Bro. Blackwell in Chicago, and I was much pleased with him. I called on Bro. Blackwell yesterday and still at work. I suppose you are very busy now getting your house in order, also in getting the office in order and getting ready for the meeting, and I hope you will all be better fixed after you get done than you were before, that is, in regard to the office. My faith has been confirmed by her beauty, and likely to continue so for some time, it never is very lively. It is well named the Quaker City.

I am trying to find out all that is going on in this part of the Lord’s vineyard, with the help of God I will continue. I like the Saints, and I am always interested in Zion, and I think I Made a change that will help me very materially in the support of my house, and our offertory. I have bought another house and lot, and think I am settled for life, as you can continue your welcome visits to us in Thornton, and we will read and reread your pages containing consolation and encouragement to the Saints, and lay away the rest for future reference. So come along, dear Herald.

I am trying to arrange matters so as to attend a discussion between Bro. H. G. Smith and a Campbellite Christian preacher by the name of Lincoln, to be held in Palis, in Bearstrop county, on the 18th of this month, I have the necessary arrangements and am in attendance, and if I am not sent you something in regard to them, you will. I must say the Saints in Texas will doubtless regret very much that Conference could not send some one to assist Bro. Smith in his large field of labor. I would willingly take the field and work diligently in that part of the State, if necessary, but I do not wish to be worse than an infidel. I had rather be considered an infidel than to be worse than that.

If Bro. Borchard could be associated with Bro. Smith next year in the South-west Mission, I think much good would be done that will otherwise remain undone, as this field is large, and the people to unteach and teach.


Dear Herald; you have and are doing last good, so go on in your welcome visits, and try to make them weekly, and may God bless and prosper you. We have no news of the Saints in need, truth, and sincerity; proving all things and holding fast which is good, is the prayer of yours in love, friendship, and esteem,

Milton Dougbery.

Thornton, Texas.

Oct. 18th, 1881.

Dear Herald:—I reached Chicago last Sunday. I had a good time, but I think the Saints at Piano have more than me. I was much pleased with the Saints, and the Saints of Zion. Surely Music is good.

Each officer as I understood it was pointed out by the President, and therefore each officer was chosen by vote to fill their place. Each officer has held his office and has done the work of his office with skill and success. We want to know the work of the Bishop, what Bishop and Priest, and Elder, the Bishop, have been doing, and what they believed was right, and the work of the Minister, and Elder, the Bishop, have been doing, and what they believed was right, and the work of the Minister, and so on.

I hope to hear from you soon, and I hope you will come to the following meetings:

1. Our Quorum was organized last Fall at Conference, and I have preached most of the time since.

Brother in Christ,

Joseph A. Stewart.

Riverston, Iowa.

August 23th, 1881.

Bro. Joseph Smith.—I am stopping at Bro. L. C. Donaldson’s, in the Mill Creek Branch, Presiding Elder, and the Branch meetings are being held already, and expect to continue over Sunday. The interest is good and increasing; our attendance is good, and the interest is growing, and the work is the best to my ability. On the 13th of August I started to Sioux City, and held ten meetings, in company with Bro. Edward Sherman, with good success. We went up the Floyd River Bottom, in Iowa, preached three discourses with good effect. I am a priest; Bro. Smith and myself are both ministers. I hope to have the opportunity to hear the Bishop and Priest, and Elder, the Bishop, have been doing, and what they believed was right, and the work of the Minister, and Elder, the Bishop, have been doing, and what they believed was right, and the work of the Minister, and so on.

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Brother in Christ,

Milton Dougbery.
The Saints' Herald

J. R. Badin
President of Fremont District.

Conference Minutes.

KEWANEI DISTRICT.
Conference convened at Buffalo Prairie Church, Mercer county, Illinois, September 24, 1881; H. C. Bronson presiding; J. L. Terry clerk.

Reports of Branches.-Buffalo Prairie 88; baptised 1, inserted by letter 1, removed 3. Millerville 89; removed 1, expelled 1. Rock Island 9. Organised July 24th, 1881, by district president H. C. Bronson. Peoria 80; removed 4. Kewanee 90; died 1, removed 2.

District Treasurer reports, receipts and disbursements, $4.55.

Adjourned to meet at Kewanee, Illinois, the first Saturday in December [34], 1881.

SODAWAY DISTRICT.
The above conference met at the Oakland schoolhouse, Holt county, Mo., the 18th of August, 1881. T. Nutt, president; J. Flory, secretary.

Branch Reports.—Oregon no change. Rose Grove 23, no change. Plate 85; removed by letter 4, died 1.

Elders W. Powell, W. Hawkins, I. K. Roberts, T. Noyes, H. B. Brown, president, and J. Flory, C. Williams and O. Madison reported in person; and R. C. Moore by proxy; all having done more or less labor in the cause, and T. Nutt having organized the district, had died, and had been succeeded by two Teacher K. K. Ross, sen. and Deacon J. S. Martin reported.

Resolved that in consequence of the Eureka Branch having been organized, by the District President, composed in part of members of the Gulford Branch having removed and become connected with the Plate Branch; it is therefore resolved, that the Gulford Branch be considered disqualified, and that the district authorities be authorized to give Letters of Membership to the remainder, that they may connect themselves to the nearest branch to which they reside.

Elder C. Williams was chosen as delegate to the Semi-Annual Conference.

Moved and carried that this conference express the rules of Representation null and void should fail to be adopted, then our delegate is hereby instructed to use his best judgement, and endeavor to vote against any resolution embodying any principle in conflict with the true liberty of the kingdom of God. Carried.

T. Nutt had received $17.70; traveling expenses $3.55; on hand $13.75, toward supporting his family.

Conference adjourned to meet at Wheeler's Grove, Iowa, on the first Saturday [53] of December, 1881, at 10:30 a.m.

NORTHERN IOWA DISTRICT.
A conference was held at Plate Valley, Nebraska, September 29th, 1881. N. Brown, president; W. R. Elston, clerk pro tem.

Branch Reports.—Everton Grove, 21; baptised 1, inserted 1, removed 6. Platte Valley 89, present 68; 1 removed by letter. Plate Valley 82; baptised 2, removed 1, expelled 1, Douglas 80; removed 1. Platte Valley 82; baptised 1.


Adjoined to meet at Wheeler's Grove, Iowa, on the first Saturday [53] of December, 1881, at 10:30 a.m.

CENTRAL KANSAS DISTRICT.


Resolved that Elder J. Buckley is to visit the San Francisco me¬n’s- and women’s work, and report to the next conference their condition and standing as members in the Church.

Resolved that D. Manns is to make a statement of the work of Bro. C. Herring’s case in behalf of this conference to Bro. J. Luff, a committee appointed.

There is no disposition in any one of our knowledge in this conference to do Bro. Herring any injury whatever; but, they are not willing to sustain or approve an injury done to several that a few may gain a point.

Meeting in the evening and next forenoon and evening by Elder Luff; sacrament and testimony meeting in the afternoon.

Adjoined to Newton, November 12th.

WESTERN KANSAS DISTRICT.
This conference met with the Green’s Landing Branch, Maine, September 5th and 6th, 1881; J. C. Foss, District President; J. J. J. Johnson, Branch President.

Branch Reports.—Brockville 88, Little Deer Isle 26; died 1. Green’s Landing no change.


Adjourned to meet at Brockville, Maine, December 6th and 4th, 1881.

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Wyoming Valley District.

Conference convened at Hyde Park, Pa., August 27th, 1881; W. Crumb, chosen to preside; W. Harris, clerk.


W. W. Jones, Bishop's Agent, reported for six months ending August 27th, 1881, in hand and received $80. A. Jones: expended $17.55, balance on hand $10.00.

W. W. Jones was chosen district treasurer and L. B. Thomas was chosen as district president.

It was decided not to take any action upon appointing delegates to the General Conference on the report of the same.

On Sunday afternoon a testimony and sacrament meeting was held, and in the evening there was a testimony and endowment presented.

Adjourned to meet The Saints, at Danville, Pa., November 20th, 1881.

Little Sioux District.

Met in Saints' Meeting House, Magnolia, Iowa, August 20th, 1881, J. C. Crabb, president; P. Cadwell, assistant; W. C. Cadwell and J. P. Minnig, minutes.


For the business of the district:


Committee to audit Gamet's books and accounts reported a report to the effect that they were not ready to make a final report.

Moved and seconded that committee be discharged and that their report be referred to General Conference. Amendment and motion as amended, carried.

On motion J. C. Crabb was elected chairman of delegation to Semi-Annual Conference.

On separate motions the following brethren were elected as delegates to Semi-Annual Conference: C. C. Stoddard, J. M. Harvey, D. Chambers and J. M. Putney.

Resolved that this conference adopt and instruct its delegates to sustain the Preamble and Resolution as adopted at Semi-Annual Conference, and that all the same, and as published in Herald of July 1st, 1881, be and is the same as printed in the Herald of July 1st, 1881, so far as said proposed amendment has reference to High Priests and Elders. Moved to amend so as to include the change in the basis of representation from twenty to six, as recommended by the aforementioned proposed amendment of said Gurey and Robinson. Motion as amended carried.

And we further moved that we protest, as to their willingness to follow the above instructions.

By motion delegates present at Conference be authorized to cast the full vote to which District is entitled.

Resolved that Bishop D. M. Gurney be requested to present himself and demand a vote and voice as an ex-officio member of the coming Semi-Annual Conference.

Resolved that all members of the district were requested to attend and use their voice and influence in favor of sustaining the instructions of this quarterly conference to the delegates as delivered.

Resolved that M. Daugherty be restricted in his labor in the district, to labor under the immediate supervision of the presidency of district.

C. Derry was sustained in his present field of labor.

The Saints' Herald.

Miscellaneous.

To the Saints scattered throughout Colorado, greeting, Brethren and Sisters: The belief has obtained that for the last two years, the Church of Jesus Christ of Latter Day Saints are found, that by virtue of their relationship with the body, they may become an organized branch, not only for their own benefit, but in order that the work may be extended and the ineffable and the ineffable may be combined with these, viz: when we have been warned to warn our neighbors, we are sure to be free from this base as it must be to all that wherever the Latter Day Saints are located, there they should bring into requisition their influence, faith, perseverance, and money, to build up the work. An honest and legitimate procedure for the accumulation of money is as commendable in Latter Day Saints as elsewhere and when secured, they are amenable to God for its use, hence that which is here offered is but advisory. We sought in 1890 to lift and keep the gospel banner fluttering in the breeze, and we continue to do so in a commendable manner by the few Saints residing in the vicinity of Hitchinson, Jefferson county. Our home was made Denver the center, but the conscious saint upon seeing and holding a suitable place for the presentation of the word in that populous city loomed up, seemingly mocking our efforts. But we do not feel that a sufficient effort has yet been made to justify shaking off the dust from the feet against that city. And intending, according to the great promise made at an early day, I appeal to and suggest that you lend your co-operation for an extension of the Redeemer's cause in the vast extent of Colorado. We have a thousand and more tracts illustrative of our faith, such as the Epistle of our faith, the gospel letters and have several other things, which, in envelope and distributed from house to house, beside an assortment of other treats as advertised in the Herald. And now that the Church has taken up her new quarters with increased facilities for sustaining the same, we have a complete right, with the eight horse power engine will roll off tons of gospel matter and give us tracts cheap. And that the inspiring gospel music is going to the heart of the brotherhood of Colorado. That you so far as is possible forward your gifts to Mr. John Ellis, Hutchinson, Jefferson county, Colorado, for the above purposes. And further that you sustain the Herald, Hope and Advocates. Now is the time to strike, and every Latter Day Saint should do his or her duty. We shall look for your gifts and call and are idle, zealous and persevering. But the insolent will not share with the active. "Be not deceived, ye are not ignorant of the promise of our Lord and Saviour Jesus Christ." If you do not forward your gifts and call we will away off in Colorado and remain at your ease, while others are bearing the burden, you will not be sought for in the day of justification and rewards. This is the accepted time, and the day of salvation; work while the day lasts. If your faith and prayer are all you can offer, we earnestly request you to do so. If you know of any favorite openings for the presentation of the word, please inform, address John Ellis.

Tours in the faith of our Lord Jesus Christ,
J. G. BEALL.

NOTICES.

To John Calhoun, baptized by me, September 11th, 1881, as per promise. I sent Certificate of Membership on the 16th of that month. If you have not received it, I will again forward, if you send me your address.

ROBERT M. ELVIS.

Nebraska City, Nebraska.

The coming conference of the North East Missouri District will convene at Renick, Randolph county, Missouri, on the first Saturday and Sunday, of November, 1881, at two o'clock in the afternoon. By order of the president,

GEORGE HICKOK.

In the minutes of Premonty District, in Herald of September 15th, G. T. Griffis is requested to labor in the district, in accordance with his request. It should be read that we request G. T. Griffis to labor in the district.

J. R. BARNUM, Pres. of district.

Ongulization.—Obey all orders not exceeding one hundred words; upon which two lines are published free of charge, when exceeding one hundred words, five cents for each additional line. Resolutions are not allowed. No promise is made that prominent Church officials excepted. Money to accompany notice.

MARRIED.


May the remainder of their life be spent in joy and peace. May they live well, die never, and live forever.

Watson.—At Albany, Linn county, Oregon, on the 11th of July, 1881, Bro. Vincent Watson. He died in hope of the resurrection of the just.

Moseley.—At Nebraska City, Nebraska, September 26th, 1881, of dysphagia, John Eddle, only son of Bro. C. J. Eddle, and Mary Hay Moseley, his wife, aged 6 years, 10 months and 29 days. His sufferings were of short duration. Funeral sermon by Elder J. F. Mullin, text Mal. 4: 6.

DAMBRUCK.—At Providence, R. I., September 21st, 1881, of croup, Catherine L., daughter of Bro. and Sr. M. G. Dambruck, aged 1 year and 7 days.

Eyers.—At Lily Dale, Indiana, September 11th, 1881, sister Mary A. Eyers, aged 55 years, 4 months and 16 days. She united with the Church by profession in July, 1875, and became identified with the Reorganization in October, 1873. She was a Saint indeed and passed away a true Latter Day Saint. July 15th, 1881, Bro. William Eyers, aged 28 years; united with the Church in October, 1874; he www.LatterDayTruth.org
died in a hope of a glorious resurrection. Funeral service by B. V. Springer, on August 28th, 1881. Our mother and brother will live in the memories of many friends, Saints and friends, who were assembled while the speaker endeavored to solve the problem involved in the question.

SMITH.—At Stewartsburg, Missouri, August 20th, 1881, of malarial fever, Edwin Boyd, only son of Jacob and Anna Smith. Funeral on the 21st, attended by Elders Smith. The following by Bro. J. T. Kinnaman.

Darting Eddie's sleeping sweetly
But his spirit is in heaven,
White-robed winter sun will fold him
To her cold and jewel'd breast,
Because his name is written in the book of life.

And his bright companions now;
Lest Berth Huy overfly.
"Twine around his church brow.
Safe at home, he knows no sorrow,
Where no tear will dim the eye,
On his ear falls sweeter music
Than his mother's lullaby.

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The Saints' Herald: Official paper of the Reorganized Church of Jesus Christ of Latter Day Saints; containing the whole truth concerning the restorations of the Church and contains correspondence from different parts of the world, giving account of the progress made in the cause, and answering all questions on religious subjects. Five times per week. Published semi-monthly, six issues per year, half year at 30c, free of postage. Joseph Smith, Editor.

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1 Nov. 81.

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It is Reasonable.

For many years Priestcraft held supreme power over the nations. The amalgamation of ecclesiastical with political government binding the conscience, and destroying the religious liberties of the children of men. The "reformers" were instrumental in entering the wedge that bids fair to sever the amalgamation of Church and State, throughout the world. The spirit of freedom, and religious toleration, go hand in hand with advancing civilization. Monarchies are being superseded by republican governments. Potentates sit uneasily upon their exalted thrones. Men, submissive hitherto, now refuse to submit to the iron hands of tyranny and oppression; they assume the right to think for themselves—to use the reasoning faculties given them by the kind Creator. The time seems to have come when those who would offer a system of religious worship to the world, must present a reason for its acceptance. The age may be called, with some propriety, a skeptical one. There seems to be a "shaking" at the very foundation of the edifice of sectarianism, and it does seem that nothing but the truth, and the whole truth, will be able to meet the advancing wave of skepticism, and infidelity. Dark, ominous clouds seem to mar the transparency of the religious horizon. Questions of this character are revolving in the minds of the Christian world. Is the Bible a fiction? Is the religion of Jesus Christ a farce—a chimera of the brain; gotten up for the aggrandizement of a favored few? These are grave questions. In them is wrapped the future destiny of all mankind.

As a humble believer in the Bible as a revelation from God, and, in Jesus Christ as the Savior of the world, we beg leave to submit a few reasons for "the hope we have within us," realizing in a measure the importance of the subject, and our inability to do it justice, we do not anticipate that "nations will be born in a day," as the immediate result of this production.

That such a character as Jesus Christ lived, few if any will deny. And that his teachings, as recorded in the New Testament scriptures, are of a noble character, and up to the highest standard of morality, can not well be disputed. Even those who deny his Messiahship, are often heard to say, "I believe that he was a good man." Thank Heaven for the admission. There certainly are two sides to the question; if he was a "good man," he was all that he claimed to have been. No man can assume the position of the "Son of God" falsely, and be a "good man," consequently, those who make this admission are unconsciously bearing witness of his divinity. In the presentation of his claims to the world he made the important declaration, "My doctrine is not mine, but His that sent me; if any man will do His [the Father's] will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Significant words are these. By them we learn the position assumed by the Savior of the world. Jesus did not give the gospel as a dogma without evidence, but he gave it as a system; that by virtue of application would demonstrate its divinity. What more than this could be reasonably asked? What was required in doing "His will" was just what he came to exemplify; a notable example of which was his baptism by John, after which the Holy Spirit descended upon him, and the heavenly voice was heard saying: "This is my Beloved Son, in whom I am well pleased." Plain it is to be seen, that the divinity of Christ must stand or fall upon the fulfillment or nonfulfillment of the promise made by him, that his disciples should "know of the doctrine." The record informs us that certain ones believed, and became his followers; among whom was Peter, who upon being interrogated, declared, "Thou art the Christ, the Son of the living God." Here was the fulfillment of the promise. Peter had done "His will," and the system proving true, he now "knew of the doctrine." The New Testament contains the testimony, direct or indirect, of eight witnesses of this character: men who have testified, and proven the gospel of Christ to be true; and in law, or logic, the testimony of one man who knows, is worth more than the "opinion," of a hundred who do not know; consequently, tenfold more weight attaches to the straightforward statement of these men who have tested the gospel, than to the opinions of their opponents who did not believe, and consequently did not investigate.

History informs us that for more than five hundred years, the believers in, and obeyers of the gospel of Christ, realized the fulfillment of his promises, just in proportion to their fidelity to that system. But alas, how erring is man. History repeats itself. As often as God in his mercy has revealed himself and committed his oracles to men, they have sooner or later forgotten the sacredness of their trusts. The apostasy of the Church caused her to forfeit the promised blessings; the precepts of men superseded the pure doctrine of Christ, until in the language of Mosheim, "True piety, and Christian virtue, were actually crowded out of the Church." No true "witnesses" for Christ were now to be found; indeed, those who professed to be the advocates of his gospel, were in verity, teachers of doctrines as adverse from it, as in darkness from light. And here we wish to note the injustice, in such men as Thomas Paine, Mr. Ingersoll, and others, in referring to the fanatical teachings and criminal actions of certain corrupt men who have made a profession of Christianity, as being the direct consequence of a belief in, and adherence to the religion of Jesus Christ; when in fact, they are the result of an entire disregard of his teachings. Nor does the fact of the Church's apostasy, and final corruptness, weaken an argument made in defense of the gospel; but it rather gives strength to it, from the simple fact, that it is in fulfillment of certain predictions made by Christ and his apostles. The language of Paul to Timothy, is very significant: "For the time will come, when they will not endure sound doctrine; but after their own lusts will they hearken to seducers, having itching ears; and they shall turn their ears away from the truth, and shall be turned to fables." The corruptness that characterized the Church after the fifth century was the immediate result of "turning their ears away from the truth," as contained in the gospel. Another fact apparently lost sight of by infidels—and hence professors as well—is that
Christ did not acknowledge the Church in its corrupt state; consequently the infidel custom of classing the true followers of Jesus Christ in common with those in the vilest apostasy, is unjust, and reflects little credit upon those who do it.

That the Church would finally be rejected by the Savior, was plainly revealed to the “beloved disciple,” who beheld things that would transpire “hitherafter,” prominent among which was “the woman,” [the Church], going into the “wilderness,” where she would remain twelve hundred and sixty days, [years, retranslation]. The same text is equally plain in showing that at the expiration of said number of years, “the woman” would come out of “the wilderness.” To five hundred and seventy years [about the time A. D. of the Church’s rejection] add twelve hundred and sixty, and we have eighteen hundred and thirty. In the year of our Lord, one thousand eight hundred and thirty, “the woman made her appearance again upon Earth among the children of men. The way we identify her is by observing her identity with the one that Jesus acknowledged as his bride, prior to her departure into “the wilderness.”

However loth the world may be to receive them, these are simple facts that will bear investigation. (1) That the Church of Jesus Christ of Latter Day Saints is organized according to the pattern given in God’s word. (2) That its doctrines, rites, and ceremonies, are identical with those of the New Testament scriptures. (3) That its members do believe in, and enjoy, in proportion to their faith and good works, the spiritual gifts as promised by Jesus Christ. (4) That its organization, and the circumstances connected therewith, have beenodule of fulfillments of prophecies, of both the Old and New Testament scriptures. (5) That the manner in which the gospel has been committed, agrees with the predictions forshadowing this event. And if these facts were looked into, and properly understood, and appreciated by the people of this generation, they would furnish a spiritual rampart invincible to the fiery darts of modern infidelity.

Kind reader, pardon us for venturing “our opinion,” that the infidelity of to day is due in a great measure, to the absolute failure on the part of the nominal Christian world to produce original evidence of the gospel’s divinity. That the primitive Church was in possession of such evidence there is little room for doubt; and the present precarious condition of modern Christendom demonstrates the falsity of the sectarian cry, “O, these things are no longer needed.” Jesus prayed that his disciples might “all be one,” that the world might believe that his Father had “sent him.” But, alas, instead of this humanity being among those who would fain be called “the children of light,” their condition seems to make the saying of Christ applicable to them, that “a house divided against itself can not stand.” If this state of affairs was attributable to an observance of Christ’s teachings, it would furnish an unanswerable argument against the gospel. But such is not the case. The means prescribed by the “master of ceremonies” for the final accomplishments of this prayed for “unity,” are designated in Ephesians: “And he [Christ] 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 [Church] of Christ; till we all come in the unity of the faith,—Eph. 4.

In view of the fact that the office-work of an apostle and prophet is now regarded as a thing of the past, and “no longer needed” in the Church, is it remarkable, that instead of unity, there is division. This lamentable condition of modern Christendom was foreseen and foretold by Isaiah in his 29th chapter. “For the Lord has poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets your rulers, the same hath he covered.” He also forewarned that in the midst of the confusion of the nineteenth century, when men would deny the office-work of those whom “God hath set in the church as it hath pleased him,” and would substitute “teachers having itching ears,” that God would do a marvelous work and a wonder, described as the coming forth of a “sealed book,” &c. Surely we are not left without evidence of the Bible’s divinity, when such eminent prophecies have had a literal fulfillment in our own generation. Even the elements have wrought together to bear testimony of God’s supreme power; of his love for humanity, and of his work among the sons of men in various ages of the world, and especially that of the nineteenth century. I have reference now to the restoration of Palestine’s fertility. For seventeen centuries that province remained a spectacle of God’s wrath. Terraced hillside shorn of choice vineyards, the once fertile valleys lying in a sterile condition, cities in ruins, and a once highly favored people scattered, persecuted, and harassed by every nation under heaven, echoed back the prediction of Moses: “And thou shalt become an astonishment, a proverb, and a by-word among all nations whither the Lord shall lead thee. Thou shalt carry much seed out to the field, but shalt gather little in; for the boсу shall consume it. Thou shalt plant vineyards, and dress them, but shall neither drink of the wine, nor gather the grapes. * * * Moreover, all these shall come upon thee, and shall pursue thee, and overtake thee, till thou shalt be destroyed, because thou hast hearkened not unto the voice of the Lord thy God to keep his commandments, and his statutes, which he commanded thee.” Says the voice of inspiration: “It is not yet a very little while [after the performance of the “marvelous work and a wonder”] and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest.”

The Church of Jesus Christ of Latter Day Saints was organized in accordance with the original pattern, April 6th, 1830. Just prior to this time, the “Book of Mormon” was revealed by an angel, and translated by the power of God; and just “a very little while” after this “marvelous work and a wonder,” (for indeed it was), nature smiled upon the once forsaken land, and Lebanon has become a “fruitful field,” and is “esteemed as a forest.” The transpiration of these events gives evidence of the Bible’s divinity, that the most skeptical could not doubt, if they but took the trouble to inform themselves in regard to the matter. In the proclamation of the gospel, by the Saints, the promise has been renewed, that “whosoever will do His will shall know of the doctrine,” or in other words, those who hear the true gospel, and obey it with singleness of heart, seeking earnestly and prayerfully for a knowledge of its truth, to them shall this knowledge be given. And as it was eighteen hundred years ago, so is it to-day, that the gospel must either stand or fall upon the fulfillment or the non-fulfillment of this promise, and any gospel or system that will not thus prove itself, certainly can not be “the perfect law of liberty.” Said the Savior, “Upon this rock will I build my Church, and the gates of hell shall not prevail against it.” Since the organization of the Church, thousands have become identified with the restored gospel; they did so with the understanding that “these signs shall follow them that believe” and obey. In the various publications of the Church, since its organization, may be found the written testimony of thousands, bearing witness to the truthfulness of God’s work, and the fulfillment of his promises to them. Said one of old, “We are his witnesses, and so also is the Holy Ghost which God has given to those who obey him;” and truly this generation has not been left without the testimony of qualified “witnesses.” In the Mosaic economy the testimony of two or three witnesses established a truth, and the same rule obtains in our land to-day. Then, is the testimony of thousands of respectable law-abiding citizens to be passed by unheeded? Let these who oppose the work of God answer. “Oh, ye Christians of the nineteenth century, you who deny revelation and the visible workings of God’s spirit among men to-day, come let us reason together. When we read the lectures of Mr. Ingersoll and others, who have

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emphasize their time and talent in harrowing the mind of the public with a recital of what they seem to consider as Bible inconsistencies, and realize the presence of that invisible power of doubt and darkness, that caused John the Baptist to send messengers to Christ (of whose divinity he had previously born testimony) with the interrogation: “Art thou the Christ, or shall we look for another?” and that caused Peter to dissemble, and deny his Master; to what shall we appeal for a weapon with which to fight this formidable foe? Is it sufficient for us to read that God revealed himself to Abraham, Isaac, and Jacob, and all the righteous men of old? Is it enough to believe that Jesus appeared to the Twelve, and to Paul, and the five hundred brethren at once, and that the Father revealed it to Peter that Jesus was the Christ, if the knowledge is withheld from us? Says the Savior, “to know thee, the only true God, and Jesus Christ whom thou hast sent, is life eternal.” Does the simple faith of our giving credence to the writers of the Old and New Testaments give us knowledge of God? Verily, no. Flesh and blood did not reveal it to Peter; neither can they to us.

In conclusion, we call the reader's attention to the grand difference between the cold and comfortless theories of infidelity, and the glorious gospel of light and liberty. About all the comfort and consolation afforded by the former is portrayed in an expression made by Mr. Ingersoll, the star infidel, as his brother's grave. “Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the wigwam; we cry aloud, but the only answer is the echo of our wailing cry.” And this is what they offer us in exchange for the gospel; that soul-cheering and ennobling theory that fills the hearts of humanity with love toward God, and their fellow creatures: that brings them to a knowledge of a new crucified but now risen Redeemer, and points them to paths of virtue and holiness.

"Oh let my way be ever cast, with those who love their God; Nor may I lose my confidence, in the written word; The Spirit's aid I'll ever seek, its mysteries to unfold;" G. S. Horo.

TEMPTATION REMOVED.—When one of the kings of France solicited M. Bouger, who was a Protestant, to conform to the Roman Catholic religion, promising him in return a commission of a governorship, "Sir," replied he, "if I could be persuaded to betray my God for a marshal's staff, I might be induced to betray my King for a bribe of much less value."

Endeavor to take your work quietly. Anxiety and over-action are always the cause of sickness and restlessness. We must use our judgment to control our passions, or they boldly and without constraint break down. We must remember that our battle is to be won by a strength not our own.

Faith has caused it to come courage from our very afflictions; the devil is but a whistling to sharpen the faith and patience of the saints.—Ruthford.

Claims of Joseph Smith

DISCOVERED DELIVERED BY ELDER R. C. BIRD IN THE MERIWETHER SLOW'S CHURCH, NEPHI,
UPON FEBRUARY 18TH, 1872.
Reported by Elder William Worwood.

The claims of Joseph Smith, son of Joseph the Martyr, to the Presidency of the Church and Priesthood was announced to us last night. We propose to bring before you evidences, my friends, from your own church books, and from no other source; and previous to our entering upon this subject it may be necessary to make some remarks by way of an apology in behalf of those books, as we are aware that the larger portion of our friends in Utah have been taught that these books, (Bible, Book of Mormon, Doctrine and Covenants), are esteemed as a light thing. It has been taught in this territory, the books piled one upon another, that they were not worth the ashes of a rye straw. We therefore do not blame the rising generation for not believing them. They have been taught that like the school boy's jacket, you have overgrown them, "Listen to the living oracle, "Be like clay in the hands of the potter," Hammer as a two headed rag," and such. These have been your teachings and the instructions of your leaders. Now we invite your attention to a few remarks in support of our claim that these statements are erroneous; and should we make assertions we will back them by proofs from the Scriptures. God in no age of the world ever had a prophet, priest, or king, whose teachings were of greater weight than the authority of the written word. As Latter Day Saints we believe in immediate revelation, but that God will give one to day and another to-morrow contradicting it. But that he will give "line upon line." It would be a curious way to build, to lay a couple of bricks and then remove them and build another. We find an illustration in Jeremiah 35th. The Lord commanded the prophet to take the sons of Rechab and bring them into the House of the Lord and put pots of wine before them, and he told them to drink the wine. In Utah here you would have drunk the wine at once, you would have said, "We must obey counsel." But they would not, and did not drink the wine. They had been instructed in the word of the Lord by Jevidah, their father, and they preferred to obey the word of the Lord rather than the word of the prophet when he spoke contrary to that word; and God justified them in it as you may read. We now cite you to the Book of Mormon. Lehi had a vision of a time of darkness, and that many of the people would be lost in the mists of darkness. He was then shown a rod of iron which led to the tree of life, and all who held on to it were saved and did attain to the tree of life by building a temple that was built and the rod of iron was the Holy Priesthood; but the prophet Lehi tells us that the rod of iron which my father saw was the word of God. So we have another proof that the word of God is the rock of safety. We now take up the Book of Covenants, which the quorum of the Church in 1835, with uplifted hands, canonized to take as the law to govern them. In sec. 1, par. 7, it reads, "Teach these commandments, for they are true and faithful, and this promise and prophecy which are in them shall all be fulfilled.” What I the Lord have spoken, I have spoken, and I excuse not myself.” Again; sec. 30, par. 8: "The works and the designs and the purposes of God can not be frustrated, neither can they be brought to naught, for God doth not walk in crooked paths, neither doth he break down nor to the left; neither doth he vary from that which he hath said; therefore his paths are upright and his course is one eternal round.” We have something firm to rely on. If we can find in this book a promise or a prophecy, we know it will be fulfilled; that is what the Book of Mormon, and Priesthood was announced to us.

During the course of the argument, the paper was broken and released, which will be immediately renewed, and the condemnation rest upon the children of Zion; even all, and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments, which I have given them; not only to the elders but to all according to that which I have written,” Here you see that so early as 1832, the Church all, both priest and people, were under God's condemnation because they had treated lightly the written word. Then where do you stand if you entirely discard it as "an old almanac?" Again; sec. 13, par. 5: "And again the Lord said, this Church shall not teach the principles of my gospel which are in the Bible, and the Book of Mormon, in the which is the fulness of the 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; etc.” This limits the teachings of God's servants. If you will look in the new edition of the Book of Covenants you will find that your leaders had cut out one of the church articles entirely; the article on marriage, and the hodgepodge revelation on polygamy is substituted.

Now word on the authority of the priesthood.

In Times and Seasons, vol. 5, page 400, we read: "If any man writes to you, or preaches to you any doctrine contrary to the Bible, Book of Mormon, or the Doctrine and Covenants, set him down as an impostor," etc. Doctrine and Covenants, sec. 1, par. 2: "Behold this (referring to Book of Covenants) is the word of the Lord by revelation, and the prophecies and prophecies of the Church and not the covenants, etc.” We believe that the priesthood should be respected in their administrations when they act according to law; and when their teachings and acts are valid. That the laws in the Doctrine and Covenants are to the Church, what the laws of Utah are to the Judge, what the laws of England are to the Judge, etc.” This limits the teachings of God's servants. If you will look in the new edition of the Book of Covenants you will find that your leaders have cut out one of the church articles entirely; the article on marriage, and the hodgepodge revelation on polygamy is substituted.

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compulsion over the souls of the children of men, they there and then lost their priesthood by that act of tyranny. Having said this much by way of introduction, let us proceed to our subject. I shall bring no evidence to prove that the martyr was a prophet; we all believe that he lived and died a prophet. But the question is, who is truly his successor. We discover in this Book of Doctrine and Covenants all the keys given to show who has authority. No man can fill any station unless he is duly qualified; either religious, social, or literary. He must one by one have the right to choose any leader you please; but that does not prove him to be God's choice. There are six qualifications laid down in the law for the President of the Church. Firstly, He must be a lineal heir according to the flesh. Secondly, He must be appointed by a revelation of Jesus Christ. Thirdly, That revelation must come through Joseph the Martyr, and no one else. Fourthly, He must be ordained to that particular office, (no matter how many previous ordinances he may have had), by a specific body of men in a specific way, made and provided for in the law. Fifthly, He must be acknowledged by the voice of the body over whom he presides. And last, but not least, He must be a revelator, translator, seer and a prophet; and also in possession of all the gifts which God bestows on his mouthpiece, or head of his Church. Having made the assertions; now for our proofs. First, sec. 3, par. 18, says: "The order of this priesthood was confirmed to be handed down from father to son, and so to continue, and belongs to the literal descendant of the chosen seed, to whom the promises were made." This law existed before even Adam took a body. In the Book of Abraham, page 19; Abraham declares that it was handed down from father to son from before the foundation of the world or eternity. Let us trace this chain. We are informed, sec. 3, that it went from Adam to his son, Seth; to his son, Enos, Cainan, Mahalaal, Jared, Enoch, Methuselah, Lamech, Noah; thus have we traced the Presidency of the High Priesthood from Adam (who was ordained according to law by the God) to Noah. The Priesthood of Adam (son of Almah) from father to son, up to Noah, during a period of 1,656 years; not a link out of the chain. From Noah to his son Shem, to his son Arphaxad, to his son Salah, Eber, Peleg, Ru, Serug, then to Abraham, 2,000 years. No link out from Abraham to his son Isaac. The objector may say "No. The law of lineages hold good, as far as Bible and Covenants are concerned, but also in Book of Mormon. For instance, Jacob ends his book by saying to his son Enos, "take these plates." Enos confers them on his son Jarom. If you doubt that these men were prophets and revealers, read Jarom chap. 1, par. 1. Jarom confirms them on his son, and has had a revelation from his brother Chemish, because he had no seed; he on his son Abinadom; he on his son Almaiki, etc. And when the fifth angel, Moroni, came he got his records from his father, Mormon. Times and Seasons, vol. 5, page 714, says: "Thanks be to Jesus, the powers of the priesthood are not obtained by money or carnal choice, but by the Lord ordaining to each one."

In same book, page 395, we find a prophecy of the martyr which reads, "While I have powers of body or mind, while water runs or grass grows; while virtue is lovely or vice hateful, and while a stone points out a sacred spot where a fragment of liberty once was, I or my posterity shall plead the cause of injured innocents," etc. Thank God they are pleading it to-day. Second read sec. 5, par. 6, "The president of the Church is appointed by revelation and it is his privilege to be assisted by two other presidents appointed after the same manner that he himself was appointed." That is, by revelation. Let me here show you what the Prophet Joseph said. Give me the name of any man who acted as a counselor to the martyr, and I will produce the revelation calling him. The same with his successor. In 1863 he got a counselor; God spoke from heaven in March, 1863, and said: "Let my servant William Marks be ordained a counselor to my servant Joseph," etc. And in 1873, the Lord spoke and gave him two other counselors. How about this Utah church? Why, they first published the information, "We have it in contemplation soon to reorganize the church according to original pattern with a First Presidency and Patriarch," Millennial Star, vol. 10, p. 82. In the same volume, page 187, Orson Hyde mowed that Brigham Young be the president of the church, and that he nominate his counselors, which he did. And when you got to the mountains how was it. Would you like to hear a revelation of President Young appointing his counselors, here is one of the revelations of David H. Wells? "I have appointed Jedediah M. Grant my counselor." This was in one sense a revelation from God, for Heber did say, "Brigham Young is my God." How many times has President Young asserted that he was "neither a prophet, nor a seer, nor a revelator."

He has preached it hundreds of times, and was challenged to say man to prove wherein we lie. What says Bro. Heber O. Kimball "If a man prophesies and hits right, once in seven times, he is a pretty good prophet." He also taught "Sisters, obey your husbands; let them obey the teachers, and they obey the bishop, and they obey Bro. Brigham." He, Brigham Young is God, and Brigham's God you know is Adam.

The third point is that the revelations appointing the successor must come through Joseph, and no one else. I now point you to one of the most important revelations in the Book of Covenants. It is a key in the hands of every Saint by which they can test every revelation and so called revelator. It is sec. 14, par. 1 and 2. The second paragraph makes the law for the appointment of the successor. This was to be a law to the Church that they "might not be deceived." Let me illustrate. Because a man says he has a revelation that is not a revelation that is genuine. Before you receive the revelations or teachings of any pretended, or even true ambassador, first examine his credentials. If he can not show a revelation of Jesus that came through the martyr, then God says "you may know they are not of me."

But we are not yet through with paragraph 2. To prove our objector must be ordained thus and so; it goes: "For he that is ordained of me (God) shall come in at the gate and be ordained (how?) as I have told you before." So God has already given a
law in the matter. He told us so before. Where? Why, in section 2; it reads: "Every president of the high priesthood is to be ordained by the direction of a High Council, or General Conference. Why, you will see of yourself that it was not; that he could not be ordained, for he was not a member of the Church; and we believe he is the man, if he would only be ordained right. Well, how about Pres. Young's ordination? You think Young Joseph has not been ordained right, then what about the ordination of a man that was never ordained at all to that position? For I have Young's admission that he was not; they gave him the Church and him that was sufficient, Millennial Star, vol. 16, p. 443. And as far as his being Joseph Smith's successor is concerned, hear him. In Times and Seasons, vol. 5, p. 683: "Did Joseph Smith ordain any one to take his place? He did. Who was it? It was Hyrum, but Hyrum fell a martyr first. Then if it was Hyrum, it was not Brigham; nor do we think that God was so short sighted as to ordain a successor who was to die before the one he was to succeed. Now I will offer five hundred dollars for the revelation appointing Brigham Young to the office he claims to hold.

He (the Prophet) also has a specific work which he must perform; "to teach those revelations which he has received, and shall receive through him whom I have appointed." He was not to teach that they are "not worth the ashes of a rye straw."

... And again the duty of the president of the high priesthood is to preside over the whole church and to be like unto Moses. Behold here is wisdom; yes, to be a seer, a revelator, a translator and a prophet, etc. Let me give you an illustration. They advertise for a clerk at the cooperative store. I want a situation and apply. I tell them I am an excellent clerk, but I do not know how to read, or write. You smile and think what folly; what inconsistent nonsense; but not a whit more than for a man in view of the law, to pretend to be the president of the church and say, "I am neither a prophet, nor the son of one."

... Now in conclusion you want to know where is the revelation appointing Young Joseph as his father's successor. We will show it to you, but first let us read you paragraph 30 of section 103. This defines what Joseph's blessing was. It reads: "I give unto you my servant, to be a presiding elder over all my church," etc. Having found out the martyr's blessing, we will try and find who God gives it to in his own words. In 1841 the Lord gave a commandment for the building of a boarding house as Joseph's house was thronged with visitors; and he was to have a suite of rooms in this boarding house. In section 103, paragraph 18 "Now I say unto you as pertaining to my boarding house which I have commanded you to build for the boarding of strangers; let it be built unto my name, and let your name be named upon it, and let my servant Joseph have a place therein (in that house) for the purpose of generation." Here let us ask why, and let the Lord answer. "For this anointing have I put upon his head, that his blessing (presidency of all my Church) shall be put upon the head of his posterity after him." Direct from the martyr to his son. Some of our Danish brethren may go home and examine their Covenants and then come to me and say, "Bro. Brand it is not so." Why? Because this part referring to the head has been cut out in translating into Danish. A printer's error; or it was the marriage article and the substitution of that fraud, the polygamy revelation. I might take up your time from now till twelve o'clock to show you how such frauds have been played upon the people, and how the records and history have been tampered with; but I refrain. Pres. Brigham had the whole thing written down about unto Abraham concerning the kindred of the earth, even so I say unto my servant Joseph, in thee and in thy seed shall the kindred of the earth be blessed." Now, I ask my friends, is this promise conditional? You say all promises are conditional. But we deny this. When you take upon the whole of your shoulder and get a paternal blessing for it, the blessings promised are conditional. But when the Lord named Cyrus two hundred years before he took a body, this was the sure word of prophecy; he said, "I swear by myself for I can swear by none greater, as I live, saith the Lord, in thee and in thy seed shall the kindred of the earth be blessed." "As I said unto Abraham," etc., "even so I say unto you my servant Joseph; in thee and in thy seed shall the kindred of the earth be blessed." Therefore if we look for spiritual blessings through any other channel than through Joseph and his seed, we will obtain the east wind that will blot our souls. "Search these commandments—they are true and faithful." "God does not vary from that which he hath said.

... Some say, Why does not Joseph come out here? Because God has set him in, this revelation, in connection with his brethren as watchmen on the walls of Zion, not Sodom nor the "Salt Land."

... Now, in conclusion, my friends. At the time of the death of Joseph Smith, it was well understood by the Church, as a body, who would be the successor. There were from 150 to 2000 in the Church books in good standing at the martyr's death; and while about twelve men led factions in as many directions, none of them at that time pretended to be Joseph's successor. Examine their claims. Sidney claimed it to be his right to be a guardian till the legal heir came of age, because he was a counselor. William Goddard made the claim of succession for his nephew because he was the next of kin. Lyman Wight denounced the usurpation of the Twelve and went to Texas, in compliance with instruction given during Joseph's life. He said he and the brethren would remain in Texas till God called the legal heir; and to a person who said he had almost his entire harem standing in the Organized Church. Brigham at the death of Joseph, put out a proclamation, Times and Seasons, volume 5, in which he says, "You are now without a prophet in the flesh to guide you.

... So the Church sang, "A church without a prophet is not the church for me." And four thousand and one hundred and forty-eight of the Twelve followed Brigham to Winter Quarters; who also has left it on record that "The Twelve were the presidents of the whole church;" and would always stand in their place; and that "no one would ever stand between Joseph and the Twelve unless we apostatize." Three and a half years afterwards he left the Twelve without revelation, or ordination, and placed himself in Moses' seat. After that in 1856, he admitted in his preaching that the "time would come that Little Joseph would lead this people and the Twelve would no one be more pleased than Bro. Brigham to give him his place. But his mother's influence keeps him away." In 1863 he changed his tune, and proclaimed, "While grass grows and water runs, Little Joseph will never lead this people; David is the man." Let us hear David's voice, the matter:

"Joseph is the chosen prophet, Well ordained in God's clear sight; Should he lose it by transgression, Alexander has the right.

Go to Strang, and go to Brigham, No false prophet make of me."

... In 1856 God did call on the legal heir to take his place and "to put down the sin in the west." And to-day God confirms the work under his presidency with signs following; for we are witnesses to you to that day, the blind see, the deaf hear, the lame walk. May God bless you. Amen.

Letters From Briggs Alden.

Bro. Joseph; Dear Sir:—I have for some time indulged in my heart the thoughts that I would write no more to you, nor for the Herald (unless it was on business matters for the office); but there has been some new scenes come to our town, and new sensations are brought to bear upon my mind, which has caused a change in my purpose. And some sayings that I see in the Herald that I think are not such as they ought to be; or else I am indulging in sensations that are not good, or right in the sight of Him who holds the keys of death and of hell. Which is a position I don't like to occupy.

First, let me say, about three weeks ago there came to this town two gentlemen of the Second Advent faith, who pitched their tent on the square and began their lectures, informing us that they should not try to prove nor change in any way what Christ would come, but we must or all should watch, for the time was near at hand. They have lectured every night but one since they came here, and twice on Sunday, and have succeeded in making several believe that the law of Moses was not fulfilled in Christ; and that they must, if they wanted to be saved in heaven, keep Saturday instead of Sunday. Mr. Adams, the Congregational minister took up the subject one Sabbath forenoon, and did it good justice, I am told; proved that the first day of the week is the true Sabbath. The Methodist minister, Mr. Wilson, spoke half an hour, and Mr. Hart half an hour. Each, to my mind, and I am confident of it, was successful in his arguments, that Sunday, the first day of the week, is the legal or true Sabbath, which the Lord in my judgment declares is his holy Sabbath day; as all Saints and all others can see that will turn to the Book of Covenants and reads the 10th chapter, second paragraph; and can say that I was right that most of the apostles have one thing right, namely the first day of the week.

So we can see how these men make peace among their fellow men. "Blessed are the peace makers, for theirs is the kingdom of heaven." Well, the Lord told the apostles

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when they asked him what would be the consequences or fate of those that rejected him [the Savior] they would fall in the ditch; Paul says together. If this was a correct principle in Christ’s day, will it not be so in this day. If that day or time was a dispensation, so is this. Fontanella people and all others are dreadful afraid they shall be deceived by some of the religious teachers of this generation, so they reject the true doctrine of Jesus Christ and receive the law of Moses as taught by the Adventists. I mean, I don’t know that Mormonism is here to deliver or save all men from these wicked heresies.

Surely, surely, the Book of Mormon and the reorganization of the Church of Jesus Christ are seen and felt by all true Latter Day Saints; its purpose was and is to deliver and save all men and women from their ignorance touching the doctrine that would give eternal life. Then Bro. Joseph, let me say, all men who reject or refuse pure Mormonism, refusal salvation or eternal life. And if anybody wants to know why this is so, you or any other Elder in the Church that knows may tell them why it is so; let all men that are sincere repent and come to Christ and live.

Old Mormon.

Bro. Joseph: Dear Sir:—There has but a few days passed since I wrote you quite a lengthy story of what was going on here in Fontanella. But since I wrote you have heard several letters from Maine. William, and I have heard who claim to be sustainers and defenders of the Second Adventists Church. And to me they have shown themselves to be what I once heard a Methodist preacher say of a Protestant Methodist preacher when he was questioned on the reason why he left the Episcopal Church, by a young sister in his ignorance touching the doctrine that would give eternal life. Then Bro. Joseph, let me say, all men who reject or refuse pure Mormonism, refusal salvation or eternal life. And if anybody wants to know why this is so, you or any other Elder in the Church that knows may tell them why it is so; let all men that are sincere repent and come to Christ and live.

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Mr. Whitmer says there is no foundation for such an assertion. The “Book of Mormon” was translated in the summer of 1829, and printed that winter at Palmyra, N. Y., and was in circulation before Sidney Rigdon knew anything concerning the Church of Christ, as he has been occupied with his own business and literary pursuits, and has never claimed to be an eyewitness of the events connected with the establishment of the Church. It was respectfully brought to his attention by his vợ, who was a member of the church, and who had read the book extensively and had obtained much information concerning its Author and contents. Mr. Rigdon was induced to peruse the book with the view of forming an opinion of its value and worth, and he was so satisfied with its contents that he became a member of the church, and has been an active and zealous worker in its cause ever since.

In regard to finding the plates, he was told by Mr. Smith that they were in a stone casket, and that the place where it was deposited, in the hill Comorah, was pointed out to him by a celestial personage, clad in a dazzling robe, who was accompanied by other solid figures, which he had not seen in the history of the Nephites, a nation that had passed away from the earth. These figures, he was informed, were very much like those described in the Book of Mormon, and that the plates, which were inscribed with the divine Word, were deposited in a certain place in the hill Comorah, where they could be plainly visible. He was further informed that the plates were of the same description as those described in the Book of Mormon, and that they contained the history of the Nephites, a nation that had passed away from the earth.

After the plates had been translated, which process required about six months, the same heavenly visitor appeared and reclaimed the two influential preachers, which were recorded in the book. He was further informed that the plates were of the same description as those described in the Book of Mormon, and that they contained the history of the Nephites, a nation that had passed away from the earth.

The following exhibit of womanly virtue and sentiment, so aptly shows what is demanded of those who, having been made to feel the worth and true standing of woman as wife and mother, are asked to accept polygamy and marry in its rules, that we lay it before the readers of the Herald without apology.

A lady residing in Salt Lake City writes the following interesting letter concerning Mormon marriages: Save during the time that Mr. R. and his wife, a faithful Mormon, lived as our neighbors—a plural Mrs. R. To my surprise I was the recipient of an invitation to attend the supper given in celebration of this event. Mrs. R. (the first) received me kindly, for away down deep in her life this woman and I have qualities in kinship. We sat down to supper at six o’clock. Mr. R. and his first wife sat at opposite ends of the table. The now Mrs. R. sat by “Sister Julia,” I had the post of honor at the right of the bridegroom. This kind of Benedicte wore an almost shrewish air, and was ill at ease throughout. It dawed upon me at last that my presence on such an occasion was a reproach to my own beliefs and to the teachings of the Church of Christ, which I believe with all my heart.

In her youth, Joseph Smith was quite littered with the commandments and the scriptures, and had obtained much education. He was not strayed from the path of truth, but continued to live according to the principles of the Book of Mormon, which he had read. He was not a hindrance to the progress of the Church, but a valuable member of it.

In conclusion, I would say that the Book of Mormon is a book of divine origin, and that it contains the Word of God. It is a book of great importance, and should be studied by all who desire to understand the doctrines of the Church of Christ.
That agonizing supper over, we stood around the bright fire in the cozy little sitting-room. Mr. R. had planned to take his bride to the theater, and so preparations in the way of gloves, cloaks and bonnets began. The late Miss Finnell was soon toilet for the opera in most fashionable attire. Mrs. R.—my friend—stood half reclining against the piano. We had been lent for a moment, and to relieve the embarrassment taking possession of us, I said: “Mrs. R., it almost makes one wish to be a bride again.” Mrs. R. laughed accomodately.

Just then Mr. R. placed his arm gently around the slender waist of his new bride, leaning on her toward him. A great throb of pity filled my heart. I am, in some sense, the temporary bride of my own woman’s heart. I saw all the torture and the noble rage of self-restraint. I stepped toward her, as if to hold her in pity to my heart. My Mormon lady friend took me by the arm with almost rude force, and whispered warningly, “Mrs. Castine, for God’s sake remember whose looks are only remembered to be confounded, returned to my place near the mantle. Amid this flurry the bridal party took their departure. We women were a silent party at first. Mrs. R. still stood leaning on the piano with her look bent on me almost resentfully. “You don’t think yourself called upon to pity me, Mrs. Castine?” she said, with an almost quarellous tone.

“I do pity you, Mrs. R., and I have a right to.”

“You think me jealous of my new sister, then?”

“Mrs. R. we are both proud women. We only need to learn to love each other. If we learn to love each other, we shall be in an unselfish and a self-sacred woman must feel under the ordeal through which you are passing.”

“I am not jealous, Mrs. Castine. Not only am I not jealous, but happy in this new love of my husband. Our faith teaches us to love these sisters in marriage as our own flesh. This marriage is not an estrangement of my husband and myself; he is in an unselfish [sic] bond. But marriage is to herself. A great throb of pity filled my heart. I am, in some sense, the temporary bride of my own woman’s heart. I saw all the torture and the noble rage of self-restraint. I stepped toward her, as if to hold her in pity to my heart. My Mormon lady friend took me by the arm with almost rude force, and whispered warningly, “Mrs. Castine, for God’s sake remember whose looks are only remembered to be confounded, returned to my place near the mantle. Amid this flurry the bridal party took their departure. We women were a silent party at first. Mrs. R. still stood leaning on the piano with her look bent on me almost resentfully. “You don’t think yourself called upon to pity me, Mrs. Castine?” she said, with an almost quarellous tone.

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“I am not jealous, Mrs. Castine. Not only am I not jealous, but happy in this new love of my husband. Our faith teaches us to love these sisters in marriage as our own flesh. This marriage is not an estrangement of my husband and myself; he is in an unselfish bond. But marriage is to herself. A great throb of pity filled my heart. I am, in some sense, the temporary bride of my own woman’s heart. I saw all the torture and the noble rage of self-restraint. I stepped toward her, as if to hold her in pity to my heart. My Mormon lady friend took me by the arm with almost rude force, and whispered warningly, “Mrs. Castine, for God’s sake remember whose looks are only remembered to be confounded, returned to my place near the mantle. Amid this flurry the bridal party took their departure. We women were a silent party at first. Mrs. R. still stood leaning on the piano with her look bent on me almost resentfully. “You don’t think yourself called upon to pity me, Mrs. Castine?” she said, with an almost quarellous tone.

“I do pity you, Mrs. R., and I have a right to.”

“You think me jealous of my new sister, then?”

“Mrs. R. we are both proud women. We only need to learn to love each other. If we learn to love each other, we shall be in an unselfish and a self-sacred woman must feel under the ordeal through which you are passing.”

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Bro. Blair reports that Brethren Anthony and Gibson are prospering in Utah county, and feel well. "The chapel affairs move on well, and all here except our enemies, feel pleased and encouraged." It would be a great pity if we allowed "our enemies" to rejoice over a failure to build, or to pay for what we built.

Brethren J. Smith, and families; John Scott, and family; L. A. Cannon, and family; William Dean, and family; William Crick, and family; Sr. M. E. Kearney and son, and Mrs. Janet Black and Mary Cazaly, numbering in all twenty-nine persons removed from Plano to Lamoni with the office. Bro. Wm. H. Curwen and family removed from Plano in June, which gives Lamoni and its vicinity about thirty-six souls out of the Plano Branch.

We received from Bro. Thomas Whiting, an account of memorial services held by the Pall River, Massachusetts, Branch, which from the lateness of our going to press, that making their publication out of season, we omit. Services of the kind were held in other branches of the Church. At Plano, union services, Methodist, Baptist and Latter Day Saints, here constituted some of the convocation of miejscowości.

The Hopes Papers, from Salt Lake City, October 6th, the services being conducted by Pres. W. Woodruff, and Bishop Edward Hunter.

There was much about Elder Pratt to admire. He was faithful to his convictions, an industrious student and a ready debater. We fancy, however, that he was dominated in later life by Pres. Young, and did not reflect the real sentiments of his own mind, because of such domination. It is possible that we mistake in this, but we think not. He has gone to his reward.

Mr. Pratt was born in Hartford, Washington county, New York, on the 10th day of September, 1811. He was the fifth child of Jared Pratt, and Charlotte Coover, to whom his father was married after the death of his first wife, Polly Carpenter, and by whom he had one child. Jared Pratt had a family of six children.

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The doctrine of the cross and assault the very heart and foundation of the most malignant, the rock, the foundation, the cornerstone, Christ Jesus remains invulnerable, and below the reach of the most violent force that would fail to take the Kingdom of God by force.

"Mr. Editor, if you feel like extending the courtesy that others have enjoyed, "I wish to make you a present of a copy of 'The Latter Day Saints' in Columbus. "Firmly holding that the Word of God is still in advance of the most advanced thought of the most advanced age, we hold fast by the doctrines once delivered to the saints, and believe them to be the only bulwark of hope and faith" and the perpetuity of the American nation."

QUESTIONS AND ANSWERS.

Is it lawful to bring accusation against a brother for quarrels that occurred years before the parties came in to the Church?

No; we think not.

Can a person's name be placed upon a branch record any other way than by vote of branch, and that upon application by letter, or confirmation certificate?

Yes. The names of all persons baptized in, or by authority of a branch, should be put on the Record, as a matter of course, nor is a vote necessary. The names belong there as a thing of right.

Was Lucifer the Son of the Morning? And did he fall from grace and become the devil? And if so what power caused him to fall?

A branch report to a conference be withhold from presentation by a Priest, duly sent therewith, such report being duly certified to by the clerk of the branch?

Yes; but such withholding would not be advisable.

Can a branch have a right to vote a person a member, without said person's request or approbation?

Yes; if the person lives within the jurisdiction of the branch, and neglects to ask for membership.

Can a person that has been duly baptized, but not confirmed, be accepted as a member of a branch, having all the rights and privileges of other members?

They should be confirmed before Partaking the sacrament.

The long and the short of it are expressed in the slip below out from a Providence, Rhode Island, paper. The loss of faith in God and the promise of Christ in the gospel gives place to experiencement doctors, who tamper with life in all phases of disease, in far too many cases.

"The Catholic Standard wants to know of us why, in view of James' direction, 'Protestants never have enough' and in the case of us, am. ourselves or their friends sick? We will tell it. It is because of the progress of science (science! yes, science—haughty word) since the days of the doctors, that has brought people into a better treatment than with oil. The medical profession has been created by Christianity. We now propagate the gospel, stock, and call the doctor. That is the plain truth."

The Illustrated Household Magazine, of February 1880, contained the following:

"Since the Turkish authorities removed, ten years ago, the restrictions which limited the Jewish population in Jerusalem, the Jews have bought up all the land they could in the ancient city, and have built, outside the walls, in some cases, entire streets of houses. Synagogues and Jewish hospitals have multiplied, and the German Jews, a number of less than six thousand, have founded sixty-two religious institutions and twenty-eight "congregations religious." Two newspapers have been started. In this and other ways they are cared for annually. Baron Rothschild holds a mortgage on the whole of Palestine as security for his loan of 300,000,000 francs to the Turkish Government. It is said, that at the gates of the city has increased more than ten fold, while building and construction work has been undertaken on a large scale. It is further reported that the immigrants, who to a large extent are from Russia, 'are animated by a religious enthusiasm of a very pronounced type.'"
It is reported from Rome that the Pope has expressed himself strongly in condemnation of the proceedings of the Irish Land League.

A great part of the Town of Woodstock, N. B., was destroyed by fire yesterday morning. About eighty houses and the Baptist and Episcopalian churches were destroyed. The loss is placed at $90,000.

The brush fires in Ontario during the past season destroyed between $10,000,000 and $15,000,000 worth of property.

Three legal hangings were announced in to-day's paper: one at Greensboro, Ga.; one at Fayetteville, Va.; and two in the Alamo.
world, and so we should teach each other; and assist each other to understand the law and be careful to teach that which pertains to the office in which we belong. Some may say, "Why don't you teach the law as well as to assist each other?" Let us therefore be careful to teach the Bishop's office, as you will see. I have tried to show a little of the contrast between what some of our brethren hold to be the law, and what I hold. This is only a word of exhortation to our brethren to get ready to work in the Lord's way. I am not the Bishop nor do I crave the office.

Yours in the love of the truth,
M. WILDER, Nebraska.
November 1st, 1881.

Dear Herald:—Our quarterly meeting was held near Palmyra, the 9th and 10th ult. There was not a very large gathering. We were greatly aided by the able and wise preaching and speaking of Bro. James Caffall and E. C. Brand. The following two weeks were disagreeable on account of the fall rains; however we continued meetings, and on the 23rd I baptized five, including our mutual friend, Love S. Thompson. Two days later, I baptized two more. Yesterday I was made to rejoice in meeting an old brother by the name of J. B. Rutherford, who will unite with us in spreading the good news of the gospel. The out look was never brighter, and openings for work are everywhere. We are encouraged and we hope of good to the cause. I am doing what I can and hope to continue until my work is accomplished.

Yours in Christ,
ROB' M. ELVIN.

BUCHANAN, Michigan.
November 8th, 1881.

Editor Saints' Herald:—We have not yet greeted the Herald on its round of visits from its new home. We have, however, had the pleasure of receiving among us. We are growing anxious to meet though, on this very account. With regard to the mission of the Herald, we have no doubt, though the number of its well written articles, yet we feel it should be better utilized. The work is slowly but surely going on, and we are encouraged.

Yours in Christ,
SAN FRANCISCO.
October 25th, 1881.

Brother Joseph.—Your letter with Bro. David Johnson's, who has sent me your kind wishes for my welfare. We had an excellent conference here and much of the good Spirit in our midst. At the request of the brethren here, we are trying to bring about a more spiritual life among the Saints, and by word and example good results are recorded. Meetings in our midst, with a few strangers falling in to hear now and then. Prospects are not bright for adding many in this region at present. But we are ever re minded "it is a day of warning and not a day of many words." The sheep will know the Shepherd's voice and if in a place, with that voice the Spirit of God can rest.

I hope you will have a long, quiet and comfortable home in Lamoni with your family; and may the Lord bless all your efforts, and crown your labors with success. We have entered the early Spring by the accession of a number of persons to the Church, and the work of baptism has been going on all the season at intervals, and the end is not yet. The Saints being laborers together with the ministry in doing the work. The main hindrance here being the lack of the Spirit of the Lord.

We notice that the manner of life exhibited by the Saints, is a strong argument in favor of the faith preached; nor should they be discouraged in their efforts to advance the Kingdom of God, for there is much strength in the testimony of their children, of the moral vineyard is concerned, we are not discouraged. Though the number of its well written articles, yet we feel it should be better utilized. The work is slowly but surely going on, and we are encouraged.

Yours in love of the truth,
H. Y. WILBER, Nebraska.
November 15-17, 1881.

Dear Herald:—Our branch is in a good condition. We have a good man for president; he is a spiritual man. I believe if we as a branch live justly, and do not promote anything that we may see that it is not hid under a bushel, there is much good to be done in this place. My heart is very heavy, and I feel I need some of our church books to some enquiring ones.

I am now recovering from a long attack of the ague. God very mercifully heard the prayer offered for me. We are having a pleasant visit from Bro. Kent, whom I did not expect to see again in the flesh, when he left this city several months ago; he then was very feeble, and is failing. Bro. Stannus is laboring with us now, working hard during the week at manual labor, and during the day Sunday giving us good counsel and instruction; in the evening preaching to us in our house. It is a season of great comfort to me. Bro. Kent, though very anxious days later, I baptized two more. Yesterday I was made to rejoice in meeting an old brother by the name of J. B. Rutherford, who will unite with us in spreading the good news of the gospel. The out look was never brighter, and openings for work are everywhere. We are encouraged and we hope of good to the cause. I am doing what I can and hope to continue until my work is accomplished.

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Yours in Christ,
ROB' M. ELVIN.
PITTSBURGH DISTRICT.

Held at 67 Fourth Avenue, Pittsburg, September 10th and 11th, 1881. J. Brown, presiding; Geo. H. Holmes and R. S. Salysara, secretaries.

Resolution 1. The conference recommended to the latter day and to the forenoon and again received by letter 2, removed by letter 4. Financial Branch fund, balances last report and received $25; account of Mr. A. and J. Brown" for the purchase of the Band, for the purchase of the Band, for the purchase of the Band.

Adjourned to meet the second Tuesday in December (10th), 1881.

GREENVILLE, Pa., October 18th, 1881.

To the Saints of Pittsburg District:—Complaints being made, according to conference minutes, of officers of the district not visiting you, I deem it best to refresh your memories somewhat. To be sure, we have officers, laboring in the field, and with their families, but they are not all capable of visiting every officer of the district, whether they have or have not families, or are on field, or in meeting, or have not been able to make the visit on account of sickness or other cause.

Resolved that the resolution of the Pittsburg Branch be referred to Bro. Brown to be notified here, and they privileged to proceed in the matter when it shall be properly manifested to them.

Resolved that the question of Representation be laid on the table.

Preaching in evening by President Brown.

Adjourned to meet the second Saturday in December (10th), 1881.

Massachusetts District.

A conference was held at 204 Broad Street, Providence, R. I., August 20th, 1881. J. Smith, president; F. F. Potter and F. M. Sheeby, clerks.

Resolved that the conference request of the general Church authorities to allow him of his office as a Priest, as he did not feel capable of holding it. His request was referred to the conference, with the recommendation that they grant it.

The Epistle of the Twelve and Barangia was read, and by vote adopted.

By their request Gilbert and J. Halsted were released from their mission to Westport.

Resolved that in the opinion of this conference, a branch has the right to demand the license of any officer (except an Elder) under their jurisdiction, who fails after being duly labored with according to the law of the Church, to magnify his office.

A communication was received from the Dennisport Branch, recommending C. W. Young for ordination, and referring to a committee, who reported adversely.

Charges against P. M. Bates were read, and referred to a Court of Elders.

Resolved that this conference request the general Church authorities to allow J. C. Foss to continue to labor in the New England mission.

Resolved that in the evening on the 20th, from the beginning of the conference to the time of adjournment, the President, Mr. Smith, and Mr. Brown labor unceasingly and pray for his deliverance.

But, you say, why does he not write? Answer: it is so many matters for him to write, working in the cold day after day does not assist in the use of the pen.

Brown is not the man to speak of his affairs or find fault that they are in their present condition, and I do not know that he will thank me for taking it upon myself to do it for him; but I think it justice to him in every sense. He honors his calling; has the unbounded confidence and respect of all who know him; he is careful for the good name of the Church, that he does not feel at liberty to engage in the active ministry while in debt, lest the cause should suffer reproach thereby. To the end that he may again take the field, himself and wife and working with all their energy. Had he received the support his labors entailed him to receive, he would have had no cause to leave the ministry, and would have been with you to-day; and if you want to test the truth of this assertion, just assist him to get square with the world. He has long since been his desire to resign, as he could not at present attend to the duties, but has been restrained, and I think circumstances would occur, to enable him to fulfill those duties; you all know there is not a man in the district that can labor so efficiently as did Bro. Brown, and you are not to decide what shall be done in the matter.

Your's in hope,

W. H. Garrett.
saw a majestic personage, whose brightness was greater than the light in which he appeared, and that this actual work began by and through Joseph the Seer. He said he knew at Newport that the leaders of the Church taught that “Young Joseph” would succeed his father in the presidency; and that he knew the Brighamites’ “endowment” was a bad corruption of Masonry.

Bro. John Gibson spoke well of the work, and felt determined to continue faithful to the end.

Practicing in the evening by R. J. Anthony, Elder Bro. Ebam Brown was ordained as an Elder. Bro. John McKenzie spoke well of his faith in the work. Elder J. Brown reported, and the votes of choice were given by Elder H. Marriott reported, and said he desired in what he could do for the work. Well was it H. Elder Anthony spoke of the good the Utah Mission had already done, in giving to the Church and to the world the leading facts of the genuine faith, in contradistinction to that of the Utah Mormons. Said this to be new work done, and done well and thoroughly; and that when it was done, the Saints and the world could know the true position of the Church of Christ on all essential matters.

John Tazewell, Daniel Harlows, made some interesting remarks touching his experience, and the past history of the Church. Felt cheered. The Lord had showed him the Saints fleeing away from the world, and his own salvation.

At the afternoon session, the conference on motion accepted the resignation of Elder T. N. Hall as president of the Salt Lake District, and tendered him a vote of thanks for his past services.

On motion Elder Wm. M. Gibson was chosen to be president of the Salt Lake District.

The conference then adjourned.

At the evening session, the conference was asked to attend the dedication of the Mission Chapel in Salt Lake City, and labor in this Mission as long as he considers it his duty. The Bishop J. L. Rogers was invited to accompany him.

Pres. Blair made some remarks relative to the Mission Chapel now in process of erection in this City, and for the valuable services of B. C. Brown, which had been done, and the outlook as to its early completion.

In the evening Pres. Blair spoke on the rise and progress of the Reorganized Church, showing how much it had to oppose, how solidly it was being built, and that in the past its most important field was in Illinois, Iowa, Missouri, Kansas, etc., where it had already removed much reproach and practiced for the Saints to build up the Church on its genuine doctrines as the Saints of olden times, in those very localities from whence they formerly had been driven because of their transgressions.

Attention must now be paid to the needs of the work in Utah. Mention was made of these thousands of honest souls who have been blinded and misled by blind leaders. He said Utah Mormonism was coming on fast, and shadowing out its hand. Many influences were combining to lift it up into the light of day, and to free its votaries from thraldom to their leaders. While he regards the times as critical, he was confident all would work together for the advancement of truth and righteousness. But we must work, and sacrifice, and await the increase given of God.

Adjourned to meet at the call of the district president.
THE BISHOP'S REPORT.

Bishop L. Rogers in account with the Reorganized Church of Jesus Christ, for the quarter ending September, 1881.

RECEIPTS.

By balance at last report ........................................... $1,603 54
July 27, to Bro. & Sis. Samuel W. and Mary S. Long, Mo., for rent, 5 00
6. Ellis Short, Mo ................................................. 10 00
6. M. G. Damburch, K. I. ....................................... 100 00
11. A. Guinan, Kan ............................................... 10 00
12. Stephen Stone, Conn .......................................... 2 00
25. W. K. Aldrich, Wis ........................................... 10 00
16. F. Vickers, Ala ................................................. 9 00
18. T. R. Hawkes, agent, Nev .................................... 40 00
18. M. E. Spalding, Iowa ........................................ 8 00
23. Hyde Park Branch, Pa ....................................... 5 00
27. J. H. Fox, Chicago, Ill. .................................... 100 00
18. G. A. and M. S. Preston, N. Y ............................... 30 00
30. Annie Flower, Illa .............................................. 1 00
30. J. Leatherdale, Ont ............................................ 1 00
30. G. H. Smith, Ont .............................................. 1 00
30. H. Leatherdale, Ont ............................................ 5 00
30. A. F. Holt, Mo ................................................ 2 50
30. Eliza Riehman, Mo ............................................. 2 50
30. James Allen, Iowa .............................................. 1 00
30. Robert Oldcroft, Illa ........................................ 2 25
30. Zion's Hope, Creston, Iowa ................................ 5 00
30. William Vincent, Mo ........................................... 6 00
Aug. 1. Joseph Squire, N. Y ....................................... 2 00
4. Joseph Squires, N. Y .......................................... 4 00
5. Stephen Stone, Conn .......................................... 3 00
5. William Leaish, Mo ............................................. 50 00
5. Mary Alderman, Illa ........................................... 2 00
5. Lilly Munro, Kansas ........................................... 50 00
5. Geo. Prentiss, N. Y ............................................. 30 00
Sep. 6. William H. Curwen, Iowa ................................. 10 00
16. William H. Curwen, Iowa ................................. 10 00
16. T. R. Hawkes, agent, Nev .................................... 40 00
17. Charles Williams, Mo ........................................ 1 00
17. A. Jackson, Mo ................................................ 6 00
17. O. Maroon, Mo ................................................ 10 00
17. W. Adams, Mo ................................................ 2 00
17. A. N. Byrander, Mo ........................................... 5 00
17. Ellen Pearson, Ont ............................................ 6 00
17. A. E. Allen, Miss ................................. 50 00
17. Mrs. John Thornton, Iowa ................................ 20 00
17. Eliza Wight, Mo ................................................ 1 00
17. Thomas Connor, Ont .......................................... 5 00
17. Sarah/Jamison, Illa ........................................... 10 00
17. Mrs. John Thornton, Iowa ................................. 20 00
17. Joseph Riordan, Iowa ........................................ 25 00
17. John Roberts, agent, Illa .................................. 40 00
17. Susan E. Miller, Nev ........................................ 4 00
17. Abbeabego Johns, Nov ..................................... 10 00

EXPERIMENT.

July 6. To Robert Davis, agent ................................ $25 00
8. S. W. Blair ................................................... 150 00
8. W. H. Kelby, rent of Hall .................................. 2 00
9. To Brother ................................................... 30 00
10. T. W. Smith ................................................... 15 40
21. T. W. Smith ................................................... 15 40
27. T. W. Smith ................................................... 15 40
Sep. 16. To F. P. Howard ......................................... 40 00
15. T. W. Smith ................................................... 10 00
15. A. H. Smith ................................................... 30 00
15. The poor ................................................... 2 00
15. Dispersed, by order of Conference: ....................... 9 50
15. John Thomas ................................................... 40 00
15. W. T. Backer ................................................... 3 00
15. G. Scott ...................................................... 10 00
15. A. Hall agent ............................................... 75 00
15. J. B. Bragg ................................................... 2 00
15. J. L. Edna ................................................... 50 00
15. Paid for stamps ............................................... 4 00
15. J. A. Stubble's ministry and .............................. 50 00

Total .............................................................. 5,983 25
Balance due Church ................................................ 1,514 75

Jesse L. Rogers, President. BORN.


STOBART.—At Millertown, Illinois, September 24th, 1881, to Mr. T. H. and Mrs. H. Vedder, daughter; named Cordia Celeste. The fond parents are delighted at the growth, health, genial temper and unfolding beauty of their consanguineal seal.

MYER.—At Nebraska City, Nebraska, August 24th, 1881, a son, to Bro. and Sis. A. M. and S. Myer, born at St. Louis, June 6th, 1881; by Elder Robert M. Elwin, and named Egbert Andrew.

FOST.—Near Bennett, Nebraska, July 9th, 1881, to Bro. W. H. and S. J. Fost, a son; blessed October 16th, 1881, by Elder R. M. Elwin, and named Charles William.

CLOW.—At Armstrong, Kansas, August 6th, 1881, to Bro. William and Sis. Hannah J. Clow, a daughter; named Maud. The little child is a bright and genial little one, and named Maud.

GILL.—At Emerson Mills Co., Iowa, August 1st, 1881, a son, to Mr. A. R. and Sis. Emma J. Gill. Blessed at Shenandoah, Iowa, November 6th, 1881, by Elder J. R. Badham, and named Amos Hiram.

WILKINS.—At Farmingville, Iowa, August 13th, 1881, a daughter, to Bro. and Sis. Charles and Mrs. May M. Wilkins, Blessed at Shenandoah, Iowa, November 6th, 1881, by Elder Robert M. Elwin, and named Maude.

AUSTIN.—At Shenandoah, Iowa, January 15th, 1882, a daughter, to Bro. and Sis. Austin. Blessed at Shenandoah, Iowa, November 5th, 1881, by Elder Robert M. Elwin, and named Maud.

DIED.

FOST.—At Bennett, Lancaster county, Nebraska, June 13th, 1881, of measles, Myrla May, daughter of Bro. Albert and Sis. Kate Fost. After a short illness, the spirit took its departure from this earth, and peacefully returned to the God who gave, and although a child of only three summers, was beloved by all who knew her.

FOST.—Near Bennett, Lancaster county, Nebraska, August 4th, 1881, of diptheria, Evelyn, daughter of Bro. William H. and Sis. Sarah J. Fost, aged 4 years and 4 months of age. These young people miss their first brother of promise; the little sufferer was sick two weeks.

SQUIN.—Of old age, at her son's residence, in the town of Scott, Crawford county, Wisconsin, July 31st, 1881, Eliza F. Squin. She was born in Virginia, November 7th, 1799; being 81 years, 8 months and 24 days old. She was baptized and Gideonized February 25th, 1878, at Wheatville, Wis. She was strong in the faith of the latter day work as long as she retained her reason, and gave in some strong testimonies in regard to her hope of eternal salvation. Funeral sermon by F. M. Cooper.

THOMAS.—Joseph, son of Bro. Edmund and Sis. Elizabeth Thomas, was born at Syrcause, Ohio, February 26th, 1881; October 17th, 1881; aged 8 months and 8 days. Funeral sermon in the Welsh Baptist Church, by Elder Thomas Mathews.
JONES.—Near Stewartsville, DeKalb county, Missouri, of brain fever, Ss. Ann, daughter of Robert and Jane Jones, aged 76 years and 6 months. She was baptized in 1868, at Brookfield, Ohio. Was sick five days, and said the second day, "I have no fear of the grave, and that she will not fear death; but would rather live to take care of her mother. Funeral sermon by A. H. Smith.

CRANE.—At Lake Crystal, Blue Earth county, Minnesota, on the 2d of August, of consumption of the lungs, Mr. F. D. Crane. He was born June 15th, 1833, in Havanas, Schuyler county, New York; united with the Church, May 20th, 1852; joined the Church of the Brethren, by Rev. J. Rockwood, of the Baptist persuasion.

VANSTONE.—At Salem, Richardson county, Nebraska, November 20th, 1875, Mr. J. C. Vanstone, aged 25 years. He was bright—her rest is sweet. Respected by all. Funeral services at the Saints' Church, by Rev. C. Smith, of the M. J. Church.

WILLIAM—At Sycamore, O., September 25th, 1881, Bro. Rice Williams; he was born in Wales, in 1820, and was at his death 65 years, 6 months. He emigrated to America in 1840; was a member of the Utah order twenty-two years; baptized by Capt. Dan Jones. He joined the Church of Latter Day Saints in 1850, and ordered an Elder in the same year. He leaves a wife and four children to mourn. Funeral service by Elders David Hopkins and L. R. Devore, the former of the Latter Day Saints, and the latter in the English language. Scott.—At Alma, Illinois, September 6th, 1881, of tuberculosis, Robert Joel, infant son of Elisebeth Scott, aged one year.

HAYTON.—At Farmington, Iowa, September 5th, 1881, E. Hayton, aged 7 months. Funeral services by Elder Besler C. Peterson.

JONES.—At Nebraska City, Neb., September 26th, 1881, of diphteria, Ann, eldest daughter of Daniel and Mary Jones, aged five years.

To a story often told, Oh, what a heart has gone, Of a little form grown cold. Of a spirit shining on, Memory of the earthly throne, By God's poor power upheld, Where hope and peace are found, Blessed, pure, celestial one.

WARMINGTON.—At Cairo, Ill., September 16th, 1881, of heart disease, Mr. John W. Warmington, in the forty-fourth year of his age. She was born in Canada, September 18th, 1827; was married September 11th, 1843, to Mr. W. J. Warmington, and lady. Earnestly devoted to the service of God. A lover of the gospel, in which she so rejoiced. Quiet and unassuming in her manner; gentle, kind, and true; seemingly, without fault. Always found at her place in divine service, except when precluded by ill health. Her voice was heard in her home in her songs of praise. Her hope was bright—her rest is sweet. Respected by all who knew her.

SAYERS.—At Jersamps, Maine, September 25th, 1881, Eliza F. Sayers, aged 80 years. Funeral services by Elder J. C. Foss.

ANDERSON.—In Ocelo county, Nebraska, September 29th, 1881, Bro. Andrew youngest son of Andrew Anderson, of Ocelo City. He was killed while taking shelter under a shed, while herding cattle during a rain storm. Funeral services by Elder Paul C. Peterson.

JOHNSON.—At Nebraska City, Neb., September 26th, 1881, of diphteria, Mr. Ender Johnson. Died on the 18th, Danmark, Norway, 3rd, 1881; was therefore at the time of her death 56 years, 6 months and 20 days old. Was baptized in Utah, and came to the Church in 1863, in Nebraska City, Neb., and had devoted her whole time to the profession of medicine. Funeral sermon at the house, by Elder R. M. Elvin.

STANTON.—At Addison, Maine, September 29th, 1881, of bleeding at the lungs, Irving A. Sheldon, aged 19 years and 29 days. Funeral services by Elder J. C. Foss.

SCHWARTZ.—At Pleasant Grove, Utah, October 9th, 1881, of consumption, Capt. Amon W. and Lois H. Schwartz, aged 6 months and 1 day. While its rest is glorious, O Lord, comfort the afflicted parents with thy love. Services by E. J. Anthony.


TREASURER'S REPORT.—The Treasurer of the Church and State, and Society for the Propagation of the Gospel in Foreign Parts, makes the following report:

Receipts during quarter $38, total $514.15. Paid out during quarter $39, balance on hand May 1st, $325.66. To pay debts due and claims that may come before the Convention.

ALTERNATION SOCIETY.—All alternation societies, churches, and Sabbath schools are requested to send delegates. All ministers of the gospel are requested to attend, and all temperance workers, both men and women, are invited.

N. B. BULLOCK, Com. Deatator Co.
Vol. 28.—Whole No. 409.

Lamoni, Iowa, December 1, 1881.

No. 23.

WONDERINGS.

Slowly the shadows were falling, Over, round, and about; And once by one in the gloaming, That star came creeping out. The west was brightly glowing, Where the radiant sun went down; For every cloud was silver lined, And each wore a golden crown. The toils of the day were just ended, And I, for a moment's rest, Sat down by the gateway and pondered Over my life, how spent. Thinking of deeds once committed, though I'd always tried to do well; And yet how well I'd succeeded Our Father only can tell. Of blessings past and present,— If I was worthy of these; This was what I was wondering, out there under the trees. Wondering if I should be missing In the better life to come, Or, would be kindly remembered When the faithful are gathered home. Then a prayer was breathed in the stillness, For the hopes which my own, That meek bowed heads in the morning Be waiting for their crowns. FLO. B.

Destiny of the Wicked.

We do not want to speak with the wild ravings of a disordered imagination, but "as the oracles of God," on all important issues. We must solemnly appeal to "God and the word of his grace," to "Moses and the prophets," to "the desire of all nations," or "the light of the world." The word of the Lord, spoken faithfully and rightly divided, never outgrows reason, shames intelligence, or destroys agency. It is conceded that the faithful are saved in and through Christ, but a contrariety of views have ever obtained in regard to the fate, or ultimate condition of the masses. The son of Man came to seek and to save that which was lost; (Matt. 18: 11. Luke 19: 10.) Saved and salvation are employed in a twofold sense, that is, those terms are used in reference to our temporal and spiritual conditions. Noah was saved in an ark. Israel was saved from the Red Sea, while Pharaoh perished. Poor, doubting, sinking Peter exclaimed, "Lord save, or I perish." "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."—1 Tim. 4: 10. "All flesh shall see the salvation of God. "Luke 3: 6. Isaiah 52: 10. "And the angel said unto them, fear not; for, behold, I bring unto you good tidings of great joy, which shall be to all people."—Luke 2: 10. "As in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15: 22. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, said I hearing, Blessing and honor and glory and power be unto him that sitteth upon the throne, and the Lamb for ever and ever."—Revelations 5: 13.

Jude wrote up "the common salvation" before he spoke of "the faith once delivered to the saints. For parallel proofs about "every man in his own order," see Phil. 2: 10, 11. Rom. 14: 11, 12. Isa. 4: 23. Psalms 22: 27, 28; 72: 11; 86: 9. 95 and 96. While justice and judgment are eternally enthroned, mercy and truth will in no wise abdicate. Paul saw the whole creation groaning in pain, till the enemy, death, should be destroyed. In the penalty and curse of a broken law, mercy that is as soft as silk and as strong as steel, is exterminated when the demands of justice are satisfied. The gracious, long suffering Father does not afflict willingly, but in order to bring us to a realising sense of our dependence and duty. Chastisement for correction is mercy in disguise. All punishment, in every phase of existence, is of a temporary and reformatory character. The orthodox (7) hell originated in priestcraft, but it is just contrary to the will of God, and repugnant to the internal lamp of reason. David felt the sorrows of hell while fleeing from Saul. The experienced Solomon kindly admonishes his son,—"Beware of her whose guests are in the depths of hell." The inward parts of a great fish was a hell for the transgressing Jonath, and their earth is a hell for fallen angels, according to Peter. These places are devoid of fire, and, reasoning from analogy, we conclude that the place of purging wicked spirits is not intensely hot. It is simply a school of correction, where they suffer punishment and loss of freedom for unforgiven sins, instructed by divine direction and refined for the Master's use. An opinion, as erroneous as it is old and widespread, is that death introduces the moral man, the careless procrastinator, and the lecherous murderer, into one never ending state of woe. The murderous hand sends a clever man to eternal misery, and through the aid of the clergy and hangman, he is choked off to glory, to keep him from killing again! Scared repentance is a premium on crime, and a coward's resort; but intelligent, willing service, is honorable and meritorious.

The terms for ever and ever, everlasting, are used in a relative sense to express the full time, under consideration, in the mind of the speaker. For ever and ever is limited to day and night. (Rev. 20: 10; 21: 23-25; 22: 15; Zech, 14: 7.) Sodom ** suffered the vengeance of eternal fire. (Jude 7, v) for its brief punishment was inflicted from the eternal. Jonah said "the earth with her bars was above me for ever." The apocryphal of St. John abounds in figures of speech, but happily "the lake of fire and brimstone" is explained to mean the "second death." (Rev. 20: 14; 21: 8.) When you can literally burn your enemy, by feeding him and giving him drink, then we may begin to believe in a fiery furnace to cool our zeal. Please to notice that we have not denied the necessity and existence of a hell; but controvert it as a self- appointed, and wrong and indifferent, and without foundation. The wicked are turned into hell, with all the nations that forget God," and what next. "God turns man to destruction, and sayest, Return, ye children of men."—Psalm 10: 3. As Christ's triumphant resurrection, he was clothed with all power and authority, and will hold "the keys of hell and of death," until they are no more, for they are to be "delivered up the dead which were in them."Death is the receptacle of the dead bodies, whereas incorrigible spirits are confined in the other place. The Savior and the penitent thief, who was a baptized believer, went to paradise, or Paul's third heaven, the evening of the tragedy of Calvary. The Man of Sorrow left his companion, with others that had not sinned against the Holy Ghost, in the balsam-breathing gardens of God, and passed with extraordinary divine speed into a disordered department of the vast creations.

Inasmuch as this view is a new evan of the so-called evangelical world, it appears prop-
er to give a few of the many quotations bearing upon the subject directly under consideration. The patriarch and prophet David, quoted and applied by the inspired apostle Peter, spoke of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. (Acts 2:31; Ps. 16:10.) In the twenty-fourth of Isaiah we learn that the haughty kings, and the arrogant hosts, were to be consigned to the prisoner's pit, to await many days for a distinguished visit. Isaiah, in speaking in the name of the Lord, says:—

"Who hath believed our report? and to whom is the arm of the Lord revealed?" For Jesus was to open the eyes of the blind, to bring out the prisoners from the prison, and them that are in darkness out of the prison house. (Isaiah 42:7; 49:9; 61:1.) They were not only to come forth from this hell, pit, or prison, but "They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger, nor thirst; neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them."—Isaiah 49:9, 10.

It was said of the King of Zion: "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit, wherein is no water."—Zech. 9:11. "His own blood" was that of the covenant; hence "life and immortality was brought to light" on an infinite plan. The scheme of human redemption reaches, affects, and encircles in everlasting arms, a fallen world. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John 3:17. "Now that he ascended, what is it but that he also descended, first into the lower parts of the earth."—Eph. 4:9. His spirit was to be the in the heart of the earth three days and nights. (Matt. 12:40.) He went and preached to the spirits that were disobedient in the antediluvian world. (1 Pet. 3:18-20.) "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."—1 Peter 4:6.

Please remember that the gospel was, is, and ever will be, the power of God unto salvation to all true believing souls. The oppressive king of opulent Babylon was to "be brought down to hell, to the sides of the pit." A detailed account of his honor, and the chief ones of the earth, is recorded in Isaiah fourteenth chapter. "Son of man, walk for the multitude of Egypt, and cast her 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."—Ezek. 32:18. Their individual identity, accountability, comfort, and sight, are elucidated in the following: "Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord God."—Ezek. 32:31; 31:16. When the bright morning star of hope would appear, when the Deliver, the captain of salvation, the Lion of the tribe of Judah would pay him a visit, anxiety and joy would be evidenced. "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 live uncircumscribed, slain with the sword."—Ezek. 32:21. The Redeemer of the race was to "propel principalities and powers," by bursting the bars of the tomb, and triumphing over the unseen hades, and leading "captivity captive." "As my Father sent me, even so have I sent you." "The works that I do, you shall do." Moses and Elias appeared as ministering spirits, on the mount of Transfiguration. A deceased prophet came to the beloved John, as a glorified angel.

Angels are ministering spirits sent forth to minister to the heirs of salvation. (Heb. 1:14) When this sin-cursed earth becomes a redeemed and self-luminous world; when the resurrection, celestial throng will do the work of the Father on earth as it is done in heaven, then sorrow, death, and the prison will be no more. When this sphere becomes heaven, all intelligences, that have not occupied faithfully, will be consigned to other departments of the universe, to suit their conditions, and receive according to their ways, merit, doing, and capacity. All may attain to a full salvation that do not sin against the Holy Spirit after receiving it, or in other words, do not willingly and knowingly "depart from the faith." Such outlaws become a law unto themselves; hence their state is devoid of the glory of the sun, moon, or the glittering stars. (I Cor. 15:40, 41.) Known duties neglected are sinful, and the Lord can not look upon sin with allowance. "The word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward."—Heb. 2:2. "The Lord will not cast off forever," "He doth not afflict willingly," but "for our profit." Think of God's unbounded love and unchangeable mercy, and strive lawfully for the glory of the sun, by embracing the restored gospel, with its gifts, blessings, authority and power.

M. T. Short.

There is many a wounded heart without a consoling spirit. The ice may be broken into a thousand places—it is ice still; but expose it to the beams of the Sun of Righteousness, and then it will melt.—Middleton.

Truth and love are two of the most powerful things in the world; and when they both go together they can not easily be withstood.

Do not begin to quarrel with the world too soon; for bad as it may be, it is the best we have to live in.—hcr.

The chief properties of wisdom are to be mindful of things past, careful of things present, provident of things to come.

THE SAINTS' HERALD.

PHARAOH AND ALL HIS ARMY SLAIN BY THE SWORD, SAITH THE LORD GOD.—EZEK. 32:31; 31:16.

THE SEVEN CHURCHES, AND THE SEVEN OVERLAPPINGS OF THE GREAT PYRAMID.

"Not unto us, not unto us, but unto thee, O Lord, be the glory."

"THE MAJESTIC GRAND GALLERY, WITH THE SEVEN OVERLAPPINGS OF ITS WALLS."

BY PROF. C. F. F. SMITH, IN "OUR INHERITANCE."

In considering this portion of the Great Pyramid teaching, let us remember that it is granted that the grand gallery represents the christian dispensation. The seven overlappings, seven phases which the christian church will present during its existence from the commencement to its termination.

The question is: Are such phases presented to us in the Scriptures? We think so; and will endeavor to prove our position; premising that it is well known that much difficulty has been caused in the minds of many who wish to understand prophecy, by the conflicting claims of the year-day expounders, and the literal expounders. For, it is said, if the year-day exposition is set aside, that we have no record to guide us as to the Church of Christ, from the first advent to the second; but we think such record exists, and is typified by the seven pyramid overlappings.

The record is to be found in the book known as The Revelation of St. John the Divine. But which at its commencement is termed "The (a) revelation of Jesus Christ, which God gave Him to show unto his servants." The portions with which we have to do are the epistles to the seven churches in Asia, to be found in the second and third chapters of that revelation, or unveiling.

In dealing briefly with these epistles, for our object is more to rouse thought in others than much wordiness in ourselves, we desire to bring before your minds in connection with each epistle, three distinct features; viz: A. Its teaching as to the Church. B. Its relationship to our own country, Britain. C. The position that Jesus the Christ takes to it.

1. Ephesus. Meaning: The sender forth; the desirable. St. Paul here preached for two or three years: "So that all they which dwell in Asia, heard the word of the Lord Jesus, both Jews and Greeks." In its epistle the unity of the Spirit is given, and they are seven. This church represents The Reign of Unity. Yet it left its first love. The Nicolaitanes are named. Nikkius, to conquer; Laos, the people; that is, the conquerors of the people. Agreeing with the words in the seto: "After my departure (Paul's) enemies will wax strong," in its epistle the unity of the Spirit is given, and they are seven. This church represents The Reign of Unity.

This condition of the church lasted for a time, and then did not disappear, nor has it ever entirely disappeared, but gave way to another phase. All that Paul's enemies will wax strong, and all bear one on the other, throughout. (B). Historic Britain. Why choose our own country? Let the consecutive sections reply, our answer. To establish the connection with the Ephesian state, we will quote...
st, Clements Romanus, who uses the phrase, 'be thou set as the head of the west,' when speaking of the Apostle Paul's labors. The west included Spain, Gaul, and Britain. In a work published by Aben Ezra, entitled the 'Epistle the Sabbath,' it is stated in the prefix, 'Abraham Aben Ezra, the Sephardy, have in one of the cities of the island, called The End of the Earth.' Aben Ezra visited Spain in the reign of the Roman Emperor. He was on his way to Rome, and the Roman powers, or tradition, mysticism and imperialism, take the church into their bosom, or, rather, the church accepts their alliance. The reign of this world's State Churchism begins.

(B) Historie Britaine. Eleven years had only passed away since St. Alban had been martyred, when Constantine married Helena, daughter of the British king Coill, of whom Constantine the Great, under whom the church allied itself to this world's order and arrangement. So that Rome is indebted to this country for settlement of power, in this world's order, and not this country to Rome; in 217, Emperor Stilicho accompanied the Council of Arles, Gaul, 314; and at the Episcopal Council at Ariminium (Remini), 350. In fact, for nearly six hundred years the British Church was independent of Rome.

(C) Christ's attitude. 'Repent therefore; or else I come to thee quickly, and I will make war against you with the sword of my mouth.'

4. (A) Thyatira. Meaning: The ceaseless sacrifice. (Thus—sacrifice, atoners—tireless or ceaseless). In other words, the church of the mass, or burning of incense. Here, by the type of Jesus (see 1 Kings, 16:31). And hence 413, the anti-type of Jezebel (see 1 Kings, 16:31; 2 Kings, 9:22). (Thuos-sacrifice, ateires—tireless bull) issued to forbid ecclesiastics to make use of the mass.

Yet, to some in her, it is said, 'To you I say—the woman that are in Thyatira and have not this teaching, which know not the deep things of Satan, as they say: I cast upon you no other burden. Howbeit that which ye have, hold fast till I come.' Some few to be found allied to the next phase of the Church, as we shall hereafter see.

(B) Historie Britaine. (A) In order to show from history the force of the phrase 'the rest,' we shall have to enlarge our borders. This phase exists till the Christ comes. 'Hold fast till I come.' The coming is to be kept in view henceforth. We therefore present you with historical evidence to guide others in the way we follow ourselves.

The British Church preceded the establishment of the Romish Church in Britain we farther prove, by the naming of Pelagius, of Bangor, in Wales, whose writings were known to St. Augustine and Pope Innocent, also that Celestius, disciple of Pelagius, was condemned by the Council of Carthage, in 412. Rome is indebted to Britain for Faustus, Bishop of Riese, present at the Council of Rome, 402. In 520, Gildas, Abbot of Bangor, lived. The Saxons had been ravaging and invading England for some time, hence we find the process of England graphically described by Gildas in his writings. But, this invasion was to bring in the mission of the Roman Catholic Church. The British would not preach Christ in any way to the Saxons; as the Romish Church did. In 596, Austin was sent by Pope Gregory to convert to their (Saxon) Church, and this gradual establishment of Roman Catholicism recorded; marked from the first to the last with Smyrnian pages. For, though this church obtained a good hold on the people, yet it was met with outbursts of hostility, both from politicians and religious reformers, until its reign of power with us ended. The Saxon amalgamated with the Briton, as the Dane, and then the Norman did afterwards, all becoming imbued with the same love of freedom and free thought.

The first great Smyrnian mark against the Roman or Thyatirian Church was the massacre of one thousand two hundred British monks at Rome. In 604, in a letter to Archbishop of Canterbury, the British bishops would not yield to the Romish, as to Easter; characteristic, it will be said, in their obstinacy. In 611, Tostig, Harold's brother, went with Alured, Arch-bishop of York, to Rome, and compelled the Pope to continue Alured's work, but with this understanding, to stop the payment of Peter's pence. In 1094, Arch-bishop Anselm, of Canterbury, was forbidden to promise to the Pope obedience, or to receive his bull without the permission of William I. It was not till 1152, that the first known Papal investiture in Ireland took place. In 1104 the constitutions of Clarendon lessened the tyrannous abuses of Rome. In 1296 Edward I, resisted a Papal bull issued to forbid ecclesiastics to pay taxes imposed by temporal princes. Edward I did so by placing out of the protection of the law those who did not pay him. The king of Rome had also sent Henry VII. papal bull, which was committed to the Duke of York by threatening to send the troops of Edward I.

In 1324, John Wickliff born. In 1376 began the work of translating the Bible. In 1383, his translation of the Bible was complete. In 1412 the clergy burn Wickliff's bones. In 1413 many Lollards executed; in 1417, John Wycliff born. In 1376 began the work of translating the Bible. In 1412 the clergy burn Wickliff's bones. In 1413 many Lollards executed; in 1417, Sir John Oldcastle. And, spite of fire and sword, the work was not quenched, until in 1534 the Thystiran yoke was broken by Henry VIII. One fierce, savage attempt, made in the reign of Mary to re-impose it signal failed; after Smyrnian fires in all directions. Shall (what force could do not) it be allowed for falsehood to overcome truth? Let an example arise, and vaunt itself in the days of old. Space forbids to quote from Irish and Scotch records, so we turn to the continent.

Thyatirian Europe. Here, we must briefly indicate the opposition within its own fold, both from politicians and its own reformers. Politically, we give the following instances. In the 9th century, the Duke of Spoleto invaded Rome, and cast Pope John VIII. into prison. In 815, Louis I, Emperor of Germany, made Leo III. apologize for exercising judicial power in Rome. In the case of Henry, Emperor of Germany, who is so often quoted to show the power of Rome, Pope Leo III was compelled to do penance at Carthage, 1077; we find that Gregory VII, or Hildebrand, to whom he did penance, was opposed by a new pope, Clement III, nominated by this same pontifical Henry in 1081, and that in 1083, Hildebrand had to flee from Rome, taken by this Pope as a hostage. On the death of John Salerno, in 1085. In the 11th century also, the Normans defeated Leo X., and took him prisoner. In 1234, the Senate and citizens of Rome drove Gregory IX. from Rome. But why accumulate, when history records that Jehu found her lashing anti-type in the supporters of this church. The remedy, evolved
out of the depths of Satan, was the Inquisition, established by the Popes in the 13th century, for purposes of brute force against all who gainsaid her pretensions. The depths of Satan are also well represented by the black images or pictures of the Virgin and child to be found in Rome, in Augsburg, in Munster, in Padua, in Genoa, in the Lorrotte, in Moulins, etc. Of these we may truly say: "Here is his own fold to be found, so to enumerate a few instances only. In the 9th century, Claude of Turin and his followers. In the 12th century, Peter of Brus; Henry and Arnold of Brescia. In the 15th century, Thomas Corectus, the Carmelite, burnt in Marseilles; Cardinal Andre, Arch-bishop of Carcy, burned in the Dominican, burnt, and John Wessel, of Erfurt, died in prison. In days nearer to us, Laourdoire and Mortembert, honorable names, pleading for reformation in her fold. To such as these, against whom Christ does not take the attitude described hereafter, it is said, "But to ye that are, the rest that are in Thyatira, as many as have not this teaching, which know not the deep things of Satan, as they say, I cast upon you none other burden." Howbeit, that which ye have, hold fast till I come."

For Suymer marks in European Thyatira, let us indicate the Paulicians, the Iconoclasts, the Sufis, the Albigenses, the Cathari, the Spanish Inquisition, the Socinians, the Unitas Fratrum, the Huguenots, Waldenses, Vaudois, Husites, etc. By whatever name known men were continually rising and opposing Thyatira's bondage, and will do to the end. (O). Christ's attitude. "I gave her time that she should repent; and she will not repent," etc. This is the book of the Proverbs. This phase depicts the church of Thyatira, as many as have not this teaching, which know not the deep things of Satan, as they say, I cast upon you none other burden. Howbeit, that which ye have, hold fast till I come."

5. (A). Sardis,—meaning, the rest (in Heb.); or, the remain, or escape. In other words, the church of the "rest," or of those who escape. Those who constitute "the rest" here have escaped "out" of Thyatira, in distinction to those of "the rest in Thyatira. Both the one and the out ones, are warned to "hold fast," in relation to the coming of Christ. The force of the word repent is "reform" (Rev. 3:30). This phase depicts the church of "the rest," forming itself into a distinct body. The reign of the Reformation begins.

6. (A). Philadelphia. Meaning: brotherly love, or a lover of brethren. The reign of brethrenism begins. To this church the word is used, when saying that the synagogue of Satan, and false Jews are to be made worship at its feet, "to know that I have loved thee." The key of David is named; and also, "and the key of the house of David." Hence, we shall be prepared to find as this phase of the church attains prominence, that (1) the Jewish scriptures in relation to the Jews and Israel, and (2) the open door of missions will come clearly and distinctly into view. We would note, how near the end approaches, from the fact that after the door of missions is opened, the "key of the house of David," shall be prepared. As we now find, that under Oliver Cromwell, in 1655, the Jews were admitted to England after a tara's bondage, and will do to the end. were admitted to England after a tara's bondage, and will do to the end.

6. (B). Historio Britain. From the time that Henry VIII threw off the yoke of Rome, save Mary's interregnum, Britain has been the foremost, and the representative of this phase of the church. Scotland, England, and Wales can all produce Reformers. It needs only to direct the mind to the facts stamped on historic pages to prove the statement.

The Sardian phase has its Suymer marks also. It is so, for, not having shaken off the trappings of Jezebel Thyatira; formalism, resting in names instead of in life, and imperfection in works are found. The Reformers forgot the saying, "By this shall all men know ye are my disciples, if ye love one another." Hence, we see Suymer still in being when we behold "the rest" among Roman Catholics, Puritans, Episcopalians, Covenanters, etc., persecuting and slaying each the other.

(C). Christ's attitude. "Remember therefore, how thou hast received and didst hear, and keep and repent. If, therefore, thou shalt not watch, I will come as a thief, and thou shalt not know what hour I come upon thee." The key of David is named. All who have been in any "rest," a "radical," a "reformer," a "missionary," or who have been in any "reformation," are all "rebaptized" in the one place of the new dispensation.

6. (A). Philadelphia. Meaning: brotherly love, or a lover of brethren. The reign of brethrenism begins. To this church the word is used, when saying that the synagogue of Satan, and false Jews are to be made worship at its feet, "to know that I have loved thee." The key of David is named; and also, "and the key of the house of David." Hence, we shall be prepared to find as this phase of the church attains prominence, that (1) the Jewish scriptures in relation to the Jews and Israel, and (2) the open door of missions will come clearly and distinctly into view. We would note, how near the end approaches, from the fact that after the door of missions is opened, the "key of the house of David," shall be prepared. As we now find, that under Oliver Cromwell, in 1655, the Jews were admitted to England after a tara's bondage, and will do to the end. were admitted to England after a tara's bondage, and will do to the end.

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of the hollow constructions over the king’s chamber. And, one on the step, at bottom, level to ante-chamber. The first is the way of escape. The second, the way of super heavenly, epostracion, calling; who escape the tribulation, (the great one), coming on the earth. The second, for those on the earth, who must pass through the great tribulation. After which, Judah and Israel will be united in the acknowledgment of the Christ as the Son of God. Then, the word of the Lord will come once more forth from Jeru-
salem over all the earth. In that day there shall commence the rule over the nations till there shall be one Lord, and His name one.

"To bring to a termination this essay, we invite attention to some few remarks; which we trust, will be worthy of notice. In these last days, the children of the kingdom have been crying out for the Lord to come and reign on the earth. They desire to see the authority given to Him by His Father, openly manifest among men. To see him take to himself his power and reign. While doing this, the world’s readers and preachers with them, will be astonished, to see all they can to stop their voice. The result has been that the stones for the last few years have been crying out. Have not the cities of Nineveh, of Babylon, of Jerusalem, given up their witness in stone to the truth of His existence, and determine will? And now, is it not claimed that the Pyramids have their own name? Have not all the researches in Assyria, Syria, Palestine, Midian, and Egypt, borne witness, and do so now to His truth. He only is the “Semper cadem” of the worshipper in spirit and truth manifest to us; and to be manifested to the world soon, by his Son Jesus Christ. We are to-day, to-morrow, and forever. 

The facts we place before the reader are indelibly impressed on the pages of history. The main features are clear, distinct, and easily to be understood. Details can be filled in at the leisure of the reader. We think it possible, also, in connection with the phases presented, to use our dogmas which were prominently before the church, during its career, would be found to correspond with the deficiencies found in it by the Lord. But be this as it may, whether the correspondence between the seven pyramid overlapping and the seven phases of the professing church be accepted or not, we maintain that our position is unassailable. The historical facts can be verified by all Berean searchers. We have not tried to strain a date, or a fact, but having endeavored to uncover the manner in which the Lord connects the first church with the one which precedes his nearness, and the manifestation of his presence."

If the Lord would probably again be asked, why give her the prominence in this matter? We reply, thus: Can any country in Europe be named which will show us the characteristic features so clearly defined as our own? The indelibility of the British power to God is heavy indeed; great also is the responsibility. They have laid hold of the European Continent so deep-
ly, that it has never fully thrown off her chains; therefore, could not manifest, or develop the remaining phases of the professing church, as Britain has. Whether Brit-
ain, be Israel, or of Israel; or the means by which Israel lost will be found, or not, mat-
ers not, so far as the truth we bring before the reader is concerned. The facts must be looked at in the face, so that we may look, hand and foot, into the sacred records. The Lord will go once more. The family of which he forms part, will and shall be on the earth. The reverse is generally true. Members of a family excuse and defend each other; and if there be interior agitations and difficulties, they are settled where they are. The family then, has a right to be united, in sympathy with the Christ, as the head of the church. The Church of Christ is a family. Every member must be as jealous of the harmony and reputation of the congregation to which he belongs, as he is of the character of the family of which he forms a part. As a single thoughtless word spoken to the heartless out-
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commands must be obeyed; what he enjoins must be right. So full was the soul of the Psalmist with the praise of God, that he calls on all things, both animate and inanimate, to praise the Lord. Let us all practice praise, prayer, and religious poetry, when the glory of God will rest upon us.

"It came to pass as the trumpets and singers were as one, to make one sound, to be heard in praising and thanking the Lord; and when they lifted up their voices with the trumpets, and cymbals, and pipes, and harps, that the Lord, saying, For he is good; for his mercy endureth forever; that then the house was filled with a cloud, even the house of the Lord. So that the priests could not stand to minister by reason of the cloud, for the glory of the Lord had filled the house of God."—2 Chronicles 5:13, 14.

A few words more and I will finish. Hymns, in one sense, are prayers, and many of them beautiful beyond measure; and when it happens that the words and the music are in perfect accord, they form a most invaluable adjunct to the service of the Church, especially in congregations where the poor predicament, and in the Sunday Schools where children and the teachers form the chorus; if hymns are prayers, it follows that with certain joyful and joyous exceptions as at Easter-tide, Whit-sunday, Christmas-tide, &c., they are required to be sung in a soft reverent manner, and in this way, and this way alone, will they fall gently, like the evening dew, on the soul, and enable it to "rise from dreams of time to that heavenly land beyond the veil."

"Where brave hearts and true
Stand ever in the light,
All rapture through and through,
In God's most holyサイト.
It is the only source of praise and the finest poetry stand ever in the light, in-It is the only source of praise and the finest poetry stand ever in the light, in.

Thanking you for the many kind expressions of personal interest in the Herald, and the Hope, which are very grateful to me, and of themselves a sufficient reward for the attempt to please and instruct.

I remain yours truly to serve,

WARDS. STEADY.

CHILLICOTHE, MISSOURI.

Memoir of John Haywood.

JOHN HAYWOOD was born at Sheffield, England, August 23d, 1822. His father was a veterinary surgeon of very intertemperate habits.

In consequence thereof his education was much neglected. Eventually he was turned adrift on the world, and earned a livelihood as a weaver. Being a man of observation he picked up a great amount of information, and being also skilled in mechanism, he was very useful to his employers, and was trusted and respected by them and all who came in contact with him.

Having suffered through the intertemperance of his father, he pursued a steady course through life. He married at a very early age, but found little joy or happiness in wedlock, both wife and children were unkind and unfaithful. The ordinance of baptism was imposed on himself to the body of religious men known as the Methodist New Connexion, and was with them for thirty-one years, a superintendent in the school, and a lay preacher a great portion of the time. Some where about the year 1853 he damaged his windpipe at a revival service. About the year 1861 he became a total cripple, having to crawl about upon his knees, being unable to stand or walk upright. In this state he was given up by the medical faculty, they having ruined his constitution by experiments. Having tried most of the medical gentlemen in Barnsley, in which town he had become settled, he tried the Leeds Infirmary. The doctors there assigned the case stated to the ligaments of his legs and feet were entirely wasted away. Not being a man easily daunted he turned from one school of medical practitioners to another, but without success. It was at this period that the unkindness of his wife and children became intolerable. Occasional intervals of betterment were, however, so much as one child to administer to his wants returning very suddenly each time. Her conduct became worse and worse, until in 1875 she finally forsook him.

He sought shelter with a cousin who lived in his native town Sheffield. This cousin was a member of the Reorganized Church of Jesus Christ of Latter Day Saints. He there heard the everlasting Gospel in its fulness for the first time; his soul rejoiced at the good news but the persecutions of his wife followed him there. She created disturbances around the house until he was moved by the blessing to Hanley in Staffordshire, his escape being drawn by a mule, reaching Hanley in the summer of 1875. His own accounts of his journey were heart-rending; people refusing to find him a night's shelter because of his crippled and helpless condition. He had to show his ability to pay before they would take him in. At Clay Cross, Derbyshire, he made acquaintance of one William Bennett, alias Andrew Thompson, who borrowed £20 of the poor cripple, giving him a promise not for the same, which note, when presented, the said William Bennett refused to pay. After settling in Hanley, Mr. Haywood instituted legal proceedings for the recovery of the money. The defendant in the case appearing in court declared he had filed his petition, the case was of course dismissed. The filing of his petition was afterwards proved a farce, but Mr. Haywood was unable to do anything against the officers of the Hanley branch of Latter Day Saints for baptism, and was baptized by C. H. Hassell, August 27th, 1875, at the Burslem Baths, and was confirmed under the hands of Elders John Seville and C. H. Has.

He resided at a small village called Delborn, attending meeting at Hanley regularly being drawn by his mule. One Sunday afternoon, shortly after his baptism, at a fellowship meeting in Birk Terrace, the spiritual gift as promised by Christ were given. One brother spoke in tongues, the president inquired if any had the interpretation to the tongue just given, and another then began to prophesy, he gave the interpretation. It was to the effect that if brother John Haywood would be faithful and call for the ordinance of anointing with oil and laying on of hands, that the prayer of faith should prevail, and the Lord should raise him to his feet. The ordinance of baptism was administered, several testifying to the power of the spirit. The next day he realized the blessing, he stood upon his feet and walked, giving thanks to God, and he retained the use of his limbs. His voice also came to him and continued also. In pursuance to the call of the Spirit, he was ordained an elder, August 29th 1876, under the hands of C. H. Hassell, and

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was ever faithful in the discharge of his duties, and a valiant witness to the restored gospel. He purchased and perused the standard works of the Church. He bought a printing press, together with type, for the purpose of printing and distributing tracts, and he put them together in their Meeting-room with gas fittings. He was always ready to assist the cause in every possible way; always ready at the call of the President to occupy the stand in preaching, or in visiting the sick, or in holding open air services, or in the distribution of Church tracts. He purchased an harmonium to assist the singing in the services. He was always ready with an encouraging word and kindly action, or faithful prayer for those who needed it. From time to time he would be attacked with fits of sickness, but the ordinance always had the effect of raising him up. Occasionally the Spirit of God followed him, but he always obtained from the Spirit the promise of deliverance and protection. There were times when he thought that he should again be thrown upon the world, but the Spirit assured him that he should lack no good thing, and that his bread and water were sure. At other times remembering his former crippled condition, he dreaded to think of the possibility of again lapsing into that state, but the Spirit ever confirmed the blessing pronounced in 1875. He felt it his duty to again visit Sheffield, Barnsley and neighborhood, for the purpose of testifying to the goodness of God. Mentioning his views to the President, he obtained his blessing and the promise that he should go and return in safety. He went in company with Brother John Davis, who saw his wife and his children and his former companions. During this visit he baptized his son Martin, which rejoiced him greatly. On April 3rd, 1881, the presiding Elder of the branch received the communication by the Spirit that some one then present would shortly depart this life, and communicated the same to the other Elders of the branch. On the 29th April, Brother Haywood sent for the presiding Elder to administer the ordinance. During the administration the elder received by the Spirit that the anointing was unto death, though he spoke not of it. Brother Haywood asked, “Is the anointing unto life or unto death?” The Elder said, “Why ask such a question.” Brother Haywood replied, “I have not as at other times received the promise, and asked is it death.” The Elder said, “There is no death here now; but his afterwords advised him to send for his executors, Elders H. C. Crump and W. D. Brunt, and set all his affairs in perfect order. This was done, and at ten minutes past nine o’clock on 30th April, 1881, he fell asleep in Jesus, and is now free from sickness, sorrow, and persecution. His mortal remains were placed in a coffin on 6th May, at the close of the evening service, in the graves of the Hanley, borne thither by the hands who had administered kindness to the weary pilgrim. The members of the Hanley Branch, who, though grieving at their loss, rejoice at his gain. The funeral service was conducted by the presiding Elder of the Branch. The funeral sermon was preached in the Saints Meeting Room, Pelham street, Hanley, on Sunday evening, 5th May, by Elder Crump, of Birmingham. Varias.

We meet to worship as before, but there is now one vacant place, one voice that we can hear no more. Nor can we see his face. His work done, the night closed in, But O! how mild life’s parting ray! It tells our lonely hearts on him Has done his work, and is at rest indeed.

We thank Thee Lord, whose guiding hand, To Thine own fold, our brother brought, Where might his weary soul expend, Sleep! in the balm he long had sought.

No powerlessness a name empty name, “The Church of Jesus Christ on earth, To him, full soon, the blessing came, The promise to obedient faith.

O joy! the crippld limbs made strong, When man could no relief afford, And tuned his voice to sing the song And preach the Gospel of the Lord! Then shall we mourn to let him go, To labor in a happier sphere? He stays to show us how firm and sure God’s mercies are.

He stayed to show the world his light, His own deep grateful to prove, For all along his pathway bright We see the labors of his love.

We think of his last resting place, The kymn we sang around the bier, Its closing numbers ever since Have been in our mind.

“Assi per in Jesus!” for fear thou/ Thy kindred and their graves may be But still then is a blessed sleep, From which none ever wake to weep.”

Beside the open grave, the prayer— My thoughts can no more words employ— Angels were ministering there! We tasted then our brother’s joy: “He will swallow up death in victory; and the Lord hath spoken it.”—Isaiah 25:8.

J. E.

Strength of Character.

Strength of character consists of two things—power of will and power of self-restraint. It requires two things, therefore, for its existence: strong feelings and strong command over them. Now it is here that we make a great mistake; we mistake strong feelings for strong character. A man who hears all his enemies before him, whose from domestic troubles, and whose bursts of fury make the children of the household quake—because he has his will obeyed, and his own way in all things, we call him a strong man. The truth is, that is the weak man; it is his passions that are strong, that he is mastered by them is weak. You must measure the strength of the man by the power of the feelings he subdues, not by the power of those which subdue him. And hence composure is very often the highest result of strength. Did you never see a man rescued from danger, whose face grew a little pale, and then reply quietly? That is a man spiritually strong. Or did you never see a man in anguish stand as if carved out of solid rock, mastering himself? Or on hearing a hopeless daily trial remain silent, and not toll the world what cankered his home-peace? That is strength. He who, with strong passions, remains chaste; he who keenly sensitive, with many powers of indignation in him, can be provoked and yet restrain himself and forgive—these are the strong men, the spiritual heroes.

Some Other People.

Cheerfulness is to the mind what sunshine is to the earth—its rejuvenating force. The cheerful people are always young, however gray their locks, dim their vision, or wrinkled their faces. Nay, cheerfulness will keep gray hairs and wrinkles at bay more effectually than any cosmetic or magic wash. It is a talisman which attracts affection and regard to those who wear it. The cheerful person is everywhere welcome, and nowhere out of place. She lights up the darkest day, and has the same genial and stimulating effect as the sunbeam; she makes the best of everything—even many scenes she has seen through her spectacles does not look so ugly; she anticipates happiness ahead and is sure that trouble will get detained on the way; she sees the silver lining to every cloud, and the first rift; when another murmurs and doubts, she is full of thanksgiving and hope.

The small discomforts of life do not fret her as they do many another. She is the best traveller the world over—heeds jolts on the road only to laugh at them; breakdowns and detentions are only so many novel experiences to her; and we doubt if even a highwayman could rob her of her habitual look of enjoyment on the bright side of everything. She does not make faces over a poor dinner or a hard bed, but resigns herself to inconveniences so complacently that one might be deceived into thinking her accustomed to them. That she is the most companionable personage, the comfort of her presence, attention, or example is infectious, and we find ourselves grooping our way out of the slough of despondency by the light of her countenance.

With many of us, perhaps, cheerfulness is no more a virtue for which we are responsible than a quick ear for music would be, than a Grecian profile, or a fine touch of hair. It is bred in the bone with a few of us, just as talent for carpentry, for sculpturing, or versifying is; and as it is reckoned a disgrace to spell badly, or to meet a quick ear for music, or a fine touch of hair, so much subtracted therefrom if we do not develop it into genius. But it is none the less a sweetness of existence, and such a charming thing to meet with in man or woman, that we are apt to treat the owner as if it were a plant of his own selecting and sowing, since we do not stop to enquire how much is indigenous or how much exotic; for though the effect is the same upon the spectator, yet the need belongs to those who, having no natural inclination toward cheerfulness, have yet succeeded in grafting it upon the barren stock of a dependent disposition, who have been obliged to thry hard for the sunshine they spend lavishly.

We do not question that cheerfulness is a more certain receipt against the enroachments of disease than the speculations of modern medical
There was an editorial in the religious department of a late New York Observer, in which the writer gives evidence of an extreme anxiety that the American people should perform its duty with respect to Mormonism. The editor is much disturbed by the conduct of Congress, whose duty shall be to ascertain which, if any, of the professed church sects have been most vociferous against that feature in Mormonism. It would be nearly as bad policy to give one of the Protestant sects the reins of temporal government as to place the Catholic Church in power; for neither the one nor the other has as yet proved to be the safe repository for the liberties of the people, both in turn have been first bigoted, then intolerant. If Government is to interfere in favor of any form of religion, let a commission be appointed by Congress, whose duty shall be to ascertain which, if any, of the professed church organizations, claiming to be the Church of Christ, conforms the most nearly to the New Testament and Christ's teaching, and let the lists for competition and examination be open to all. When Parson Newman presumed to make a prayer for political effect in Congress, he was called an offered vote of censure; we deplore Congressional interference, except to demand the enforcement of law against crime, and that for the benefit of all, transgressors included. This Mormon question is likely to be enveloped up by the attention of Congress, and hence we feel obliged by our readers, not to decide whether Cannon or Campbell shall have a seat as delegate from Utah. Cannon is a polygamist, who undoubtedly received the great major-

I believe there was a special illumination in the Hebrew religion; that there is in the Old Testament, which is the light of the Church of God. And then I believe that after God had "spoken to the fathers by the prophets," He in later days "spoke to the world by His Son;" that in John 1:14 it was revealed, He was "God with us;" "God manifest in the flesh." Now, into all this darkness, and sin, and prejudice, the great day of the Holy Spirit will break through His Son. And dealing not with scientific statements, but with moral and spiritual things, He will "laid His hand upon a man," that thing that it may have something for each heart, and may somehow reach all minds with the truth.

But the Bible, with all this, and with Moses and the prophets and Christ, is not all. These do not exhaust and conclude the divine method of bringing truth to the hearts of men. Indeed, all these were but preparations or stops in the long way to the great day of the Holy Spirit.

Think of the day of Pentecost, when the Spirit came upon the disciples: they spake with divers tongues; the word was heard by thousands; the angels came and went; the upper world stood all revealed; death had no terror, and "to die was gain."--Phil. 1:21.

A few observations must close these reflections: I. We see, in the light of these thoughts, that man, as a dweller in this world, has not been especially created. Whilst man has been searching out the truth of the world, God has been imparting, in many forms and by many channels, as the Spirit, inspiration and revelation all the way from Adam, and Moses, and the prophets to Christ. This shows the fullness of the Spirit—God not shutting up the temples, but presenting everywhere, not in books, or formal statements, or creeds; but as truth, and love, and life in the heart. Worship was decentralized; every place might be holy, and all might be Kings and Priests unto God.

If we are now in this dispensation. It is the day of Pentecost, the crowning dispensation of religion on earth. Truth was progressively unfolded through all the old dispensations; and Christ has said, "many things to say" to his disciples, but they could not have comprehended how it was that inspiration should cease with the apostolic days; and has not the Church excited past inspiration to the neglected inspiration in the present? It is not in the spirit of criticism, but in the love of truth, that I raised these questions. The very idea of the Spirit's power is that of continuity on earth, and of progressive disclosures of living truth. But as organizations enlarged and debates came in, men said: "We must put truth in a dead form, and let it, like a book, rest on the hearth, to let it grow in the heart as a life and power, and hence sought to make it fast in forms of logic and philosophy, and to set it out in clean-cut definitions; and when they have done this, and some good has resulted, but the life of religion has been too often cramped and hurt, and hence in order to save this life, the dead form, and all the dead forms, and all the priestly, or iron bedsteads by which to try men's beliefs, rather than joyful homes of love, and song and worship, and happy fellowship; so that the dead forms may be put around it. The old definitions of liberty are too small for our day; the Holy Spirit says: "Men are brothers, and they must all be
The marks of a divinity that never dies; and does it not remain a great truth today, one calculated to do for man what it did then, whether any human eye sees, or ears hear, or heart feels, by reason of the blindness of men through lust, party, politics, or prejudice? We certainly think so, and hence can not see anything very wonderful in there being men here and there who are being led to see Christ as revealed in the "history," "poem," "song," and "picture gallery,"—the Bible.

Joseph Smith may have been a dupe, an imposter, or anything else that men choose to call him; but if true, could that change the truth in regard to the principle by which Jesus is made manifest as the Christ. The Book of Mormon may have been the work of Sidney Rigdon, and Joseph Smith a victim to his cunning; and if true, could that make void the truth? Never. And if Joseph Smith maintained an honest statement of conviction and revelation, tried by the means affirmed by Christ, as we believe that he did, it does not change the central truth; but does make good among men the promise, "I will be with you even unto the end of the world."

The present power of the Holy Spirit is revealed more and more by the written evidences and arguments, have their manifest place and value; but I tell you religion can not be with you even unto the end of the world. The present power of the Holy Spirit is revealed more and more by the written evidences and arguments, have their manifest place and value; but I tell you religion can not be with you even unto the end of the world.

The Reverend gentleman holds that one of the reasons why the truth, including that of conviction and revelation of the same, is not by reason alone, nor by the written evidences and arguments, have their manifest place and value; but I tell you religion can not be with you even unto the end of the world.

A brother, as a member of the Church, we bear patiently the processes of thought, and so fitly exemplifies the struggles that all Saints of worth pass through, that we deem it a pardonal offense to give the benefit of its perusal to others, who, like Bro. Scarriff, may be passing "under the rod." Strength to abide is, or should be the prayer of every Elder in the great field of workers; and strength, pure and simple, can only come to those whose hands are made strong by the discipline of personal suffering and mortification; these, and the processes of thought engaging the mind under trial are sure of a great reward of help at the hands of the Master.

Bro. Eames, upon his way to Cache, wrote that he hour, that something has led Dr. Thomas so entirely to the truth; for from his statements men may be willing to examine and admit the facts, as they are presented to us by the Doctor, as well as to believe in the past. It seems to be so irrational to believe and insist upon the truth of a revelation of Christ long continued, by means co-existent with Christ's coming and calling of his disciples and their work, and then to deny, or ignore the present existence and operation of the same means for a perpetuation of the knowledge of Christ. The Doctor argues, that the shortest distance between any two points is that traversed by a straight line between them; and that this truth remains just as, whether the mind grasps the idea or not; and why is not the same thing true of this revelation that Jesus is the Christ. It was a great truth, one to lift man up to God by his son, on that most memorable day, and bore then the
Nine-and-one HERALDS were delivered to actual subscribers at the post-office at Lamoni, Iowa, for November 13th, the largest list taken at any one office. Good for Lamoni. Five thousand more just such wanted at this office.

A new Branch has been organized at Saco, Maine, by Bro. J. C. Foss, and another at a point in Pennsylvania, from which Bro. John Matthews wrote lately.

Bro. James E. Badham is still enlightening the people of Emerson, Iowa, and vicinity, touching the faith. An Emerson paper gives room for a pithy article reciting the governmental features of the Church.

We notice by an item from the minutes of the Southern California District, that Bro. James Perkins, who visited California from Kansas last summer for his health, had died; thus ending a life singularly blessed in later years in the preaching of the word. Bro. Perkins was well beloved by the Saints who had heard his ministrations.

Bro. Charles Walker writes from Clayton, Norton county, Kansas, that he lived on section 13, township 3, range 7, and would be glad to welcome any Elder passing who would call. There are many good and honest people here who would be glad to turn out to hear the preaching of the word. Should one visit them, Bro. Walker would wish them to remember that the country is new, and everything is not smooth and pleasant as it might be elsewhere.

Bro. John Landers writes from Kansas, quite feelingly of the needs of the work and the Elders of the district. The old way-worn soldier of Christ still keeps his armor on and is fighting forward toward the goal of everlasting life.

Bro. N. Stamm baptized two November 10th, at Des Moines, and was feeling well in the work. He says, "this makes six obeying here in the last eighteen months, five of whom I may count, as I labor here more than any other. To God be all the praise and glory forever."

The mercury indicated five degrees above zero at Lamoni, November 19th, at 5:30 a.m. Bro. Thomas E. Jenkins, under date of November 1st, also calls our attention to the error in Conference minutes in sustaining Robert Evans in the Welsh Mission, which should have been Bro. J. R. Gibbs, who is presiding in said mission. Robert Evans was cast off from the Church in 1889. See minutes of Wales Conference, in H. A. for June, 1889. Conference Minutes should read Elder J. R. Gibbs sustained in the Welsh Mission.

Bro. Eri B. McClure writes from Talleville, Ray county, Missouri, putting before the Church the contents that he finds in the HERALD; but most of all apparent detection of some from allegiance to the Doctrine and Covenants. He believes that nothing can justify a Saints speaking, or writing in contradiction of the Church Articles. Of those who may, he writes:

I don't counsel them, but I pray for them; for being under the inspired guidance of the Holy Spirit, I have seen published, they do not hold to the rod of iron as we are commanded to. I believe that book to be of God, as much so as the Book of Mormon, and as I have received testimony of the same. There is nothing that will turn me from them, the Lord being my helper.

An Elder is to be done by common consent. I learn through the HERALD that I am disfranchised, as a free man in the Church, as well as my brethren and sisters. Now, if the United States officers will do the same, surely we would have a good government. You might as well have clenched it down to our districts and branches, and let the officers run the mill, and get all the power and glory for themselves. Bro. Joseph, I have written this to be published, and as I have written it I have not meant to hurt, neither to instruct my big brothers, but I want to have the members of the Church hold the word of the Lord, for heaven and earth is to pass away, but His word will not pass away till all be fulfilled. I pray for you all.

A St. Thomas, Ontario, paper, prints an article in a late issue respecting the illness and death of Bro. Alfred Clow, a clipping of which Bro. Griffith sends to us, from which we print the following extract:

The Latter Day Saints passed away to know of that in which he believed. The goal of everlasting life.

There are those who scoff at all faith of all kinds and others who deride at any faith that is different from theirs, but all who admire the example of men who have bravely died in defense of principle, or the deeds of those who would rather burn than recant, can find in the death of poor, honest Alf. Clow, an example of faith that is strange to this faithless age. He may have been mistaken—doubtless he was—but he was true to his creed, and the metal of which the martyrs were made.

To the general public it indicates the failure of the wicked and the triumph of the righteous types. In the time of the plague, but to the Latter Day Saints it proves nothing but that it was the will of God that Bishop Clow should die. It is undoubtedly likely that were proper medical treatment poor Clow would not have died ere he had reached two score years, and in the hearts of his religious friends this doubt will always be akin to remorse, though his faith remains still, and will be a shining example to his brethren who believe more in the power of prayer than in medical treatment.

As strange as it may seem, there are few more just such wanted at this time than in the form of a Pearson paper, prints a funeral sermon preached by an Elder, and died strong and in peace, and the Porter would not be able to accomplish.

He is affectionately of the dead Elder's virtues, and counselled the brethren in London to be steadfast. He spoke long and earnestly on the cardinal doctrines of the Church—The two resurrections, the punishment in a place of imprisonment according to the crimes, and the man who dwells on earth in the years of his life, the rising of the body, the restoration of the body with the spirit, the efficacy of prayer and laying on of hands, and his triumphs. He has written a book, The Book of Mormon, and spoke reverently of the great Prophet, Joseph Smith, the head of the Church, and interpreter of the great sealed book."

From the following it will be seen that some actively defensive measures will be taken to stop proselytizing to polygamy, or bigamy which are essential to the one or the other.

The State of Georgia has set a good example to the States of the Union. The States Congress, by a vote of 24 to 4, the Georgia Senate passed an anti-Mormon law, making it a felony for any person to attempt to persuade others into polygamy. The bill makes it unlawful in any address to the people, in a private or public assembly to counsel or encourage the violation of the laws of the State forbidding polygamy. It is made a penalistic offense for not less than two years. This will probably stop the importations of Mormon emissaries, which have been quite common in that State. All the States should follow the example of Georgia in this legislative measure, and thus prevent the law applying to the Territories.

Correspondence.

DESIRE AN ANSWER.

LAND CRISTIAN, Maine, Feb 17th, 1880.

As I disagree with some, and wish to get more light on the Scriptures, I submit the following for the opinion of the Church at large, in regard to certain signs that were to appear in the last days; such as the darkening of the sun, and the moon refusing her light, and the stars falling from heaven.

Does the darkening of the sun spoken of in Matthew 24:22; also in Mark 13:34 and 35; also Luke 21:35; also in Acts 1:19, 20, mean the darkening of the sun in 1844, or 1805, or some time prior to that time [730] fulfilling the first sign; and the moon some years ago looking like blood, (the moon turned into blood, Peter says, as the sign of the day of vengeance comeeth upon all nations), and the stars in 1833, fulfill that statement respecting these signs, or are they still in the future.

Matthew 24:29, 30, reads as follows: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven and the powers of the heavens shall be shaken. Then shall appear the sign of the Son of man in heaven; and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

As John sent his disciples to Christ, saying, "Art thou the Christ, or do we look for another." The same of these, are they in the past, or should we look for them in the future? These were to be great and notable times, and from reading the Bible and my understanding of the Scriptures, I supposed them to be in the future. Answer ye Elders in Israel, and enlighten those seeking knowledge.

D. F. CRANE.

GREEN RIDGE, Madison, October 23d, 1881.

Brother Joseph,—Feeling as I do, the great love for the cause of our heavenly Father, through whom he has raised up to move the cause of Zion; and knowing how greatly he has blessed you in your labors, in sending forth his laborers in the field, which is all ready ripe for harvest; knowing also the great necessity for thrusting in our sickles, therefore, I have been more than anxious to have some one come and help me to spread the gospel in the wilderness; I have long been more anxious to go where they have turned against me for no reason only through jealousy toward your father's family; and as not being willing to be governed by the written word of God. They are only a few in number, for the majority of the members here are willing to be governed by the printed word of God, and if an Elder could come, there could be a church built up; and they would do all in their power to support him. I am doing all I can to open the way for the HERALD, and I am letting them read the Book of Mormon, at Dominion City. I think I shall soon preach to the people; they appear to like them. The only Things I am not sure of the gospel might be preached. I feel very anxious that there should be an effort made, for souls here are just as precious in the eyes of God,

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as in any other part of the earth. The people say that they wish an Elder would come.

I think the move made last Annual Conference, to send able men to Utah to help plot out the abominable curse, polygamy, is a good one. I shall (though I am not as yet united with you only in heart and mind) help build the chapel there. I am sending my letter to Bro. Logan, and to the young people in Canada. I have no money to send, as we have nothing but Canadian currency.

I still return thanks to the work of God, Hoping that God may bless you in all your undertakings, A. J. HINKE.

The following cheerful word is received from our old home.

PLANO, Illinois.

November 9th, 1881.

Bro. Joseph Smith.—I received your letter in due time, was pleased to hear that you arrived so safely. It was about as rainy here as it could have been out there, so that should not disturb you much. We are having better weather now, the roads are quite passable again. Our meetings are very good as yet, quite good attendance. I have been very active and successful, and I presume that some have arrived at the conclusion that, what was said concerning me was true, for it was pre- dicted in the Book of Mormon that I would not labor in the vineyard as actively and successfully in the future as in the past; but the Lord has seemingly blessed my labors so far, and I am willing to try the experiment again.

Last evening we met and organized the Sacred Branch. The people are ready to go; they have been so long waiting and preparing that I think there is very good work to do in this district than in the mission appointed me, for the interest here is very good, and there are many good souls who have invited me to do work there. I am going to obey. I was sent, and labor to the best of my ability for the good of the work there. I love the Saints in Canada, and wish very much to meet with them.

I leave here to-day for home, (Bevier, Missouri,) thence to Canada. Shall be obliged to stop and preach some by the way. My wife will leave here for Chicago, thence to her father's home, Worcester, Mass.

I desire an interest in the prayers of the Saints, that I may be found standing at my post, and magnify my calling wherever my lot may be cast.

Your brother in Gospel bonds,

G. T. GRIFFITHS.

FOMOIRA, Los Angeles Co., Calif.,

October 13th, 1881.

Bro. Joseph Smith.—I am still trying to do all I can towards forwarding the latter day work. I have not always had the same good fortune as the Lord blesses me with testimonies which encourage me to still hold on, for sooner brighter days will shine on this earth, for I am determined to be a fool for my Lord and am thankful that I also have heard his words teaching the self same doctrines. I hope to remain faithful to the end and anxious to obey the last instructions of the Master.

Your brother in the gospel,

S. L. CHAIN.

ALBION, Ont., Nov. 16th, 1881.

Brother Joseph Smith.—I met at the Usborne Branch with the brethren in Conference, October 1st and 2nd, and on the 8th I baptized one, a man by the name of Thomas Ridley, a very intelligent man, and one whom I have reason to believe will be a credit to the cause; if his wife is spared she will be at least a woman and a servant of the good Lord.

I also found others in the Usborne Branch and vicinity who, but for the thief—procrastination would have been converted to light, and I have coaxed them to be baptized, but I am not one of that sort. I have also had the pleasure of baptizing two more at this place, one a very estimable man, brother to a gentleman by the name of Peterson. I am glad to have the pleasure of calling him brother. There are still others here who are "almost persuaded," some four or five in particular.

I for one am happy to know that your late Conference did assign so worthy a brother as Bro. John H. Lake to our mission. I believe there will be a good work done in Canada this winter, as the calls to preach are very numerous, particularly in this vicinity. I have thus been able to take an active turn in the field since Spring, on account of building the church and a house for myself. I have had my hands at the first, from beginning to end; and the house I have completed alone, so that in a few days I shall receive the brethren into it, where my wife will be comfortable while I am in the field, my mind will then be relieved of all anxiety for my wife and myself.

I am thankful to the good Lord that he is preparing the way, for what forsakes all for my sake and the cause of Christ. The Saints are doing well and are strong in the faith, and I sincerely trust that the cause of God will flourish where I am, and I will ever strive to live in peace with each other and with all men; may the peaceful spirit of our Master be their constant guide through life, for I realize that we are weak, frail creatures of our own, and can do nothing independent of God's help.

The school-house where I have been preaching is known as the Schiek School-house, two miles from the Usborne Branch, and a man by the name of Mr. Schiek was a very hearty and constant number convinced of the truth, and who we trust will be one with us. Bro. J. R. Badham, presid- ent of the District, has been a most efficient man, and twice rendering me considerable assistance; also, E. L. Kelley and D. Hougas. I have felt impressed with the interest they have in this district than in the mission appointed me. I am willing to go where I am sent, and labor to the best of my ability for the good of the work there. I love the Saints in Canada, and wish very much to meet with them.

Bro. Joseph Smith.—I am still trying to do all I can towards forwarding the latter day work. I have not always had the same good fortune as the Lord blesses me with testimonies which encourage me to still hold on, for sooner brighter days will shine on this earth, for I am determined to be a fool for my Lord and am thankful that I also have heard his words teaching the self same doctrines. I hope to remain faithful to the end and anxious to obey the last instructions of the Master.

Your brother in the gospel,

S. L. CHAIN.
When I received word to-day I have sent the Elders; it pleased Mr. James Abbing to come and help roll this great work on. As much as possible, for I believe it to be our highest and greatest mission to brighten the path of Zion's children, I remain your brother and-co-laborer for Christ,

WILLARD J. SMITH.

Denn, Indiana.
October 7th, 1881.

Bro. Joseph— keto-ran be as much as possible, for I believe it to be our highest and greatest mission to brighten the path of Zion's children, I remain your brother and co-laborer for Christ,

WILLARD J. SMITH.

Denn, Indiana.
October 7th, 1881.

Bro. Joseph—I am still here to do what I can for the advancement of the cause. Spoke twenty-eight times in the month of September, and thanks be to the Father, almost invariably with the approvimg smile of the Spirit of the Church we expect to leave here November 8th, 1881.

FRANK P. SCARCELLI.

November 13th, 1881.

Bro. Joseph—Since I have been in my father's family left alive, and separated from my brethren in the Church, I feel very lonely. The Lord causes me to feel my dependence on him in every part, and to be at his disposal. It gives me great comfort to think that my beloved family is doing well, and that we can feel its warmth. I shall be willing to correspond with any brother desiring further particulars, and to be an instrument in the Lord's hands, in giving the prayer of those that put their trust in him.

Yours in bonds for scattered Zion.

FRANK P. SCARCELLI.

[We know Bro. Cole, and believe that anyone needed such a home: or such an helper, would find him a good help, and well meaning man.—Ed.]

Lawrence, Michigan.
November 16th, 1881.

Dear Herald Readers: We hear a great deal said about "Idle Elders." Are they all idle because they do not want to preach? I say, No. I know Elders, the desire of whose hearts is to preach this everlasting gospel: but their hands are tied with families to support, and to keep their children from living in want. But that does not make me grieve, yet there can be no comfort in that ignorance which gives passing bliss, and eternal woe, in the eyes of God. To see a brother let me see myself as I really am, and may my sorrow be unto repentance. Life when it is what it should be, what God has ordained that it shall be, is not a mere life, but a glorious one, and glorious. Great is its possibilities. But ah! Now we have to acknowledge that we are strangers to much of that knowledge of the world we might attain. Along our life's pathway where the roses and beautiful flowers might grow, we find the cacti and the thorns and snares, and we find that often, even where the beautiful flowers of affection are growing, has a heart that is cold, eyes that can not see. And hearts that will turn from the beautiful things of God without pleasure, will turn from the world's sorrow without pity. I have so much desired to feel for others; for well I know that the Bro. of Zion, who is bearing upon the altar of our own hearts, before others can feel its warmth. In many ways I am lacking in the standards of the Church, and not always able to be an efficient laborer in the vineyard; but I feel no disparition at my heart, do not doubt but what I can not do; but little, let us do this much, be careful and not wound their feelings by harping continually on "Idle Elders."

ELIZA BERTLY.

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Bro. Joseph—After parting with you and Bro. Rogers, I made my way to Canada, arriving there the next day. I visited the home of Bro. Rogers, and was made welcome to their home. I there learned that the London Conference was to meet the next Saturday, October 7th, and as I was anxious to meet with the Saints of Canada, on Friday, September 30th, I went to Thamesville, and took the cars for London. I arrived there Saturday morning, and found my friends had been expecting me. I was surprised to find that I had been gone over by Bro. Charles Badder, who had given me the names and number where some of the Saints were. The next day I proceeded to London, and I was getting, out to my happy astonishment, that I should meet you. I was about to call upon you, when your kind and welcome face of Joseph Lego. Of London, and treatment you gave me, gave me an introduction. I found the same good heart that is in the hearts of the Saints in the States. That same evening, Bro. Leg. and I start-ed to the Usborne Branch, where the Conference was to be held. On Saturday morning, the people began to arrive. There were some who also were believing, and I think will unite with the Church ere long. The Saints there treated me very kindly, and they are striving to set a good example to those with whom they associate. There are now twenty-four at BowravilJe and fourteen at Nambucca Heads. I will be in Sydney shortly, and I expect to remain a few days there. I am a firm believer that the Vincent Mission is truly blessed. I was pleased once more to urge upon the Conference the necessity of sending an Elder to this mission that has changed his spirit and character. I am here for the Bishop, to bring an Elder out here, which I will send by next mail. Love to all the Saints and friends.

Yours in Christ, J. W. GILLEN.

SALT LAKE CITY.

Joseph Smith; Dear Brother;—I think it well to inform you, that although in loneliness, having lost the presence of my wife, I still rejoice in the good work of the gospel, and hope to end my days in faithfulness to its transcending principles; so that when I close my eyes on earth I may be able to join them in that kingdom without embarrassment, and have the hand for the Bishop, to bring an Elder out here, which I will send by next mail. Love to all the Saints and friends.

Yours in Christ,

J. W. GILLEN.

MICHIGAN DISTRICT.

This Conference convened on October 10th, 1881, at the Lake County Tabernacle, Sycamore Van Buren Co., Michigan. W. H. Kelley was sustained as president of conference, and S. M. Bass as secretary.

Remarks were made by the president, after which a testimony meeting was held. After the testimony session the Bishop's Agent wrote a letter, in which he expressed his appreciation of the work done by the Bishop's Agents and the Bishop's Agents. He also expressed his desire to have the Bishop's Agents continue their work.

Resolved that this conference endorses the service of the Bishop's Agents, and that it be adopted by the District for use, and that it be submitted by the District to the next Annual Mission Conference for approval and adoption, if said conference so wills.

Resolved that this conference express its sense of approval of the labor of the Bishop's Agents in charge of the Bishop's Mission.

Resolved that the business session of this conference do now adjourn, subject to the call of the Bishop's Agent.
trict of the Church of Jesus Christ of Latter Day Saints, at its session of June 1881, expressed itself in favor of the adoption of the amendments to the Annual General Conference of April, 6th to 17th, 1881, in the opinion of the most equitable accordance of the district. 

W. W. Brackenbury, President of the Annual General Conference of September, adopted amendments to this system of Representation, granting all High Priests and Elders unincumbered with any political vote in all General Conferences when present; thereby, in our opinion, doing an injustice to the members and other branches of the Church, who have not been instructed to try the object sought by just system of Representation.

Resolved, that in the event of the agitation of this question at the Annual General Conference, to be held at Independence, Mo., commencing April 6th, 1882, the delegates of this district are hereby instructed to favor, by their vote, the system of Representation originally set forth and adopted by the Annual General Conference of April, 1881.

Moved, that the April Conference be required to report to the Bishop and W. H. Kelley to this mission. Bro. C. Scott was sustained as a worker in this mission.

Proceeding in the evening by W. H. Kelley. 

Adjourned to meet at Goodland, Lapeer county, Michigan; the time to be set by the president of district.

SOUTHERN CALIFORNIA DISTRICT.

This conference was held at Syracuse, Ohio, September the 3d and 4th, 1881. L. R. Devore president.

Bishop's Agents report: received $9.60, paid out $8.60; balance due Church $1.

Josiah Ellis had labored about as much as he reasonably could, preaching about every Sabbath. L. R. Devore preached quite a number of sermons and broke a good deal of new ground and baptized eleven since last conference.

Resolved, that all the Elders of this district be notified to appear at each conference, and report in person; and if they cannot, to report by letter, or show reasons why their licenses shall not be recalled. The secretary of the district to notify all the Elders of this action.

The conference and evening by Josiah Ellis. Prayer and testimony meeting in the afternoon.

Adjournd subject to call of the president.

SOUTHERN CALIFORNIA DISTRICT.

This conference convened at San Bernedino, Cal., October 6th, 1881. J. F. Burton was chosen to preside with Grand Rodger to assist; N. W. Best, clerk.


Branch Reports—New Port 147; received by letter 3, died 2.

R. Allen, Bishop's Agent, reported receipts $18, expenditures $17.42; due the Church $134.55.

J. F. Burton tendered his resignation as President of Southern California District; but the conference prevailed upon him, to continue in the presidency; they (the conference) resolving to sustain him in their faith, prayers and means.

N. W. Best was chosen as District Treasurer.

Resolved that this conference request each branch to act promptly in raising means for the spring meeting.

Resolved that we offer our thanks and gratitude to Bro. G. Rodger for his labors in this district, and request him to continue with us through the winter.

Resolved that we thank Bro. D. S. Mills for his labors in this district, and appreciating his labors, request him to continue with us through the winter.

Resolved that we sustain Bro. R. Allen as Bishop's Agent for Southern California.

After praying on Sunday morning, there was a call for money to start the district fund, which was responded to by a receipt of $30.75. Sacred meeting meeting on Sunday afternoon. Preaching during conference by G. Rodger, D. S. Mills, A. W. Thomson, H. H. Harbert and J. F. Burton.

Adjournd to meet at New Fort, Cal., at the call of the president.

We received with these minutes, an itemized report by the Bishop's Agent of Receipts of tithes, state and free-will offerings, and a note from Bro. N. W. Best, district clerk, that same amounts, &c., be published with the minutes. This we decline to do; and for the reason that the Agent is required to report to the Bishop, who makes a yearly exhibit of his own agents' and Agents' accounts, and which would involve printing these names and amounts twice, which is quite unnecessary.

SOUTHERN INDIANA DISTRICT.

The above conference convened with the Plantation Ridge Branch, September 10th, 1881. B. V. Springer in the chair. R. C. Graver, clerk pro tem. Resolved, that the Bishop and W. H. Kelley be appointed to labor in his immediate vicinity.

Resolved that J. S. Chrislic's license be restored. Resolved that Herbert Scott be appointed to labor for a time in this district.

Preaching on Sunday morning and evening by B. V. Springer.

B. V. Springer was sustained as missionary and district president. W. W. Carroluskel as district clerk, and W. H. Chappel as Bishop's Agent.

Resolved subject to call of the district president.

INDEPENDENCE DISTRICT.

This conference convened on November 4th, 1881. J. L. F. Tipton, President. On account of sickness in his family, Bro. Luff vacated his chair, and F. C. Warnky was chosen, W. B. Tignor, clerk.

F. C. Warnky, J. W. Brackenbury and J. Luff, were chosen a committee to take into consideration the best means for providing for Spring General Conference, and report at our next district conference.

Wyandotte and First Kansas City Branch reports read and adopted. Independence, Holden and Belton, no reports.

J. W. Brackenbury was elected district president; W. B. Tignor was re-elected clerk and treasurer.

J. J. Kaster was sustained as Bishop's Agent.

Prayer meeting on Sunday morning; preaching in the conference, and evening by F. C. Warnky; sacrament meeting in the afternoon.

Adjournd to meet at Independence, Missouri, Saturday, February 4th, 1882, at 10 o'clock a.m.

CENTRAL NEBRASKA DISTRICT.

This conference convened at Clear Water, Neb., September 24th and 26th, 1881. Levi Gamet, president pro tem., J. Holland secretary pro tem.

Branch Reports—Columbus 38, Clear Water 12, others not reported.

Preached Sunday morning by Levi Gamet; in the afternoon by G. S. Hyde and Bro. Hutchinson; and in the evening a prayer and testimony meeting.

Adjournd to meet at Deer Creek, Neb., on the last Saturday and Sunday in April, 1882.

TUESDAY.

—When I run against a man who professes to be a Christian, and yet who has a soul mind and a foul mouth and a foul lip, whose wit is vulgur and whose speech is coarse, whose imagina­tion is unclean, and is so preoccupied with a desire to play in a dirty puddle, I feel that the man needs a collar of decency under his professional superstructure. Alas! vulgarity is the true evidence of a vulgar mind, and I can not conceive of anything more utterly distasteful to God's pure spirit than human vulgarity.
Yesterday five days behind time, after one of the hardest passages ever known. The Captain says he scarcely had one storm passed before another another.

A storm has raged over Great Britain and Ireland since Tuesday last. At Bowness the sea was three feet over the side and the deck was covered with foam from destroying eight fishing boats. At another place a hotel was flooded by the sea, and three or four feet of gravel was left in the rooms. At Blackpool there was a night of swirling winds and driving rain. In Portadown, Ireland, several houses were unroofed, and one man killed. The ship Clunies, with a crew of twenty-one, was lost. A dark-founded and three seamen were drowned; as Barbara, from Bangor for Louisville, was wrecked on the Western coast; a brigantine with a crew of seven was lost.

28th.—The assassin Guiteau continues to make use of his extraordinary privileges, and runs his trials without the knowledge of the world. A bill has been presented to the legislature of New York, providing for an investigation about American pork, and has renewed the prohibition for another year. France, on the other hand, is moving in the opposite direction, passing a law providing for the sale of American whisky, and will shortly remove all restrictions upon the importation of salt meat from the United States.

A long time missive in the Bible between Henry Ladd and his wife, who live in Arkansas, culminated in a quarrel, in which he shot his wife through the head, rescuing a son from early death. He was tried and acquitted of murder, and received no penalty except that he could not recover. He then tried to kill himself, but was prevented.

Five hundred men are thrown out of employ- ment, at Parma, Ohio, by the Pennsylvania Railroad Company.

A fire at Notre Dame, O., destroyed outbuildings containing a household of valuable breeding stock, including five horses, twenty-five cattle, and forty-seven sheep. The residence on the place was also destroyed.

St. Paul's Episcopal Mission Church of Austin, a suburb of Chicago, was destroyed by fire last night. It was built in 1860, destroyed by a tornado in June, and now when almost completely burned.

A fire in Cleveland, Ohio, destroyed the parsonage and a large portion of valuable machinery and thirty 200 barrel tanks, nearly all of which were filled with oil and gasoline. Much stock, manufactured and in process of manufacture, was consumed.

The steamer Steamboat, from Boston for London, was arrived at Falmouth. She encountered terrific weather. The decks were swep, boats smashed, and all the cattle except fifteen head washed overboard.

A heavy Gale prevailed throughout the United Kingdom Saturday and Sunday, doing serious damage to property. Nearly the whole of the new fer at Folkestone was washed away. There are many reports of damage throughout the country.

SOUTHERN INDIA DISTRICT.

The conference of the Southern Indiana District will be held with the Mt. Eden branch, in Floyd county, on December 10th, at half past ten in the morning. It is hoped that every branch and every official member will be duly reported. All written reports may be addressed to me at New Harmony, Floyd county Indiana.

T. Y. SPRINGER, President of District.

ADDRESS.

James W. Smith, 610 West Lake street, Chicago, Ill.

Rev. P. Arrickly, Richmond, Henry county, Iowa.


Rev. J. R. Rogers, Prospecting Bishop, Sandwich, DeKalb county, Illinois.

INFORMATION WANTED.

Information wanted of John Harris, aged about 60, born in the parish of Tardibegres, county of Conis, Ireland, 17 years ago, was a sailor, landed in Mt. Pleasant, Red-Ditch. His wife and six children came with him to America; the oldest daughter was named Emily, the eldest son was named Edward, and the youngest daughter was named Clara. Any one knowing of his residence, will confer a great favor by sending a statement of the fact to the address of Bro. T. W. Smith, 619 West Lake Street, Chicago.

The information is for the benefit of his nephew, Thomas Harris.

TEMPERANCE CONVOLUTION.—Pursuant to call of the State Central Committee and in conjunction with the M. I. Church of Independence, Iowa, on Monday, December 7th, 1881, at 11 o'clock a.m., it is for the purpose of selecting five delegates to the State Convention, and effecting a county organization, and transacting such other business as may come before the convention.

All temperance organizations, churches, and Sabbath schools are requested to send delegates. All ministers of the gospel are requested to attend, and all temperance workers, both men and women, are invited.

N. B. Com. Deacon Co.

OTHERWISE.—Obituary notices not exceeding one hundred words, about twelve lines, will be published free of charge; to each add'r. words one line will be charged; notices of prominent Church officials excused. Send to accompany notice.


ALISHAM.—At — , October 20th, 1881, to Bro. and Sr. Armstrong—a son, named Robert Armstrong. His last words were—"I loved you well while life did last; Yet more than ever now I love thee, dear, because I am not here to love thee any more." His funeral was attended by some of the most respectable people in the city. He died strong in the faith, and was buried on the 21st.

 Funeral sermon by Elder G. T. Griffiths.

COPPER.—At Lamon, Kari, November 11th, 1881, of fever and inflammation of the bowels, to Bro. and Sr. Cornelia Cumings, aged about 5 months and 8 days. She was born in Oio, Ohio, April 27th, 1881; was baptized at Coldwater, Mich., July 24th, 1878, and continued a faithful member of the Church. She was the eldest child of Elder W. B. Cumings. Her mother had just left her to the care of a nurse before she died, her nurse asked him if he had faith in the latter day work, and he replied: Yes; more than ever. He was also very honest in his dealings. His wife and three children are left without their loved protector; the oldest girl being in bed at the time of his sickness and death. Funeral service Mr. D. J. Reeder.

COXSTOCK.—Near Riverton, Fremont county, Iowa, October 15th, 1881, Eill, daughter of Bro. J. T. and Sr. E. E. Cosper, aged 5 years and 28 days. Funeral service by Bro. and Sr. Thomas.

CUMINS.—Near Derby, Indiana, September 29th, 1881, Joseph F., eldest son of Bro. Uriah and Sr. Phoebe Cumins; born May 22, 1878; was blessed by B. V. Sprigg, October 19th, 1879. Funeral services were held at the Universalist Church by B. V. Sprigg, from the words. "Ye shall be my grown child."

"Thus one by one the little lambs lie down to rest; So may the burdened ones at last find rest.

Evans.—At Brittle, Mo., 27th September, 1881, after two days' sickness, Bro. David E. Evans, aged 47 years, 4 months and 14 days. He was a good husband and father, and a good brother in the Church. A funeral sermon was preached by Elder George Hicklin, in the Saints' Church. Bro. Evans leaves a wife and five children to mourn his loss; he was a good husband, a kind father, and a good brother in the Church. The following lines were found in Bro. Evans's book, after his death.

" Farewell my wife and children dear, my life is past; I loved you well while life did last; But love my memory for my sake.

Blessed are the dead that die in the Lord."

MRS.—At Nebraska City, Neb., October 6th, 1881, the wife of Bro. and Sr. Cornelius Myer. Funeral service by Elder J. H. Lake.
from Rosendale Depot, good mill there, twenty-four miles from each town, good location; price twenty-two dollars per acre.

Whiteside, Andrew Co., No. 38

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Board of Publication of the Reorganized Church, at their publishing house

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 Inspired Translation by Joseph Smith the Prophet.

Sheep, mutton and Kid Skin: 30 cents per pound.
In imitation Morocco, gift edges $2.00
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New Testament, inspired edition $1.75

Life of Joseph the Prophet, History of the Reorganized Church, and Autobiography of Joseph Smith.

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Book of Mormon:
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The Saints' Hymn Book:
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Joseph Smith the Prophet and his: Oshes.

Poem by David H. Smith, fancy cloth, fancy edges $1.50

Hospers:
Pamphlets:
Complete set of these 270 pages, bound in limp cloth bound in.

The Foreword and Shiloh Discussion. J. Shiloh affirms "The Bible teaches that the Coming of Messiah to judge the World is New and Now." M. H. Foreman affirms "The Bible teaches the Liberal Resurrection of the Body from the Grave." 25c.

Joseph the Seer: his Prophecy Mission Vindicated, and an original copy of the Book of Mormon Defended and Maintained.

Being a reply by Elder Wm. W. Blair to Elder William Greaves, an article in the "Deseret News." This is a book of 200 pages, and is an important work to be placed in the hands of all who desire to know the facts of the Church especially and it is the most excellent copy to be used elsewhere in the Church and among others without, adding it more power before preserved in the hands of Joseph Smith and the Book of Mormon.

Cloth $1.00

Society.

Rulz of Order and Debate for all the Deliberative Assemblies of the Church also a chapter on Business and how to do business.

Notion, bound in limp cloth, 22 mo., 125 pages $0.50

Victory of the Saints:

An address to the Saints.

In colored paper cover, 48c.

Voice of Warning and Instruction to all People.

Is 200 pages, and is an important work to be placed in the hands of all who desire to know the facts of the Church especially and it is the most excellent copy to be used elsewhere in the Church and among others without, adding it more power before preserved in the hands of Joseph Smith and the Book of Mormon.

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Society.

Rules of Order and Debate for all the Deliberative Assemblies of the Church also a chapter on Business and how to do business.

Notion, bound in limp cloth, 22 mo., 125 pages $0.50

Vision of Isaiah, Giving a Corrected and Reliable ticket for public use.

Set of 210 pages, bound in leather, each book, good location; price twenty-two dollars per acre.

Thomnus Hail.

FARM FOR SALE.

I have a prairie farm for sale of 87 acres, 7 acres of timber, and 80 acres of prairie. This farm is situated 40 miles northeast of the town of Whitewater; good grist mill there; two and a half miles from Rosendale; twenty-four miles from Joseph, twenty-nine miles from Marysville; two springs and a well. The farm is for sale to each town, good location; price twenty-two dollars per acre.

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INVOCATION.

O God, thy Spirit give;  
Help me to work and live  
As in thy sight;  
Thy sovereign grace impart  
That shall my faithful heart  
Cheer with thy light.  
Attend my way, my way be near,  
If only thou art near,  
My God, my King  
Even in the vale of death,  
Even with my dying breath,  
Prude me to my King.  
In this dark stormy sea,  
Peaceful my bark shall be,  
With thee near by;  
For thou canst not to save,  
Not calm the stormy wave  
Of Galilee.  
Fierce fires of seven-fold heat,  
Raging around me meet,  
But harm me not;  
For thou who didst of old  
Preserve thy Martyrs bold,  
Forbid me not.  
Then let me fear no foe,  
Nor all that man can do,  
For he is vale;  
But in thine hand is power  
And might for evermore—  
I fear thy name.  
Let thy prophetic voice,  
Bid my heart and heart rejoice,  
Midst all alarms.  
Then shall I reach the goal,  
Gladdly resign my soul  
Into thine arms.  
F. R. Yusuf.

In Defense.

In the religious world of to-day there seems to be a strong desire to purify the moral and religious atmosphere, and from the reports we see in the newspapers it appears that almost all sects and creeds have unheathed their swords, and leveled their batteries directly at a hideous monster, a terrible enemy, and they call it "Mormonism." Creeds and the press, and more especially in Utah, are breathing forth fire and vapors of smoke against Mormonism. Churches in their Prelates, Conferences, Synods, and Assemblies, have resolved that Mormonism must be wiped out. They are like a certain class in the class of Christ. Fortunately, or unfortunately he came out of Nazareth; and according to their judgment no good thing could come out of Nazareth; so with these people, their judgment is that no good thing can come out of Mormonism; hence it must be wiped out. One serious charge made by them is that the design of the founders of what they choose to call Mormonism was to establish a theocracy, or ecclesiastical power that would subvert all earthly governments. They also declare that Mormonism is directly opposed to our free American institutions and government; and especially to the spirit of liberty and freedom. Such charges as they have made are unkind and unchristian, and without warrant in fact. If those who are opposing Mormonism so vehemently had carefully examined the claims of the Church, they could not if honest, consistently publish the resolutions they have done with other unwarranted and unfair statements that they have made. Such men are either shamefully ignorant of the question they profess to know so much about, or else they are miserably dishonest. This is a serious charge to prefer against such eminent Christians and Divines; men who say that they are laboring to establish truth in the earth. If this is the desire, as they say it is, why not be honorable and fair. If it is polygamy and its kindred evils that they want wiped out; let them say that it is no part of what the world calls Mormonism. Why brand every one that has faith in primitive Mormonism as being vile in all they have said and done, I have never seen where they have even made mention of the Reorganized Church. They have petitioned Congress to legislate and enact such laws as will stamp Mormonism out. In a preamble and resolutions passed by the Rocky Mountain M. E. Conference, held in Ogden, Utah, 1881, one statement is "Mormonism nullifies the laws of the land," "Mormonism teaches that any crime may become a virtue if it is done for Christ's sake." They thank President Garfield for his many utterances in his inaugural address in regard to Mormonism, and all that have given favorable notice to the subject, "And we pray that they may not cease their efforts until that legislation is enacted which a Christian public demand." In this great battle that is to be fought, we propose to be found in the front ranks defending what they call Mormonism; as we find its conditions revealed in the New Testament, Book of Mormon and the Doctrine and Cov-
published discourses by leading men in the
Utah Church, we find utterances that lead us
to conclude that a theory of Church and State
was taught and practiced; but we are not
willing to accept them as the true and faithful
representatives of the faith and doctrines of
the Church as it was organized by Joseph
Smith and Oliver Cowdery, any more than we
are to admit that the Pope of Rome is the
successor of Saint Peter. Protestants hold
that Popery is not the gospel of Christ. So
we claim and urge that Brighamism, John Taylorism and their doings are not Mormonism.

I wish to notice one of the strong claims
that is urged against the latter day work, and
that was a union of Church and State. The
charge is a false one; and the men that make
it know nothing of the latter day work, either
in letter or spirit. No such idea obtained in
the rise of the Church, whatever evil and
corrupt men have done since the
Church was restored, and the Church as organized
by Joseph Smith, the Seer, does not allow a
union of Church and State. Even the Lord
Jesus himself did not so clearly define the
duties of his disciples to Church and State as
Joseph has done. We will compare the teachings.
The Church accepted the Doctrine and
Covenants as a law to govern them, in connection
with the Bible and Book of Mormon, in 1835.
In the book of Doctrine and Covenants,
section 42, paragraph 5, there is a positive
commandment given to the ministry: "And again the Elders, Priests and Teachers of this
Church shall teach the principles of my
gospel; which are in the Bible and the Book of
Mormon, in which is the fulness of the
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." This was a standard
to the ministry given in 1831, and it has
never been repealed, and is of binding force
upon the ministry to-day and forever. A man
who faithfully represent any form of govern-
ment, either Church or State, must abide the
law and conditions governing that body. In
section 16, paragraph 4, Doctrine and Coven-
ants, it is written, "Behold I give unto you a
commandment, that you rely upon the
things which are written." Now then it is
written, "Thou shalt not steal." Suppose
some parties would teach that it was right to
steal; they would be accused at once as tree-
passers and branded as thieves and traitors.
So it would be for a minister of the Church,
if he teaches contrary to that which is written;
he is held responsible to the body. It is
written, "They (the Church) shall be subject
to the powers that be;" and if a minister
teaches differently from that, he misrepresents
the Church, hence is not true to its interests;
he is betraying the Church. Joseph Smith's
 teachings, and all that has been revealed by
him upon doctrinal points, as well as Church
government, perfectly accord with the teach-
ings of Christ and his Apostles. The doc-
trines as taught by Joseph Smith, offer the
greatest and grandest liberty that the world has
ever known, and as pure morals and the
highest spiritual attainments possible for men
to enjoy.
I quote from the Doctrine and Covenants to
show that our opponents have not informed
themselves, especially upon the Church and
State question.

"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 6th day of the month, which is
called April." Sec. 17, par. 1.

The Church was organized in perfect accord
with the spirit and letter of our constitution.
I further quote from Doctrine and Covenants.
sec. 95, par. 2: "And now, verily I say unto you, concerning
the laws of the land, it is my will that my
people should observe to do all things whatso-
ever I command them, and that law of the
land which is constitutional, supporting that
principal of freedom, in maintaining rights
and privileges belongs to all mankind and is
justifiable before me; therefore, I the Lord,
justifieth you and your brethren of my Church,
in befriending that law which is the constitu-
tional law of the land; as pertaining to law
of man, whatsoever is more or less than these
cometh of evil; I the Lord God, maketh you
free; therefore ye are free indeed and the law
also maketh you free."

Jesus said to the Jews, "The truth shall
make you free." The Apostle says, "Stand
fast in the liberty wherewith Christ hath
made you free." Joseph, the Prophet, says, "I,
the Lord maketh you free and the law also
maketh you free." The Lord makes us free men in
the gospel, the law also makes us free by be-
friending it. In the text just quoted, Joseph
has taught us clearly that the law of our
country is constitutional. We must abide its
conditions and befriend them, then are we
free. I quote from Doctrine and Covenants,
sec. 98, par. 10-12, to further show our duty
to our Government.

"And again, I say unto you, those who
have been scattered by their enemies, it is my
will that they should importune for redress
and redemption, by the hands of those who
are placed as rulers and are in authority over
you, according to the laws and constitution of

the people which I have suffered to be estab-
ished, and should be maintained for the
rights and protection of all flesh." Let
them importune at the feet of the Judge; and
if he heed them not, let them importune at
the feet of the Governor; and if the Governor
heed them not, let them importune at the feet
of the President; and if the President heed
them not, then will the Lord arise and come
forth out of his hiding place, and in his fury
vex the Nation."

In the above quotations the Lord told the
Saints through Joseph, that the Judges, Gov-
ernor, and President were in authority over
them, and that was the only legitimate way
they had of getting redress for their wrongs.
Surely there is nothing like a union of Church
and State here, our opponents may deny this
as a revelation from God; then it follows
that it is simply a production of Joseph, and
that Joseph never did endorse a union of
Church and State. The Church adopted the
instruction here given, and appealed their case
from the Judge to the President. The Church
honored the authority over them. The Pres-
ident said, "Mr. Smith, your case is just, but
I can do nothing for you." The world knows
the sequel; the Saints were not redressed, but
the Nation was vexed. The Lord was true to
his pledge. He said he had established this
government for the protection of all flesh,
because the unfaithful stewards failed to re-
dress the wrongs. The Lord truly cut them
off from official position. We look upon the
Constitution as a glorious standard, a heavenly
banner. The latter day work is in perfect
harmony with its provisions. When Joseph
Smith and Oliver Cowdery were commanded
to organize the Church, and to do it agreeably
to the laws of the land, they were inspired with
the same spirit of liberty that inspired the
framers of our constitution; they were in
possession of a higher degree and brighter
inspiration to lay the foundation of a political
government than the great and wise men of
past ages; they planted the corner stones deep
down, and whilst they saw in it a home for the
oppressed of all nations, where the interest of all
would be the same under its mighty wings, and the starry folds of its ban-
er; there should be no Frenchman, no Eng-
lishman, German, or Irish, all should be one nation, all should be Americans. How like the gospel
of our Lord: "There is neither Jew nor
Greek, there is neither bond nor free, neither
male nor female, for ye are all one in Christ
Jesus. We can not help but believe God
founded our political government by inspiring
men for a wise and glorious purpose; they saw
liberty and freedom in its provisions, but with
all their wisdom they perhaps never saw the
grandeur of the government they had been the
means of bringing into being. They were not able to trace its history along in its magnificient strides, breaking the fetters from millions of bond men, preparing them for the kingdom of God in its time. That work was reserved for other hands. Joseph Smith raised up in the providence of God to restore the Government of God, and directed by the authority of that government declare a restored gospel and the fulness thereof to all the inhabitants of the world. He was to organize the Church agreeably to the laws of the land, and he being young and uneducated, knew nothing of the complications arising, or the greatness and grand ultimate of the government; but the Church must be organized in harmony with its laws. The Lord can perform his own work. He selects not such as the wise men of the world would have chosen. He sends his glory, upon Joseph, his soul is filled with heavenly joys; the Lord makes him a seer. The great work is unfolded to him by a heavenly vision, he sees our earthly government in all its forms, and reads its promises, its pledges and powers. Here is a home for all liberty and freedom; none shall be fettered here. This is what the Lord said to him: "It is not right that any man should be in bondage one to another. 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." Doctrine and Covenants, p. 270. That man might be responsible for his own sins he must be free. Joseph sees that man must be free, but earthly governments could only break the yoke of earthly bondage; but he by the power of Christ establishes a Church and its proclamation is to the ends of the earth. It sunders spiritual bondage, it unfeets the soul and fills the very being with light, love and peace. Its proclamation is joy and gladness to the world; and its standard is peace and eternal life. And as the stream of liberty flows on its course, firing cuprises and kingdoms; so will the liberty of the gospel take hold of men and women, covering the yoke both of bondage and death, and make them free in Christ. From every land their eyes are turned unto the land of Joseph and the Zion of God, and in righteousness the Lord will plant them together in love; and this shall be their abiding place. The Lord of glory shall stand in the midst of his people and the remnant shall abide in peace. Pardon me for this digression, and we will return to our duty as children of the kingdom of God and citizens of the Government. The line has been clearly drawn between Church and State. Jesus said, "Render unto Caesar the things that are Caesar's, and to God the things that are God's." Paul said, "Render to all their dues; tribute to whom tribute, custom to whom custom, honor to whom honor." But hear what the Church says: "We believe that every man should be honored in his station, rulers and magistrates as such. ** * And that to the laws all men owe respect and deference. ** * * human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man; and divine laws given of heaven prescribing rules on spiritual concerns for faith and worship; both to be answered by man to his maker. We believe that rulers, states, and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief." Doctrine and Covenants, sec. 112, par. 6-7.

Did the Church ever define its position so plainly before, even in the days of the Savior, or at any other time? If so, where is the evidence? We learn here that the Lord holds us responsible to him, if we break the law of the land; and we believe that rulers, states and governments have a right, and are bound to enact laws; and that we as citizens must abide them. Does this look anything like a union of Church and State? We ask these Reverend Divines, Bishops, Elders, and Presbyters, if they had ever considered these facts! If they had ever inquired into the fundamental principles of what they call Mormonism? If they have, how can they declare to the world that Mormonism from its inception sought to subvert all earthly governments. They have not looked. If they have, then they have not told the truth. If they have not informed themselves, then they have betrayed their ignorance and shown their folly to the world. That these learned and wise ones need not be disturbed about Mormonism destroying our free institutions, or uniting Church and State, we quote from Doctrine and Covenants, sec. 68, par. 5.

"Let no man think he is ruler, but let God rule him that judgeth, according to the counsel of his own will; or in other words him that counselleth, or sitteth upon the judgment seat. Let no man break the laws of the land, for he that keepeth the law of God hath no need to break the laws of the land; wherefore, be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet. Behold the laws which ye have received from my hand are the laws of the Church, and in this light ye shall hold them forth. Behold here is wisdom." Surely language cannot be plainer than this, "Be subject to the powers that be." Does that nullify the laws of the land? We think not. It is as much as to say, "Look upon all that hold authority in States and Governments over us with respect, honoring them as placed there for the good of all. And we are to abide that condition until Christ comes and reigns as Lord of all. Our opponents may call their fears upon that point; the Church will abide until Christ comes. The Reorganized Church will, in the spirit of love and truth, oppose Polygamy, Blood Atonement, Adam-God, secret oaths and covenants for endowments, extortions in tithing the poor, and all the evils in Utah; and labor to save our fellowmen and raise them from ruin and establish them in heavenly places in Christ Jesus. The gospel we offer them will save them.

One minister in Utah told your humble servant that their church was afraid to expose the errors in Utah too strongly, for fear they, the people, would turn to infidelity. A fair admission that after they had exposed the follies of Utah Mormons, they had nothing to give them in return. I believe that is about the position of all at present, if after a ten or twelve years effort with an army of ministers and school teachers, and money to build churches and school houses by the score, they cannot convert the people, they appeal to the Government to wipe it out. We shall fight the battle in the right, trusting in him that controls nations to his glory. We will labor, watch, and pray for Zion's redemption and the Lord's triumphant reign.

R. J. A.

True Liberty.

There is not a soul that does not need that freedom from bondage. All are slaves to sin and their freedom. "But what does liberty mean?" It is perfect obedience to perfect law. Men make many blunders in construing its true meaning. Some think it means to do just as you please, but this is a mistake. The savage nation who have lost their chief are in great confusion. Finally the one who is the strongest gains power over the rest and then does just as he pleases. In 1793 the city of Paris was covered with the red, white and blue, and upon the cap of liberty was written equality, then followed a scene of bloodshed, ruin and anarchy. This is the wrong definition of liberty. The same applies to man as it does to nations. There must be laws, good and perfect, and perfectly executed. Man should up-hold them and keep them with perfect willingness, then he will enjoy that liberty which is pleasing to him. Individuals make the same mistake in regard to the liberty of the soul as they do of the land. The first step of Christ is to free us from the curse of the law, the second is to free us from the bondage of the law, and third is to free us from the bondage of sin. God says love your enemies, do not covet, nor steal, but the human heart does not feel inclined to do it. It is desperately wicked, and when in the bondage of sin it finds more pleasure breaking these commands than in serving God. But a new heart wants to do the will of God, and does it in pure love. The man

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The Saints' Herald

A Name.

Beloved Herald:—As there is and has been much said of late, yes and for the last forty years about the name of the Church of Christ; also the title or appellation applied to the authority, the legal, God given right, by which the officers of his church may officiate in all the rites, ceremonies, and ordinances of the same; I wish to give my views on this subject for the benefit of your readers. My object is to pull down some of the rubbish that has been, and still is being piled up against the cause of Christ by the ever fastidious, to the great detriment of many honest Saints who are unposted in the teachings of the book on this subject.

Then friendly Herald, what is there in a name? Much, every way. It is by this means that if we are speaking or writing of a person, or persons, we know who is under consideration. If of principles or things, we then know what we are investigating. Nor does it matter materially, or alter the facts in the case, whether we always use the same name or appellation for the same person, principle, or thing. e. g. I wish to speak of the sad calamity that has lately befell Mr. Tapp of M. County: Behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And then shall ye immerse them in the water, and come forth again out of the water. Now we find that notwithstanding our text, that whatsoever ye shall do, ye shall do it in my name, which is Christ, that here they are actually commanded to use three different and distinct names or appellations even in building up the Church of Christ by adding members to the same. And these three names apply to three different and distinct persons or entities; and not like the name Jesus Christ when prefixed to the Church of Latter Day Saints; yes, Latter Day Saints. For it is barely possible that Jesus and the Apostles, Josephus, Peter, and Paul, were both the Bible and the Book of Mormon, did not have the reading of the Clive Branch, Brewer's organ, or Hezekiah's little paper called the Truth Teller. Nor again, a certain little paper published in Hambell, Missouri; for these periodicals have had more or less to say upon this same question. Alma, Ammon, Moroni, Holman and Nephi, all appear to be ignorant of the true name of the Church of Christ. For they in nearly every case when referring to the church called it the Church of God. Then if, as is contended so strenuously by these Nameites, (I know of no other biting name for them), that there are but two churches, the Church of Christ, and that of the devil, which church was it that the prophets and preachers of old named, (and many others from the sun rising in the east, to the sun setting in the west, in one single instance, (if my memory serves me), the Church of Christ, till after he visited his people on this continent. It was to the Old people of the Church of God that Christ said on this continent and organized his church anew, (or caused it to be done). Or if the Church of Christ is what is called by those names in the New Testament; the name by which the church was to be known, was not by name or in name to be his church; was it of more rightous part of the other church that he shewed himself? Again. Let us look into this name question in another light. Paul says that he is not ashamed of the gospel of Christ, for it is the power of God unto salvation. (Romans 1:16). But we have got to bear the name of Christ, and on no other name in order to be his church; was it of more rightous part of the other church that he shewed himself? Certainly. Now as we have got one principle established, that there are other religious names, there would, and still be the invaluable true Church of Christ, as much by Paul's church could be the Church of Christ which was built up by preaching the gospel? (Romans 2:1, 6; also 16:25). God by the provoking of our gospels? See 2 Cor. 1:13, also 2 Thess. 2:11).

Yes, or why does a church cease to be the Church of Christ, because the words Latter Day Saints is annexed or appended thereto, any more than it destroys the vitality of the Church to call it the church or churches (I was the plural of the Saints)? Is it the worders or the Saviors? (See 1 Cor. 14:33). We may speak of the several churches of Asia; may distinguish each from the other by different names, as in the Apostles' apse; we may talk about the Saints of the Most High taking and possessing the kingdom as in Daniel 7:18, but we must not call the Church of Christ established in the latter part of the last dispensation, (or the dispensation of the fullness of times, the Church of Latter Day Saints, to distinguish it fro the former day Saints; or from the Church of Christ established nearly two thousand years ago. But we may talk about Paul's gospel, Peter's gospel, our gospel. The same of Joseph, Calvin, Joseph Smith, Martin Harris, or David

We have said in parenthesis, that it was

not necessarily Christ and that only, but we will say that he has Christ and no other name or appellation; then stick close to the text and see where it will lead us. Again, in the same paragraph we read: “Therefore, whatsoever ye shall do, ye shall do it in my name; (which is Christ); there fore ye shall call the church in (by) my name; and ye shall call upon the Father in my name, that thus wher ever the church has been, how be it my church, save it be called in my name?”

I have underlined the words, whatsoever ye do, to show that whatsoever was done, especially in things pertaining to the gospel and the Church of Christ, must be done in the name of Jesus Christ, i.e. Christ. Then if to prex the name Jesus to the Church of Christ is transcending the limits given in the text above cited, did not the disciples, as we read in the same paragraph, transgress the command whatsoever ye do when they went forth preaching the gospel and baptizing in the name of Jesus? For Jesus is not and never was an assassin of great detriment of many honest men in the law and liberty. I say the law of the land he would not steal if he

was not by name or in name to be his church; was it of more rightous part of the other church that he shewed himself? Certainly. Then here they will say the name, which is Christ, (not

Josephus, was that of the gospel of Christ that the Church has Christ is built up? Certainly. No one thing I have ever heard of has ever denied that I say. Then if there be churches of men that Christ has not to do with, nor they wish Christ is it not because they are built upon some other name, or alter the gospel of men, or what they teach for gospel? Certainly; and Webster bears me out in this conclusion, for he defines gospel as any system of religious truth. Yes; and Paul has something to say about another gospel. Gal. 1:6-8. Now as we have got one principle established, that there are other religious names, there would, and still be the invaluable true Church of Christ, as much by Paul's church could be the Church of Christ which was built up by preaching the gospel? (Romans 2:1, 6; also 16:25). God by the provoking of our gospels? See 2 Cor. 1:13, also 2 Thess. 2:11).

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The Patriarchate Again.

Dear Herald:—In your columns for March 15th, I see an article in reply to one written by me, some time since; and as the writer evidently misunderstood me in part, and differed from me in the balance, I deem it not only my duty, but esteem it a privilege to reply; and if doing so, will try to be more explicit, and while I still differ from the writer, I hope to do so in all good feeling.

The first we will notice reads, "Timothy (was a Bishop; and while some person, or some persons, who held the office of an Evangelist, were absent from that field of labor, Paul, after exhorting Timothy to act in the place, a pro tempore officer; not that Timothy was an Evangelist; but that he might do the work of him who legally held that office." If the writer had told us where to find the above scrap of history, it would have given better satisfaction.

But turn again to the passage, Tim. 4:8, 9: "Do the work of an Evangelist, make full proof of thy ministry." See beginning of same chapter, wherein the Apostle exhorts Timothy to "preach the word." Does that mean that Timothy was not authorized to preach the word, but only to preach, until he that was authorized should return? "Curious logic," Bro. Smith.

But that is not all. Timothy also reads, "Make full proof of thy ministry." What ministry? "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of thine overseers." (Tim. 4:14) What gift? "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Eph. 4:11)

The brother admits Timothy was a Bishop, but says, "the Bishop is a local officer." Will the brother please read 1 Cor. 4:17; Phil. 2:19; 1 Thes. 3:5; 6:6; and still say, that "the bishop" is absolutely a local officer. The above references compare quite well, with the reference given to N. K. Whitney.

Bro. Smith thinks I mistake in my application of the revelation of 1841. I suppose that he means, in regard to my position, that there was but one Patriarch in the Church at a time. I still think that there should be one appointed, through the proper channel, to take the church out of the hands of civil officers, and to have the keys of the patriarchal blessings upon the heads of all God's people. I would prefer him above any other, to bless me.

I think it is generally held by the Elders of the Reorganized Church, that at the death of the Prophet and Patriarch, the Church as a whole, had to be chosen by the members. But is it not the case that previous to that time there had been but one Patriarch in the church at a time; it is pretty conclusive evidence, that one at a time is quite sufficient for all time; considering that the Church at that time numbered its thousands, and that the mission of the Church was to be widespread.

Seven Bishoprics, I think, are too many." Let us see. "And in these days, when the numbers of the disciples were multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration." "Multipled." On what? "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." * * * * "and had all things common." * * * * "And the Lord added to the church daily, such as should be saved." To minister to this number of people "daily" was no light business; the Church was pretty busy; for it appears that the "twelve" had previously been engaged in this business. Suffice it to say that Philip is called an evangelist, and I have no disposition to dispute it. "Evangelists that are to be ordained in all large branches of the church, are to be chosen by the Twelve, as the spirit of revelation shall direct." Have we any precedent of this kind, anywhere in the revelations? Has not every officer of which the Book of Covenants speaks, which has been pointed out by revelation, been designated through the one channel, namely, the prophet, seer and revelator to the church; and has it not always been so understood. Hold? It may be I am a little too fast; perhaps it was understood differently by some in an early day, which caused the necessity for the Lord to say, "But behold, verify, the things that were written, that every man should be excepted to receive commandments and revelations in this church except my servant Joseph Smith, Jr." D. and C., sec 27, p. 2. But it appears that the brother thinks that in this especial office, there is an especial department from the general rule; but according to his own showing, an Evangelist is a Patriarch; and was not Bro. Hyrum designated through the office of Joseph Smith, Jr. Only? But the brother thinks that another mistake was made in claiming that an Evangelist is a Bishop, because he tells us that a Bishop can only be ordained by the First Presidency. Read carefully sec. 68, p. 2; sec. 104, p. 8, D. and C.; and see if reference is not made there specifically to the Presidency, and to none other. It is not said who ordained N. K. Whitney, but no doubt if the President of the church was present, he assisted, at least, in the ordination. But is it strictly necessary in all cases, when the Presiding Bishop is not to be ordained? Let us see. The Lord has said, in 1841, that he would not ordain other Bishops in the districts and large branches of the church. Will it be necessary then, for the President and his council to travel and ordain in all the districts and large branches. Or would it not be just as well, being more convenient, say that the Twelve were more limited in the church, as the case might be, and why could they not ordain? See again the revelation of 1873. "Let them (the counselors to the president of the church) be set apart to this office by the laying on of hands of my servants, whose duty it is to ordain and set in order the officers of my church;" let them, then, let us see the claim of the twelve. How beautifully this accords with sec. 104, p. 30, 31. "It is the duty of the Twelve, also to ordain and set in order all the other officers of the church * * * severally as they are appointed, according to the covenants and missions given in the church." The case of paragraph in dispute reads, "as they" (Evangelists) shall be designated unto (to) them by revelation." We have quite a number of cases in point, to fully signify what "designated unto [to] them," means. All through the Book of Covenants we find revelations given to Oliver Cowdery, Martin Harris, T. B. Marsh, and a host of others, but they were invariably given through Joseph Smith, Jr.

I think any one who is faithful may receive revelations for themselves; but in no sense are they to be received and proclaimed, where the interests of the whole church are involved; only through the one appointed for that purpose. "If persons who never saw Joseph and Hyrum Smith can separate the doctrine of a linear priesthood from the church," &c. Here is where I have been misunderstood. Touching this point I said, in referring to a debate held with a missionary from Utah, wherein reference was made to sec. 104, par. 17, "from which it was claimed by him, that an Evangelist was a Patriarch, and it was therefore the Patriarchal Priesthood (as he persisted in calling it) that was to descend from father to son; the idea being, of course, to destroy the facts of its being the presidency of the Melchisedek Priesthood that was to so descend." If any one can gather from the above, that linear priesthood is denied, I confess that I can not see wherein.

But I think it is the Presidency of the Melchisedek Priesthood that has descended from father to son, the brother seems to hold that it is the "Evangelical (Patriarchal) priesthood" that is to so descend. And in this the brother and our Utah opponent agree. And if their position be correct, then the oldest son of Hyrum

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Smith is the man, unless he has lost the right by transgression, then the next son; and so on until the sons of Hyrum have all lost their right; then there would need be a change into another family, and in this event would not the priesthood be preserved anywhere, since there would be no authority to perform anything of this kind happened. The proper descent, of what is known as lineal priesthood, unless it has been previously foretold? Yes, says one, the Book of Mormon records it, where the two or three sons refused to accept, and it was given to another; but be it remembered that the Nephites only held the Aaronic Priesthood in those days, which, while it belongs to Aaron and his seed, may be held by others.

This matter of priesthood can be traced both ways; that is, back as well as forwards; and when we trace this so called "Evangelical Priesthood" from son to father, it goes from Hyrum to his father, and then they center in one, that is the Presidency of the Melchis-dek, as well as the so called priesthood above referred to; and the result is, that we must either say, that the Evangelical Priesthood began with Father Smith, or we must say that it has the prophet, seer, and apostle (who is to be president of the church, and also president of the high priesthood), which is to descend from father to son; and that it is the right (to hold the position) of the last named officer, that descends from father to son, we find emphatically set forth in the following revelation, sec. 84, para. 24, from which the priesthood hath continued through the lineage of your fathers, * * * therefore your life (not lives) and the priesthood hath remained, and must needs remain."

Besides all that, in order to cover so much ground, it would need three priesthoods, while the revelation says emphatically, there is but two; and one is only an appendage to the other at that; and when we take into account the purpose for which the Aaronic priesthood was appended, that is to carry out the law of Moses, which was also appended, or added "because of transgression," and made nothing more than an appendage to the one priesthood.

"The order of priesthood was confirmed (to Adam) to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed (Abraham) to whom the promise were made."—D. C., sec. 104, par. 18. The chosen seed being Abraham, the promise was renewed in Isaac and confirmed in Jacob, from whom sprang the Twelve Tribes of Israel. The question now is, which of those tribes is the "chosen seed." The tribe of Judah (Gen. 49:10) held the right, "until Shilo (Christ) should come," as much as to say, "until some one might come to another tribe. It was therefore told Joseph as early as the days of Egyptian bondage, that a seer should be raised up from the fruit of his loins, which event should take place in the last days, (Gen 30, I. 2); which seer we think has been raised up, and there has been no change, and to another tribe having first been foretold, as I before stated, neither do I think this chain of priesthood (from father to son) will be broken, either by transgression or otherwise.

Now just wherein this right to the office of patriarch attached to Hyrum Smith, is not fully stated; further than the Lord says it was a "gift" by "blessing." It was said likewise, "It is expedient that my servant Jason [W. Briggs] take the active oversight of his Quorum." Just why the Lord made choice of him, I have no disposition to inquire into, but I presume likely that He had been made such light, or such office was, in case such office did exist. Neither did I wish to be understood as making light, as a matter of little consequence, of the necessity of the existence of such officer in the Church in the last days, because I deem it an accurate. No man has more than what the several tribes of Israel, are to be located upon the lands which God has covenanted to give them, it will need some one beside, if the prophet is not sufficient, to separate the tribes (if they need separation), in view of the fact that those tribal relations have been lost; and this from another office, I am perfectly willing to abide the Lord's time. Respectfully,

J. C. CHASE

Literate View, March 16th, 1837

WORKING TO A PLAN.

A great many persons wonder why they have so little to show for their time and labor, and how it is that some people manage to get so much done. The secret, if there is any secret, lies in the fact that those who accomplish a great deal, work according to a well defined and uniform plan, wasting neither time nor strength in unnecessary exertion, or on tribes, and making every stroke tell well. When they have two or three hours in his day; no mortal has less; but they who contrive to do the work of three or four persons bring to his aid all the machinery of contrivance, and diminish at every point the inevitable friction that is done by planing.

There is a logical succession in events, and when one has learned the succession, and knows the order of time and place next and what might be expected last, everything is easy. Seamstresses know that if they would unravel a chain stitch, they must begin at the right end of the chain, and when the end of the thread is rightly adjusted with reference to the loop, one pull sets all the stitches free, and the seams fall apart as by magic. So it is, if the plan for a day or a week or a year is adjusted to meet the exigencies anticipated; as the plan is worked upon, it will tend to the end, and the whole be easily and naturally accomplished. Of course, the whole thread will sometimes break and knot and "act as faithful to duties."

Whether or not it is easy and naturally accomplished. Of course, to those who contrive and manage, it is easily and naturally accomplished. Of course, to those who do the work of three or four persons bring to his aid all the machinery of contrivance, and diminish at every point the inevitable friction that is done by planing.

PAPER CHURCH.—The Philadelphia Ledger says: There is a paper church near Berlin which can contain nearly 1,000 persons. It is circular within, octagonal without. The pillars outside are made of wood, inside, the Corinthian capitals, are all papier mache, rendered waterproof by saturating in vitriol, lime water, whew and white of eggs.

I Want to Know.

Dear Herald,—In submitting the following, I do not wish to be understood as opposing an orderly representation of the Church in its General Conferences, believing as I do, and have done for a long time, that some definite rule of representation ought to be adopted, that "all things be done in order." But when I consider that such a change of method from the old system is of such vital importance to the whole Church, I am no little astounded at the rush and hurry manifested at the April Conference last past, to fasten upon the Church a set of rules, which in my opinion, embody so much opposition to the genius of true liberty, so much pressed and boasted of by us as a people, and for these reasons, I want to know:—

1. Whether the Lord meant what he said in Book of Covenants, sec. 27, par. 4: "For all things must be done in order, and by counsel and by wisdom of the Church, by the prayer of faith."

2. Did the Lord mean what he said, in same section and paragraph, "neither shall anything be appointed unto any of this Church, contrary to the Church Covenants."

3. Did he also mean what he said in sec. 17, par. 13: "The several Elders composing this Church of Christ are to meet in conference once in three months, or from time to time as said conferences shall direct or appoint, to do whatever church business is necessary to be done at the time. As this is the only place in the book which discriminates the material to do business, of which a conference is to be composed, and as the Ordinance to the Book of Covenants refers to it as General Conference. I want to know:

1. If the above are answered in the affirmative, which I take for granted, where within the whole revelation will we find the authority for the erection of any privileged classes within the pale of the Melchizedek Priesthood, to do business for the Church in General Conference, to the exclusion of others, except they are under transgression and silenced.

2. I want to know where in the revealed word a caste of ee officers are authorized, and whether in that word the force and power of each of their voices and votes are designated as equal to twenty of their own brethren equally as faithful to their duties.

3. I want to know where in the covenants and commandments governing this Church of Christ, discrimination is made in the Elders to transact business in conference, between those sent out by the conference and any other faithful Elder, seeing that the several Elders composing this Church of Christ are the ones designated in the word to do business.

I want to know why some who have not had the audacity to propose a separation of the ee officers and common delegates to do business, and thus create at once a House of Lords and Commons in parliamentary style, seeing that when the privileged quorums are all full as authorized, they can have over 500 votes against a delegation representing 19,000 of the community.  

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5. I want to know by what rule of logic the law of the lesser priesthood in the Church could be so interpreted as to mean that twenty-five men shall force a set of rules upon the Church of so much importance to the whole body as those of representation, whether the body be willing or not, and thus cut out the resolution of Bro. J. Smith and E. L. Kelley, which was in full accord with the spirit and tenor of the law of common consent.

There are some other things I want to know, but as they have not the floor at present, without further comment I here submit; but shall not be the least surprised if some of my readers should say, there is one thing he ought to know, if he does not, he is a lunatic; to which I would reply, I cannot answer all questions, but I will answer some, and forward, convincing answers to the above, and you may be the means of convincing of that fact a

20th Part of Our

Branch Presidency

Bro. Editor:--Please allow me a little space in the Herald in which to express a few thoughts on the subject of Branch Presidency. If crude and hastily thrown together, I trust they will be none the less acceptable to thinkers. Through nearly twenty years of experience and observation I have learned that when God speaks, man should hold his peace and bow in submission to the divine will, yet remembering that

He'll call, persuade, direct him right,
Bless him with wisdom, love and light;
To satisfy send on some need,
But never force the human mind.

Ezekiel 31:17, 19 informs us that "Israel defiled their Lord by their own way," which implies that they preferred to follow their own wisdom, rather than walk in the statutes of God's judgment; and for this reason "fury was poured upon them that they were scattered among the heathen."

Some Latter Day Saints seem to have imbibed the idea that the Aaronic priesthood holds the right of presidency in branches. This right of members to choose, and of the chosen to act, I have no disposition to dispute; for in the only organization of which I have any notion, and that is the law of the lesser priesthood, supposing me to be your interpreter on the testimony of God's word. Thus sections 50: par. 6, instruct me that the Elders are to be the "head." In all well-organized governments, the head is the executive power, and this power in our case is vested in the Melchizedek (not the Aaronic) order. The Lord says, "Hearken O, ye Elders of my Church; * * * agree upon my word and by the prayer of your faith ye shall receive my law, that ye may know how to govern my Church and have all things right before me."

Here we have the Elders (which in a general term means the Branch priesthood) represented as the receivers and interpreters of the law, which order seems essential to the perfecting of God's work in order to have the Church of Jesus Christ functioning as the "head" and the "governing" power of the Church. Again, "ye shall see that my law is kept." See Covenants, sec. 41: pars. 1 and 2. Thus constituting them the executors of the laws as set forth in sec. 43; first two lines, and second sentences of paragraphs 22 and 25. None of the above quoted passages nor privileges are confined unto the lesser order of the priesthood, hence being wanting in these qualifications, renders them unprepared to govern in the churches (branches). Nor is this lesser order the legitimate "conductors" of meetings except as a contingency. The Elders are to conduct the meetings; see sec. 8 and 9; and sec. 46; par. 1. Nevertheless the lesser order has specific duties assigned them, sec. 17; par. 10, 11; among which is to "lead meetings" but nowhere is it hinted that they hold the right of presidency in any sense, save in a quorum capacity; therefore if they go beyond the bounds thereof, they are judged. Let us step the least of the Law as given, and therefore, "all things can not be right before him." There is of necessity "guardmen"—pickets on duty "in the army of the Lord," who shall demand the "pass word" of every suspicious character who would cross the encampment lines. To this end sec. 50; par. 1 of the Elders that speak, and Satan had been "deceiving" and endeavoring to "overthrow" the work, and in paragraph 6, they are "appointed to the head," and to control spirits, &c.; and in par. 7 the test and the rebuke are given to them, from which I conclude the essential importance of the welfare of the house of God, the presidency of the Elders, for I find no where this protecting power promised through the lesser order. Section 104, pars. 8 and 10, gives us the object and extent of power vested in the lesser order; to wit, "to officiate in outward ordinances—the letter of the gospel and ministration, with a power to appoint an appendage, so also is Elders' quorum an appendage for a specific purpose, and as we have seen the design and extent of the lesser appendage; we will now examine the greater appendage in like manner. This order is very materially different. The lesser cannot officiate in any matter that has to do with the presidency of its own order; but the greater, including the Elders' quorum hold the right of presidency and "power and authority over all the offices in the Church." "To administer in spiritual things." See 104: 3, 6, 7. None of these privileges or powers are conferred on the lesser order, which confirms my conclusion of their insignificant office; and when we see in par. 9 (same sec.) that the greater priesthood --is to hold the keys of all the spiritual blessings of the Church," &c. By reference to sec. 107; pars. 43 and 44, we may learn the design of the instituting of the Elders' quorum, "for standing ministers," to preside over the churches. The order and duties of the Elders then is the proper and only legitimate source, strictly speaking, from which branch presidents may be chosen. The word churches in last quotation being in the plural, I can put no other definition on it then "branches," which seems to be in union with sec. 72; par. 9, which reference declares it the duty of "the Elders" to watch over the churches. If Elders then are the custodians of spiritual blessings, the members of power and authority, and the interpreters and executors of God's law, how shall branches, except through them, reach the blessings? Is it not suicidal to sever the legitimate line of communication between God's blessings, the body proper of the Church and ourselves? Would it not be the one step (and it might be a remarkable one) toward defiling Zion by "our own way" as did Israel? Then to have all things right before him, we must not forget that God is "bound when we do as he says." But if we "do not what he says then we have no promise." Sec. 81: 3.

Dear reader, I would not have you feel in any way that the Elders as the "head" and others as described in par. 2 of revelation of May 4, 1865, (but their career and end are decreed), simply because he wears the ermine, while his superior mentally, morally, and executively, which would be an "exigency" for which the law provides, in the lesser order is available, the elder ever had a way or means to obtain the falsity of the promises is to place ourselves under the watchful care of those who "hold the keys" of that promise, and pray that every man may learn his duty, and act in the office in which he has been appointed, in all diligence" see 105, par. 44.

Even so, Amen.

J ohn D. Bennett

A Dream.

On September 1st, 1880, I was at home in Edenville; was getting things fixed for my family financially. I felt tried in spirit, thinking what an uphil business it was for an Elder to leave his family and go into the cold hearted world to present the word to them, and at the same time often receiving from them nothing but jeers—and a turning away in contempt from our faithful testimony. O, how trying.

My wife prepared supper; but my heart was too full of grief to partake. I went to God in prayer, and smothered my grief in tears; retired and dreamed the following: I saw you, Bro. Joseph, and many others standing; at their back was a large tract of land, a plain. Before them a dark mountain, the side toward us was perpendicular. On the top and very bristled people. I could see leaders among them who kept up the cry, "I am the leader and I have the authority." One by one of these men would pitch forward and fall at their feet in an expressed idea of cure. Some would leap headlong after falling and the others would sink gradually into the ground, while all kept up the cry, "I am the man, I have on the Martyr's clothes" (They were dressed in dark clothes). I looked at you, you turned half way around and looked upon them sorrowfully,—smiled and said nothing. I looked at you forever, as you stood over me on a dark mountain; a room was there as high as the mountain and deep and wide. I saw one of our Elders enter, sent on a mission for six months. He warned the people of the judgments to come. I could see people all astir in every part of the immense building. Ere the Elder reached the further end I heard the cry from every quarter "We are the Church"
We know no seventy-five of Jesus Christ of Elder returned.

What was surprising, all of this change took were homeless. The great dark mountain come into the place without any noise perceptibly. All of mission that had been to our this time we had been but now we turned to walk out on this plain

I, N. W. White.

The last court to which Rev. H. W. Thomas could appeal his cause of controversy between the Saints and himself, lately sitting at Indianapolis, decided by a vote of sixteen to four, not to entertain the appeal. So goes out "a loving teacher, a tender-souled man," from a church for which he professed a life long devotion; and our prediction made to Elder Tibbals, of the same church, four years ago is fulfilled— who next. Of him, as of Dr. Swing, the secular papers comment: "The M. E. Church has lost a good gospeler; but the cause of Christ has gained a minister." Dr. Thomas will now keep his engagement at Hooley's Theatre, where the People's Church are having a season. Seats are sold at the Box office, and the Doctor hopes that all who choose to become identified with the congregation will arrange for permanent sitting-rooms; season tickets.

The prophecy in relation to the land of Joseph; it is to be a country of a multitude of resources; and hold within itself all, or nearly all the elements of independent existence and national success. It would also seem that at time, however soon or late it might come, all other lands would pay tribute to this favored one.

To accomplish all this, many causes would be at work; and one of them, whether the chief or not does not matter now, would be the influence, emanating from its policy and principles of Government. Latter Day Saints, who fully believe the revelations of the Spirit to them in these last days, ought not to be in doubt with reference to the origin and purpose of the principles upon which the federal government rests. For, it is affirmed that God raised up wise men to frame the Constitution; the avowed design being that here in the favored land the liberties of man might be fostered and conserved; and that from this land the principle of freedom might go to other lands. What to us may be of more importance than the foregoing idea, is that in this favored land the Church of Christ was to arise anew, and from here the Sun of Righteousness was to rise and shine, until the beneficial beams of peace should illumine all other countries, peoples and tongues. Here should be founded an institution having its origin in the teaching of the Master, which should be a spiritual Kingdom, dealing with spiritual things, for the welfare of man, permitting and fostering in them a spiritual life. This, nor any material part of it could be successfully accomplished, unless there should be in close connection with the progress of the work, a prosperity in material things also. For a country

of Jesus Christ of Latter Day Saints and are seventy-five thousand strong." Before the Elder returned, the building, which now seemed to be nothing but a shell, commenced to vanish and entirely disappeared; and the inhabitants learned for the first time that they were homeless. The great dark mountain commenced to give way and turned into a cloud of light. The clouds in heaven seemed to sit up with a halo that I never before witnessed. What was surprising, all of this change took were homeless. The great dark mountain come into the place without any noise perceptibly. All of mission that had been to our this time we had been but now we turned to walk out on this plain

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penitent must take their lot with him. But while we so believe, we teach and believe that the gospel will save all men from that fate if they obey it here and now, now meaning when they hear and are convinced.

This does not teach what is contrary to the word of God, nor reasonable to the laws of the United States.

EDITORIAL ITEMS.

ERRATUM—Bro. Joseph Flory calls our attention to an error in the article "Adam and Eve," in HERALD, for October 1st, page 295, first column, lines 35 and 30 should be transposed, to make the sentence read correctly. It should read "Which condition, as we asserted in the outset, is a spiritual death in the fullest sense of the term. For the spirit, etc."

Bro. Israel L. Rogers, writes from Sandwich, December 7th, that they were having good past attendance for the three months last past was forty-seven.

Bro. J. W. Waldsmith, of Nebraska City, Nebraska, lately had an opportunity to purchase a new place of worship in that city; a little brick church, in which some few years since the Branch worshiped in their "hired house," and in which "ye Editor" once had the pleasure to speak to them, which opportunity Bro. Waldsmith, like a good man, improved and bought, at a cost of $750. He now offers to sell the building to the Branch at Nebraska City on fair terms. This seems to be about right. We have long felt that men of business success and ability would be moved upon to take the lead in matters of this kind, and secure for the cause the advantages to be derived from such openings. That such an opening should be moved upon to take the lead in matters of this kind, and secure for the cause the advantages to be derived from such openings, is a thing that we have been looking for many years, and we are sincerely glad that our long time home keeps up its customs. It was a long and arduous task to meet and conquer the system in that town; but the warfare was never relaxed, until from a town of six hundred inhabitants, with five saloons, it became a town of near fourteen hundred citizens and no saloons. The Saints did all they could to aid in this result.

Bro. Morris T. Short arrived at Salt Lake City, November 10th, well and in good spirits. He was, by the appointment of Bro. Blair, to go south the next week. He preached a number of times by the way, and, as he wrote, "found warm hearts," which means that he found Saints and friends.

Bro. E. C. Brand wrote from Papillion, Sarpy county, Nebraska, November 28th: "Preached in Court House, Saturday eve, and twice yesterday, shall remain within ten miles of here for two weeks. Bro. Minturn has the house and is doing well."

"Brothers," said President Taylor, at the last Semi-Annual Conference, to the faithful: "We don't exactly know how the Temple Fund stands. There is no need of keeping any account. There is the building going up before your eyes, and you can all see for yourselves. We will now sing the 390th hymn." Let the Saints fancy the building official in the Reorganization saying to the Church at its assembling: "There is no need to keep an account of moneys which you give to advance Zion's cause."

Card from Bro. H. C. Bronson, dated Alexis, Illinois, December 7th: "The talk is that the Adventists will not stand fire. Don't know how it will be yet. I have just returned from Removance conference—never experienced a more pleasant time. I think the work in the district is on the look up. I go from here to Canton and Lewis town. I have lately held a series of meetings at Molina, near Rock Island. A nice little branch there. The papers all freely noticed my labors there."

Bro. L. N. White, Edenville, Iowa, writes: "I take the field this week and expect to continue preached in the Wintick and would feel much better if I could continue all the time—and there is now some show that I can. Our conference just over—and a pleasant and profitable time. Bro. Eidenhouse will resume labor also, and Bro. Niek, Roth, Myers and Merrill have concluded to spend much of their time in the field during Winter."

The following is an Editorial jotting from a Dubuque Daily Telegraph, sent us by Bro. E. C. Brown, of Fonda, Iowa: "The Rev. Jacob Freshman, a convert to Christianity from Judaism, said in Detroit, the other night, that the Jews as a body are on the verge of acknowledging that Christ was the Messiah."

Plano has become so completely No License for whisky in its municipal affairs, that at their annual election, December 5th, a prohibition, or No License ticket for Trustees was elected without opposition. The gentlemen chosen were, M. T. Green, C. N. Lawson, D. R. Pomeroy, J. Agler and Erick Olson. Success to our old home, in the Temperance cause, says the HERALD.

The Social-Democracy of Germany seems to have had its day, if the following figures mean anything: The stronghold of this feature of social politics was Saxony, where ten years ago there were 37,124 voters, three years after that were 92,180, and in six years 128,975. In 1878 they were 128,050 strong. At the last elections they numbered 87,700, some 40,000 less than at the last election. A similar loss occurred throughout Germany showing that the Socialists had lost ground, in politics. After four hundred years of Turkish occupation, Volo was taken possession of by the Greeks a few weeks ago. Bravo little Greece! May she regain her Independence to the full.

We are pleased to insert a letter from S. Julia Edwards, of Barsee; England, the successful competitor for the HERALD prize for song to tune "Rescue the Perishing." We were pleased to send the prize when awarded, and her acquaintance is so soon will be made we give an additional zest to our pleasure. Poetry and song lighten many burdens in this work-a-day world.

Letters are received from the following brethren and sisters, which for lack of room we omit: R. M. Bradley, Webb City, Mo.; M. R. Oliver, Osceola, Iowa; Mary A. Wilcox, F. C. Warnky, Independence, Mo.; James McKenna, Providence, Rhode Island; A. Kent Kansas; Rev. C. Nollens, Wilsonville Castle Valley, Utah; George Hinkle, Bevier, Mo.; Joseph A. Barton, Santa Ana, Cal.; James R. Jones, Fulton, Ark.; O. J. Hollister, whoever he may be, is out in an article under the head of "An Ingenious Plan, published in the Chicago Tribune, Wednesday, November 29th, in which he proposes to get rid of the Utah problem by

1. Make the 115th Meridian, instead of the 117th, the east line of Washington and Oregon.

2. Extend the south line of Dakota to the Oregon line, and call all north of this line (49th parallel), and between Dakota and Washington and Oregon, Montana. The Northern Pacific and the best part of this great tract would be substantially central.

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3. Make the 111th Meridian the west line of Colorado, make the 43d parallel its north and the 36th parallel its south line. Denver and the adjoining country would be nearly central to this tract.

4. Let Nevada be bounded north by Oregon and the 43d parallel, east by Colorado, south by the 36th parallel, and west by California. Nevada is thus carved a new State out of Texas, and there an end until Canada and Mexico apply for admission into the Union.

Besides rescuing the National Government of the Territorial system, this would probably leave the Mormon question in as promising a condition as the circumstances admit of. It is obvious that the Mormons will never submit themselves so openly and outraged as to trade polygamy for Statehood. Judge Meekin had the jails full of their leaders under indictment for religious adultery and murder. The doors of the Union can never be opened to grant the political freedom of an avowedly polygamous State. Here is a deadlock which promises to be prolonged indefinitely.

This looks a good deal like extinguishing pauperism by sending the paupers off to other and distant parishes and townships to be cared for.

How does the following fit givers and lenders to the Lord among Latter Day Saints.

CH CHERFUL NON-GIVERS.

Mr. A., a vestryman of—parish, listened to a missionary, and, on the following day, came to church, in a destitute neighborhood. "It's a good work," said he, "a very good work. I'll give $1 to it next Sunday." Mr. A. went on a pleasure trip to a distant city, stopped at a first-class hotel, and rode around to see various parts of interest.

The trip cost $35. Mrs. B. took out her purse 50 cents to buy some coal for a poor widow's family in a back street, but left in the other compartment of the purse 50 cents which she was to use for buying trimming for a new dress.

Mrs. C. was very much interested in paying off the Union debt; especially since she considered she could afford to give $10; but, finding that the ring she was about purchasing was more expensive than she first thought, changed her gift to the amount of 50 cents. The other $35 she helped pay for the ring.

Dr. T. told the committee who called upon him that he really could not give more than 50 cents each week toward the Rector's salary. He thought $25 a year a very generous allowance for him; but he sent the $25 that day a few moments, for which his wife was spoiled for housework.

The ornaments cost $35.

The roof of the parsonage leaked badly, and the committee reported that the health of the family was suffering from the dampness thus occasioned throughout the house; but people were so used to the wet in the winter that the great discomfort to the clergyman's family. During the winter the Rector was invited to five parties given by his parishioners. Every time we would have put the dilapidated Rectory in complete repair.

The following in advocacy of the paper money theory is accredited to the Columbia. (C. C.)

Register (Confederate States of America, Richmond, Va., Sept. 26, 1864.)

The following prices, being the average of late schedules established by Confederate States east of the Mississippi River, with cost of transportation included, will be charged for sub-

distances sold at officers under the act of Feb. 17, 1864, and amendments, in Virginia, North Carolina, South Carolina, Florida, Georgia, Alabama, Mississippi, and East Louisiana, until further order appointed fresh beef, 70 cents per pound; corn, $1.40 per barrel; corn, 34.50 per bushel of 50 pounds; rice, 34.50 per bushel of 50 pounds; sugar, $2.25 per pound; coffee, 38 cents per pound; soap, 1.25 per pound; candles, $3.80 per pound; vinegar, 20c per gallon; butter, $1.25 per barrel; salt, 30 cents per pound.

Here is a cramp of comfort for our brethren who believe in the regathering of that part of Israel denominated the Jew, cut from the editorial columns of the Tribune.

The old dream of the dream of the Jews to have a place to be realized. Mr. Lawrence Oliphant labored to secure this result for many years, but there were conditions in his plan which he could not bring about. The Portal in a new shape, under the auspices of influential Jews, chief among whom figures Moses Maimonides, and with what prospects of success is thus told by the Turkish correspondent of the New York Herald:

He is sought to be by many leading Hebrews both at home and on the continent, and he command all the financial facilities required for executing such an aiming which they patronize as soon as it has obtained the consent of the Sultan. His representative at Constantinople has successfully filled the various and difficult stages which all propose emancipation from foreigners are required to fulfill. It has even pressed upon the Sultan that all concessions are subjected by the Topsham Commission, deservedly nicknamed "the Under-takers" by the believers in funerary rites which it usually performs over every proposal laid before it. The scheme only awaits now the Sultan to sign the Minister and the trade of the Sultan, and both are expected to be given in due course. So little indeed is asked of the Turkish Government, and so much is offered, that it seems difficult to apprize any reasonable objection could be raised. The concessions only ask for grants of Government lands in exchange for payments which are to be made by the merchants in the trade of the country. The only objection which they insist is that the Porte shall allow them full freedom for the construction of all works which they can do in any other country. This condition is so fair and so unexceptionable that even the Turkish Government can hardly fail to admit it.

Apart from the sentimental considerations with which the civilized world would half the return of the Jews to their old land, there is every reason to believe not only that this neglected corner of the world would blossom like the rose, but it would be the most powerful imaginable factor in spreading the blessings of civilization throughout Western Asia.

From the Daily Tribune, Salt Lake City, Utah, for December 4th, 1881, we clip the following editorial, which we commend to the readers of the Herald:

A church or their own church, in this city, the Josephites will, for the first time, hold a service. They believe in the Book of Mormon and the divinity of Joseph Smith, in everything which he published and promoted the belief of Latter Day Saints at first. There is nothing in their faith which conflicts with the laws of the land or the demands of the public order or the benefits of civiliz-.

ation. This Reorganized Church of Latter Day Saints has gathered one hundred and seventy members. This church is one of the most of the coming from the Church over which John Taylor and his Apostles rule. It seems to us that this Church presents a way in which young Utah can extricate itself from the toils surrounding it. It offers the same means of salvation that the Mormon Church offers, except that it does not impose the object slavery upon its followers that the other Church does and does not permit polygamy. For these two features alone, every respectful person must be of opinion that this Church would be sanctioned by God but I should go over to the Reorganized Church. The men who justify polygamy on Bible grounds are the same who found the church that existed before the Bible. Taking that book as an inspired and literal history, we find in its opening page that, with a newly-created world to people, before the Flood was the man that was given him, but one woman was created for him. That ought to be a stand-off for any jugglers. Brigham Young was a man who was one of the very few Intelligent Mormons here who do not know that some twenty years ago Brigham Young has a manuscript in the opinion of the Almighty further polygamy was unnecessary. Brigham, at any time in his old age, would have had this revelation could he have lived to see it. That fact shows exactly how sacred polygamy was in his eyes. Then again it is clear that if the Church itself had not been our rich friend, that there would have been an open clash between the Government and this Mormon Church, unless the Church itself removes the barriers which it set up against the entry of the Mormon people and the Government of the United States. Should such a conflict come, it would quell the public opinion, and it would be just right to talk about divine protection; but in modern times such things, when brought to a head, are decided by the wishes of the longest line of bayonets. And if this were not to come, the inevitable could not be long postponed. If there were no Gentiles to talk, if the Church was sheltered from all criticism and all danger from without, there would come a power from within which would overthrow the Church, which would be driven into antagonism with civilization. So surely as causes lead to effect, so surely this system called the Mormon Church would have on itself the elements of its own destruction; for it rests on a foundation which makes the debasement of women, the slavery of men and the annihilation of all that is human, the condition of its existence.

In this new church, which Opens its doors to-day, are many men who of old were polygamists and who have had something to do with the building of the Church. They have given up their former relations; have made honest and reasonable divisions of property; and have accepted the new change; the Church has been all their lives to do and the chances are that the Church would have the crown of Statehood within a year; the honors and the opportunities which the Church would have for building up the hopes of other American boys would wait the same way upon Mormon boys, and the whole face of Utah would be transfigured.

T I M E

In all the actions which a man performs, some part of his life passes. We die while doing that for which alone our existence was granted. Nay, though we do nothing, time keeps his constant pace, and lies as fast in idleness as in employment. Whether we play, or labor, or sleep, or dine, or study, the sun rises on the sand and the hour of life is as long as the hour of virtue. But the difference between good and bad actions is infinite. Good actions, though they diminish our time here as well as bad actions, yet lay up for us a happiness in eternity; and will compensate what they take away by a pleasure untold. But in bad actions, we do but lay up for pleasure at the expense of time. So it is not so much a consuming of time as an expenditure of time; for a man who is to walk a while, that he may, at the harvest, receive with advantage.—Owen Feltham, 1838.

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Correspondence.

LONDON, January 14th, 1881.

Joseph Smith; Dear Brother,—Yours of the 14th last, was received yesterday. I was pleased to hear that you are disposed to get your house in order, and getting fixed up in your new office. I presume you are in your new house, also.

Bro. T. Griffith, London, so he writes me; Bro. G. E. Detul has come, and is in Blenheim. I received a letter from him yesterday, and he stated he is feeling well, and preaching; he could not, however, get any results. I suppose the place, where there has never been any preaching before, will be the result, time must tell; I will try and do my duty, and leave the result with the Lord. I love you and your family, and all the friends in the office.

Yours truly,

John R. Lake.

HEIDINGEN, ZURICH, SWITZERLAND, November 23rd, 1881.

Bro. Joseph,—I had a great deal to write, more than you did in your last, but I could not find time, where to begin and where to end. There are over eight hundred members of the Utah Church in Switzerland alone, who would send me stories for a report in my hands ending with the year 1880, which shows fifteen branches in Switzerland and four in Germany, and as I have opened up other places in Germany. The cause of their success is of a two-fold nature: First, there are a great many poor people in these countries who would like to better their situation; so a portion of this land is more fertile than any country I have seen in the world, and I went: some of the women tried to prevent me from getting a seat in the meeting, but failed, as I am promised. Two of the Utah Elders were there, and those branches in Switzerland, who, for two hours and a half at one of them, so the meeting lasted from half past one till four, on their own council; a council, where certainly no one was allowed to be present but their priesthood. Here the officers of the branch arranged, that, if in future they should not allow any one to preach in their meeting, unless they have a certificate from their bishop, a priest then asked to have his name erased from the record, as promised to be baptized, but has not fulfilled the promise yet. I do not know what keeps him back. They kept the meeting up very near dark. I hope, that after they were through we would have a debate together as they desired to hear both parties, so I am told. But alas, for those Utah champions declined, they actually would not, in declaring they would not speak with me; and neither let me speak. Then I chided my heart, that I was in a lurch; but they went on their way, and departed quickly, telling the people they would not do it. I know them well enough. The Utah Church is a very particular and thorough one from their superiors in Utah is not to let themselves come in contact with the Josephites. This is not America. This is not in the name, that they got, that they would not be on their side. A few more then declared that they would leave their church, and through continual labor might join us. The Josephites received a printed leaflet by the Brighamites, then he would be deceived by the Josephites also, and turns a little towards the people of Utah who have so many members in their churches, and so many in the mountains, for nine miles up and up. As he could not argue the matter on polygamy any longer, got terrible angry, and trembled with rage all over, his eyes commenced to roll furiously, and, said, if polygamy was not right, then he would not believe any more in God or devil. He could go round to deceive the people, a liar, and a deceiver. I expected every moment that he would spring at me. There were two of us, Bro. Stukis was with me, which I think kept him back. I rose to my feet and told him, that I have the single word shall stand as a witness against you on the judgment day." He did not answer, and we left.

I preached also in Berne to about ten or twelve Utah members, subject polygamy, it made a stir among them, but afraid they could not emigrate, so they keep on in their way; and I have no more opportunity to preach to them. But the brethren, who are honest and good men, and one of them, the others may go. Those Utah Elders spread abominable lies among their members about the polygamy. A letter in the paper said, "That you, Joseph, had two wives in Illinois and then tried to poison one." Further one said to me in St. Icaro, Berne. He could not speak German, but French, Italian and English; that he was in one of our conferences forty miles from winter quarters in 1883, (at first he said it was a General Conference), and he had heard himself of our Elders say, that they had to give up the practice of the plural marriage of the Church, and then next year in 1883 yet stopped forward as the head or President of the Church. He pretended to be a very honest man, and per­ in, and boasted much about their priest­ hood, and prophesied the destruction if I would not turn around and repent and stop fig­ and working against the kingdom of God. He seemed to me a regular fanatic. I could write a whole book, from what transpired in my mission, and which I have about a great deal to write, where I have no chance to meet them personally; I write and send it, and tell you the polygamy revelation in German for the space of about twenty-five years, but I have seen no other since I am here, so the Brighamites here do believe the polygamy revelation in German, and for the long space of time, which they have to work for the bread which perishes; notwithstanding a promising man entered into covenant with God a few days ago, a carpenter; he can open up places for me, if he keeps faithful in the storms. I hope and trust that this mission is kept up, that they shut their eyes and never step forward and enter into this field; it is very large, and as the struggle is begun let us carry it to the best of our power, and be prepared to reap much fruit, as I have to sow first, and before it can be sown the ground has to be prepar­ ed. But you know that the seed which is sown does not all spring up. Come, this is the situation in Switzerland, and the still piercing voice of his Spirit. But I hoped that the seed which is sown did not all spring up, and that it is yet tender. It will take time before the people truly can see that there are two Mormon churches.

I put one leaf more into the tract I published, in the last to you, where I brought in the two churches. The press in this country does not favor the religious denominations whatever. I prepared a piece for the press in Berne, with a challenge, to the Brighamites, but they would not print it; they say they get enough of the conflicts of the State churches, and too much of my publication, but the letter would be too heavy.

Now I have a tract, sent me by Bro. Thoman, which was sent him by some person per mail, which was to come here. It is a letter, of which I have printed five paragraphs, or sections. The first treat on the coming forth of the Book of Mormon through Sidney Rigdon. The second tells how the Mormons had to leave the state of New York on account of their misdemeanor, went to Ohio, and had to leave there for the same reason, then went to Missouri and from there were driven, as their conduct was intolerable, and from there to Illinois, where they built Nauvoo, and he Joseph aspired for the presidential chair. The third relates about the bloody relation, then he was killed, then he comes Brigham Young and their emigration to Utah. The third speaks of their doctrine, the atonement, the sacrifice of Christ, and the Mountain Meadow Massacre. The fourth the everlasting Priesthood. The fifth, the situation of the Church in Utah, and the opposition thereof.

This tract was put in shape by C. Weis, a Methodist Presbyter, according to an exposition held on the 28th May, 1881, in the Methodist Church in Elsinore, with J. C. Hille, preacher and missionary of the Methodist Church in Salt Lake City, Utah.

I will have to prepare an answer, as we as a Church with the founder and translator of the Book of Mormon are assailed; I mean the Church in its infancy. If you can send me some documents and facts relating to this, as in the case of the Spaulding story, it www.LatterDayTruth.org
would be well, as the above named preacher declares he is ready to prove all that he has said, so I hope to prove to him that his proofs are unreliable. And yet how many enter the Church true, not a particle false; but the former is out of the way, and ought to be rebuffed. The Methodists now are eager to spread those extracts, and I am satisfied that they are sent to every member of their church. It is published by the brothers, Tractkathaus, Bremen, printed by C. H. Doeren, and sold by W. C. M. A. Please pray for me, that I may do the work which God requires at my hands in laboring for the salvation of the church.

Yours in the covenant of Christ,

J. L. I. BAR.

HENDON GROVE, Illinois, September, 1881.

Bro. Joseph.—It has just come to my mind the people of this church wish to have more of the drift wood, they depend too much on the Elders. If the Elders make a strong current, they drift fast; if they are sent to work each in our place, and give way to them, they seem to have reason to believe that they will make good members. The necessity of keeping them herefore has made me to close here to-night.

Yours in Christ,

BRO. C. EVINS.

LILLY DAK, Indiana, November 25th, 1881.

Bro. Joseph Smith.—These Saints in this branch are, I believe, as well and as far as they can, all well as they should be. We have reason to believe that the elders make a strong current, they drift fast in this branch. There are some who are yet out, and we have reason to believe that they will make good members. The necessity of keeping them herefore has made me to close here to-night.

Yours in Christ,

BRO. M. EVINS.

PHILADELPHIA, Dec. 23, 1881.

Bro. Joseph Smith.—I left Philadelphia on the 26th of November, to attend our conference at Danville, and go to work each in our place, and give way to them.

Praying ever for the welfare of Zion, I remain your sister in the gospel.

Mrs. NELLIE WILLIAMS.

ROCK ISLAND, Illinois, December 26, 1881.

Bro. Joseph.—I have just returned from Maquoketa, Iowa, to which place I went last week to preach the funeral sermon of Father Maudsley, who died at his home in that place on the 29th ult. Father Maudsley’s long residence at Maquoketa has endeared him to a host of friends, who gave expression to their respect and sympathy by many deeds of kindness during his long illness, and by a general attendance at his funeral service. At the service was held at the Congregational Church in the city of Maquoketa, and was largely attended.

Our district consists of Henry, Clinton, and Union, Illinois, December 24th, and from there I expect to go to my field of labor in the Eastern Iowa District, which has been so well used by Father Maudsley. We have had gained for himself and organized one at Rock Island, by Bro. H. C. Branson, and it is doing well. Bro. Branson has been here recently; he preached evening for a few days, and then went to Chicago. We have had a host of friends, who gave expression to their respect and sympathy by many deeds of kindness during his long illness, and by a general attendance at his funeral service. At the service was held at the Congregational Church in the city of Maquoketa, and was largely attended.

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Bro. Joseph.—Having paid my debts, I have been living on a good wife and ten dollars a month for the last nine days, in Plattsburg, spent two Sundays; preached six times in Court House, once elsewhere, held two family meetings, preached to the poor. Got the grain in and having a good working order, and smashed the ice in the Missouri River yesterday evening, baptized one man and one woman. The brother, W. B. Smith, is brokr to Bro. Smith of Pleasant Valley, Nebraska, and used to be in Burlington; I expect you know him. I am better in health, and hope to be in good spirits. I go to work Monday. Friday to Papillion to try and open the work there.

Yours in bonds,
E. C. Brand.

The Saints’ Herald.

OMAHA, Nebraska.

Bro. Joseph.—Having paid my debts, I have been living on a good wife and ten dollars a month for the last nine days, in Plattsburg, spent two Sundays; preached six times in Court House, once elsewhere, held two family meetings, preached to the poor. Got the grain in and having a good working order, and smashed the ice in the Missouri River yesterday evening, baptized one man and one woman. The brother, W. B. Smith, is brokr to Bro. Smith of Pleasant Valley, Nebraska, and used to be in Burlington; I expect you know him. I am better in health, and hope to be in good spirits. I go to work Monday. Friday to Papillion to try and open the work there.

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East Des Moines, Iowa.

Bro. Joseph.—I am pleased to tell you that we have two more added to our number, they are young ladies and were members of the old church on their way to Utah, from England. How thankful I feel that they met with us one Sunday while we were having out door preaching. They felt very much disappointed to think they were so decived by man. They are honest, or they would not have joined with us, as they have done so through trying circumstances. They, like us, had not read the church books and had put too much in the flesh.

Bro. Stamm has been having with us some time at manual labor, all the week, preaching on Sunday. He has closed the result. He has not stayed and preached as much as I also Bro Longbottom. God bless all such that have the work at heart and strive to live an every day religion. We number but few, and must toil hard and once a week. God bless us with his Spirit which is peace and love.

The prayers of the faithful in my behalf. I am suffering much pain in my head which causes me to be very deaft at times; which is a trial hard to bear.

Emily Ray.

New Bedford, Mass.

Dear Saints:—The conference just closed is one of the best ever held in the Massachusetts District, is the verdict of all who were present. "Peace flowed like a river" from its opening to the close, and there were positive proofs clearly manifested that this latter day work is the work of Jehovah.

John Smith.

Farmington, Ky.

Bro. Joseph Smith.—Three weeks since arrived in this field, all alone, and went to work at once. On my way here I received what seemed to be clear evidences that God required me to labor in this field. It was on the 23rd day of September that I closed the result, those thing to be met and borne in this mission, together with my poor health, that would seem to indicate that I shall be unable to continue in the field.

Now, as elsewhere, I find some things that I wish were different from what they are; but already I feel encouraged to the Saints and people, and I try unto God, in prayer, for strength of body, for wisdom, and for His Holy Spirit that I may be able to help the affairs of His work, in this mission, and have strength to proclaim the gospel of Christ to the people.

Bro. Thomas is in the field, and has gone to Topeka by rail. Heard from Moroni Hyde since leaving home; but I will not condemn him till I know more about it.

I am in the Snow settlement, five miles from Winego, and about ten or fifteen miles from this place. The prospect in that place is good, and we believe we shall have a good result from the labor performed. The attendance was fair.

My next effort was at Falton, almost a new field. I spoke five times in the Saints and people, and I try unto God, in prayer, for strength of body, for wisdom, and for His Holy Spirit that I may be able to help the affairs of His work, in this mission, and have strength to proclaim the gospel of Christ to the people.

Pleasant to look back over the work of this district, and to know what they shall do in the North, and in a very similar manner. I have been waiting and watching for some argument of counsel that might come against us; but I have been waiting and watching in vain! Surely if the people had anything better they would see it, and if there is anything better to be had, it is strange some one does not discover it!

Last week I held meetings in the Saints' Chapel, four and another, the same from time to time to the last conference at North Freedom was an evil spirit, charging the same in other instances.

Whereas, his course in the district, in many instances, has, in our judgment, been detrimental to the true interest of the work. Therefore, inasmuch as the last conference he should be silenced until such times as he shall make such acknowledgement as will be satisfactory to the district.

Bro. F. M. Cooper was appointed traveling Elder in this Ward.

Moved that G. W. Squires and A. Closson be appointed to collect what means they can to refund the money to Bro. Hackett he spent in his expenses to and from the late General Conference.

Moved that the conference accept the resignation of Bro. Hackett, Bishop's Agent, for the district.

Moved that we tender our thanks to Bro. Hackett for his willing energy and zeal in favor of the interest of the latter day work while presiding over this district.

Resolved that we elect Bro. A. L. Whitaker to the office of president of this district.

The conference adjourned to meet Monday, 10th, at the suggestion of this meeting house to the Lord before the adjournment of this conference.

Preaching on Sunday afternoon by Bro. F. M. Cooper. Sacrament and testimony meeting in the afternoon, in which the Holy Spirit was enjoyed. Moved that this conference grant Bro. F. Hackett the privilege to preach in this district wherever the Spirit may direct.

Adjoining to meet at North Freedom, Sauk county, Wisconsin, January 7th and 8th, 1882, at 10 a.m.

NODAWAY DISTRICT.

This conference convened at Liberty Schoolhouse, Nodaway county, Missouri, December 15th, 1881, and elected W. C. Nutt, president; C. Christensen, clerk pro tem.

Branches reported: Flattes 55 members; two received by letter and certificate of baptism. Ross Grove 25 members; Oregon and Eureka branches not reported.


N. Byaggaard, Bishop's Agent, reported: Received $14.50; sent to Bishop Rogers $44.50; balance on hand $10. Audited and found correct.

Branches reported: Liberty 5th, 27 members; received $4.50; sent to Bishop R. C. Moore. Prayer and testimony meeting in the afternoon, and in the evening preaching by W. Powell and T. Nutt.

Adjoining to meet at the Ross Grove School house, Holt county, Missouri, at 10 a.m., on Saturday, the 18th of February, 1882.

FREMONT DISTRICT.

Conference convened Monday, November 7th, 1881, J. M. Stubbart, secretary.

Bro. E. M. Elvin and D. Huggins were appointed on a committee to examine the branch statistical reports, and the result was tabled, with the exception of a discrepancy of one in the Plum Creek report.

Bro. H. Brand objected to Bro. Thaddeus Catlin being reported as a Seventy until he had been received into that quorum and received a license from the same.

Branch Reports—Plum Creek 95 members; died 1. Shenandoah 116; received by letter 2, by baptism 4, expelled 2, removed by letter 1. Mill Creek 94 members; received by baptism 3. Farm Grove 26 members; received by letter 3. Elm Creek not reported. The Keysone Branch was organized by J. R. Badham, G. T. Griffiths, and D. Huggins. The same having a membership of 37.

Resolved that all members of the church, living within the territory of this district, and who have not a membership in some other district, are in fact members of this district, and subject to the district authorities and regulations, whether they are appointed to a branch or not.

Bro. J. R. Badham reported that there were between 80 and 100 members in the district not belonging to any branch. He thought branch officers should be elected or removed.


Shenandoah Sabbath School reported 27 average attendance; receipts $4.07, expenditures $4.07.

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The report of the committees appointed to visit Gilpin, John Smith and others branches has been adopted by the conference, and the secretary authorized to obtain the records and papers of the respective branches. The minutes of the meetings reported the Glenwood and Nephi branches disorganized.

The conference on S. P. Beckstead's case report and committee discharged. The president of the district was instructed to take immediate action in the case of S. P. Beckstead.

Meeting was adjourned until first Saturday and Sunday in February [4th and 6th] 1882, at Berier.

KENT AND ELGIN DISTRICT.

A conference of the above district was held in the Wellington Branch, Ontario, October 5th and 6th, 1881. John H. Lake, president; R. Coburn, secretary. Terrence F. O. Moore, reported and committee discharged.

Saturday forenoon was spent by the president giving instructions to the Saints.

Adjourned to Monday, October 7th, 1881.

Elders' Branch Reports:

Arthur Leverton reported. Teacher W. J. Vaughn, either sick or absent.

Adjourned to Monday morning, October 11th, 1881.

Adjourned to meet the Ross School-house, February 6th, 1882, at 10:30 a.m.

TEXAS CONFERENCE.

Conference convened with the Elmwood Branch, in Bell county, Texas, October 1st and 2nd, 1881. By request, Bro. H. C. Smith presided; Sister McAlpine, secretary.

The Central Arkansas reports no change since last conference. Elmwood Branch reports no additions, but that Jason C. Ballew was expelled, July 16th, 1881, for apostasy, as reported by the receiving branch. The business of the conference was done.

It was resolved that hereafter branch reports be referred back to the branch for correction when not presented in proper time.


Bishop's Agent reported: $15 received since last conference.

Report of special committees received, and the committee to the Elmwood Branch released—the difficulties having been satisfactorily adjusted.

The business of the conference was done, and the conference adjourned to attend the Semi-Annual conference, read and received.

Bro. G. W. Ballew was appointed district treasurer; and it was resolved that the treasurer be subject to the order of the conference for the appropriation of all moneys received by him.

Present officers in the district were sustained. A request was read from Bishop Rogers for assistance from the Saints to erect the Chapel in Utah.


Adjourned to meet the Elmwood Branch, January 7th and 8th, 1882.

NEVADA DISTRICT.

The conference of the above district was held at Carson City, Nevada, November 5th and 6th, 1881. The business of the conference was done on the 6th.

A. Johns, president; D. J. Jones, clerk, pro tem.

Branch Reports:

Carson 81. Riko 12; received by letter, 10. 80 report from Mettaville, Franklin, near Dayton.

Bro. Johns stated that it was impossible for this district to prosper unless the presidents of branches would attend the conference, give instructions concerning scattered members.

Elders T. Millard, W. Riddler, D. L. Jones, and A. Johns, reported. Teacher H. Willmot, reported.

Sacrament and testimony meeting held. Many bore a testimony to the great and marvelous work of God in these the latter days.

A. Johns was elected president for the ensuing quarter, and T. R. Hawkins, clerk.

Bro. Johns has baptized one since conference.

What I Have Noticed—I have noticed that there is more real gainful comfort in believing truth than in disputing it. But one may ask "What is truth?" Well, I think it is what we have good reasons for believing. My testimony is that there is such truth, and that the light has been revealed or opened up by true Christians that make them feel to try to do right, and to practice on right principle. When I was in unbelief I never felt the same as when believing. It seems to me the light of God is a thing for believers to understand and live by. I have been led to believe that God is the same, and as such, has made me more assured that Him my light and my salvation. I have been led to believe in the truth of the Bible.

A definite ambition is not dangerous; a vague ambition makes us discontented with what we have, and this is a great evil.

Truth is being widely put forth, and it sets a seal for a time, but never is it turned aside from its eternal path.

THE SAINTS' HERALD.

Nov. 20th.—A Berlin paper declares positively that the Pope has asked permission of the Government to establish a new see at Fulda.

The establishment of the American Rubber Company at East Cambridge, Mass., and a large quantity of goods and machinery were destroyed by fire last night. The loss is estimated at $500,000. The company gave employment to 600 persons, of whom 450 were women.

About forty persons injured in the late gale are being treated in the hospitals. Fifteen barges were sunk in the Thames. Extensive floods are reported.

Troops and a steamboat are still out. There is much anxiety about them.

The lighthouse on the Cath Rock, off Bantry Bay, is reported by the lighthouse keeper, the six inmates are still out. An attempt was made to save them, but the roughness of the sea prevented their rescue.

Vessels are continually arriving damaged terribly by the storms. The crews were occasionally disabled.

The steamer Victoria, from Boston, lost 106 cattle on her voyage.

The steamer Atlas, from America, took a cargo of coal and came to me with the steamer in the gale, and the steamer Atlas was sunk and seven lives were lost.

A Catholic priest of Bellevue, Iowa, died yesterday, leaving three children, contracted in the discharge of his priestly duties.

A steamer for South Africa is found near St. George's Channel Monday during the gale, and is reported to have been damaged. The crew encountered a terrible gale in the voyage from New York to Liverpool. Her second officer was swept overboard.

The schooner James Platt, with a cargo of salt, was wrecked on Potomac Point, Lake Michigan, and the captain and cook drowned.

Walter Scott was killed by a horse in a collision outside of Tipperary in the gale. Many boats were washed ashore.

The burning of a barn near Geneva, N. Y., fifty Holstein cattle, fifty hogs, and five horses perished in the flames. The loss is estimated at $50,000.

Over 1,000 tenancies of the County of Roscommon have refused to pay any rent. Fox hunting is broken up in Ireland. About a dozen new branches of the Land League are organized each week in England and Scotland.

The following is the amount of lumber sawed in three towns on the Mississippi during the past season. At Davenport, 61,000,000 feet; at Rock Island, 61,000,000, and at Dubuque, 8,000,000 feet. The lumber cut will reach 85,000,000, and that of Rock Island 70,000,000 feet.

The Opposition to rent-paying is the order of the day in Ireland. A farmer named Hogan, who paid his rent, has been fatally shot in Tipperary, and a farmer in Leitrim, who paid his rent, was killed in the same way yesterday. Three of his wife's wounds, which it is believed will result fatally.

The schooner James Platt, with a cargo of salt, was lost off Seal Harbor, Lake Michigan, and the captain and cook drowned.

Two negroes caught at Dutch City, Miss., yesterday, confessed to the murder of Robert Collins, and were lynched by an infuriated mob. And on the same day, near Raleigh, N. C., two other
3d.—An equestrian statue of Washington, to cost $20,000, is to be erected in Philadelphia.

Grave fears are entertained that the propeller Jane Miller has foundered, as a quantity of fish barrels and other portions of a vessel’s cargo have come ashore at Hay Island.

A conference occurred early yesterday morning in the mill district of Minneapolis, destroying property to the value of $41,000, and causing the death of a number of persons and injuries to many others.

The daily capacity of the mills destroyed was 5,000 barrels.

An attack was made on Saturday night to blow up the City Hall, at Montreal, by an infernal machine, which contained about ten pounds of dynamite.

The propeller Jane Miller has foundered in Georgian Bay, with all on board, upwards of thirty persons.

Two thousand persons were vaccinated yesterday at the office of the Chicago Health Commissioner. There is genuine alarm on the subject of smallpox.

A hundred of the Duke of Devonshire’s tenants have decided not to pay rent except with a reduction of twenty per cent.

The vessel was accompanied by the steamships British Crown, arrived to-day. The vessel encountered a succession of heavy gales, terminating the 21st in a hurricane. Three boats were splintered, the engine room and cabin shattered, the after turrets brushed in, and the iron beams supporting it twisted.

In the twenty-two days from Antwerp, her engines disabled, two heavy life-boats carried away, and the officers’ bridge blown to pieces.

The steamer Missouri, which arrived at Liverpool yesterday from Boston, lost 140 head of cattle during the voyage. She also lost her boats and some cattle during the voyage. She also lost her boats and some cattle.

One span of the bridge across the Red Cedar River at Cedar Falls, Wis., was taken out this afternoon by a windstorm, killing one man and seriously wounding three others.

By the fall of the floor of St. Mary’s Church Sunday-school building, previously damaged by fire, three persons were killed.

Another infernal machine of similar character to the first was found to-day on the same spot at the Trenton court-house as that found on Saturday last in the same way, but apparently without doing any injury.

Sth.—Valuable coal beds have been discovered near Memphis, Mo., about forty miles from Knoxville, Tn., and are being formed to develop them. At a depth of 198 feet one vein of three feet and one of five feet were found.

The steamer Missouri came from Liverpool to New York, lost her chief engineer overboard, and had one freighter killed by being thrown down the shaft.

President Arthur, in his message to Congress, has the following to say in regard to polygamy:

For many years the Executive, in his annual message, has called the necessity for stringent legislation for the suppression of polygamy in the Territories, especially in Utah. The existing statute for the punishment of this odious crime, so revolting to the moral and religious sense of Christianity, has been persistently and successfully resisted and perverted. Indeed, in spite of commendable efforts on the part of the authorities who represent the United States in the Territories, the law has, in very many cases, been evaded, broken, and enforced, for whose suppression which reference will presently be made, is practically a dead letter. The fact that adherents of the Mormon Church are still engaged in early invasion as long as a stone’s throw from the corner stone, have recently been peopling in large numbers Idaho, Arizona, and other of our Western Territories, is well calculated to excite the liveliest interest and apprehension.

It imposes upon Congress and the Executive the duty of opposing to this barbarous system all the moral power of the law and the prestige of the Government, until it can wield its destruction. Reference has been already made to the obstructions which the United States authorities have encountered in their efforts to punish the violations of the law. Prominent among the obstacles is the difficulty of procuring legal evidence sufficient to warrant a conviction, even in the case of the most notorious offenders.

The Monticello, carrying slaves, and house was pretty well filled at the time, and the dead body was recovered from the building under the assumption that 300 perished. Many persons were injured in jumping from the third story windows, and a number of persons were trampled on during the stampede from the building.

The British steamer Saxon Moor, from Gibraltar for Antwerp, a month overdue, is supposed to have foundered in the Bay of Biscay. It is feared that all hands, numbering forty, are lost.

Discussion of the Mormon question next week will be evoked by the appointment of a Committee on Elections, to which Campbell’s credentials will be referred. They were given to him by the Governor of Utah, on the ground that although he was not a member of a polygamous household, he was the son of a polygamist, and that he had occupied a seat in the House since 1873, and unless he can positively show that he has been legally naturalized, Campbell will be admitted as the legal Delegate from Utah.

Over 400 corpses have already been recovered from the steamer Saxon Moor. It is thought that fully 700 persons perished. Nothing has been heard of the members of the orchestra, and it is supposed that they are among the victims. Already $140,000 has been raised for the Viennese families for the families of the victims.

The steamer Hibernian, after a frightful boiler explosion, has arrived at St. Johns, N. F. She lost three boxes, her skylight, donkey-engine, and a portion of the forward bulkheads. White, several of her third officers, and two of her crew, have been injured in securing a tarpaulin on the hatch, when a heavy sea washed all three overboard. The seamen clung to the ropes and were saved, but the officer was lost.

Small-pox is spreading in Chicago, and the preventive measures taken by the health authorities have not been effective. The disease is very prevalent in the town.

A shock of earthquake occurred at Agrag, Austria, August 27th, being the severest that has been experienced since the great catastrophe in November, 1880.

A journeying Belgian party, the other members of the crew were drowned at Island. Your attention is called to the opinion of the Supreme Court of the United States explaining its judgment of personal in the case of Miles, who had been convicted of murder in Utah. The court found the following facts, to wit: That raised the dead and stilled the storm;

The ship was lost a mate and an officer. The fact that adherents of the Mormon Church are still engaged in early invasion as long as a stone’s throw from the corner stone, have recently been peopling in large numbers Idaho, Arizona, and other of our Western Territories, is well calculated to excite the liveliest interest and apprehension.

It imposes upon Congress and the Executive the duty of opposing to this barbarous system all the moral power of the law and the prestige of the Government, until it can wield its destruction. Reference has been already made to the obstructions which the United States authorities have encountered in their efforts to punish the violations of the law. Prominent among the obstacles is the difficulty of procuring legal evidence sufficient to warrant a conviction, even in the case of the most notorious offenders.

The Monticello, carrying slaves, and house was pretty well filled at the time, and the dead body was recovered from the building under the assumption that 300 perished. Many persons were injured in jumping from the third story windows, and a number of persons were trampled on during the stampede from the building.

The British steamer Saxon Moor, from Gibraltar for Antwerp, a month overdue, is supposed to have foundered in the Bay of Biscay. It is feared that all hands, numbering forty, are lost.

Discussion of the Mormon question next week will be evoked by the appointment of a Committee on Elections, to which Campbell’s credentials will be referred. They were given to him by the Governor of Utah, on the ground that although he was not a member of a polygamous household, he was the son of a polygamist, and that he had occupied a seat in the House since 1873, and unless he can positively show that he has been legally naturalized, Campbell will be admitted as the legal Delegate from Utah.

Over 400 corpses have already been recovered from the steamer Saxon Moor. It is thought that fully 700 persons perished. Nothing has been heard of the members of the orchestra, and it is supposed that they are among the victims. Already $140,000 has been raised for the Viennese families for the families of the victims.

The steamer Hibernian, after a frightful boiler explosion, has arrived at St. Johns, N. F. She lost three boxes, her skylight, donkey-engine, and a portion of the forward bulkheads. White, several of her third officers, and two of her crew, have been injured in securing a tarpaulin on the hatch, when a heavy sea washed all three overboard. The seamen clung to the ropes and were saved, but the officer was lost.

Small-pox is spreading in Chicago, and the preventive measures taken by the health authorities have not been effective. The disease is very prevalent in the town.
NOTICE TO ELDERS.

As not enough names were enrolled to fill the Fifth Quorum of Elders prior to the General Conference of September, 1851, it is desired that further notices be issued for that purpose. We are told that there are old and not inconsiderable numbers of Latter-day Saints who have lost all official connection with the church, and who have not much good to say about that quorum, that the quorum may be organized at the first opportunity.

LAMONI, IOWA, Dec. 1st, 1851.

Exhibits.—Observe notices not exceeding one hundred words, and not over one page of character, and one page of character, when exceeding one hundred words, five cents for each additional line.